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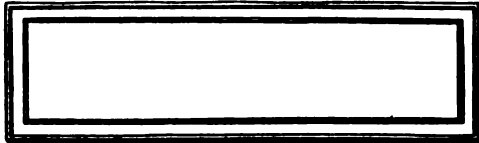
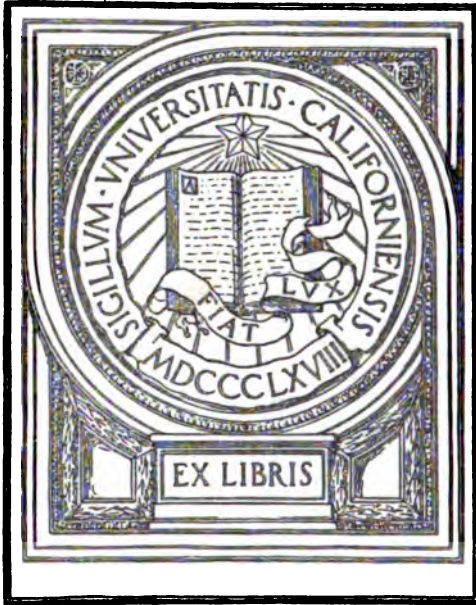
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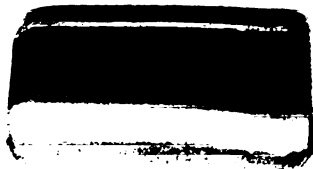
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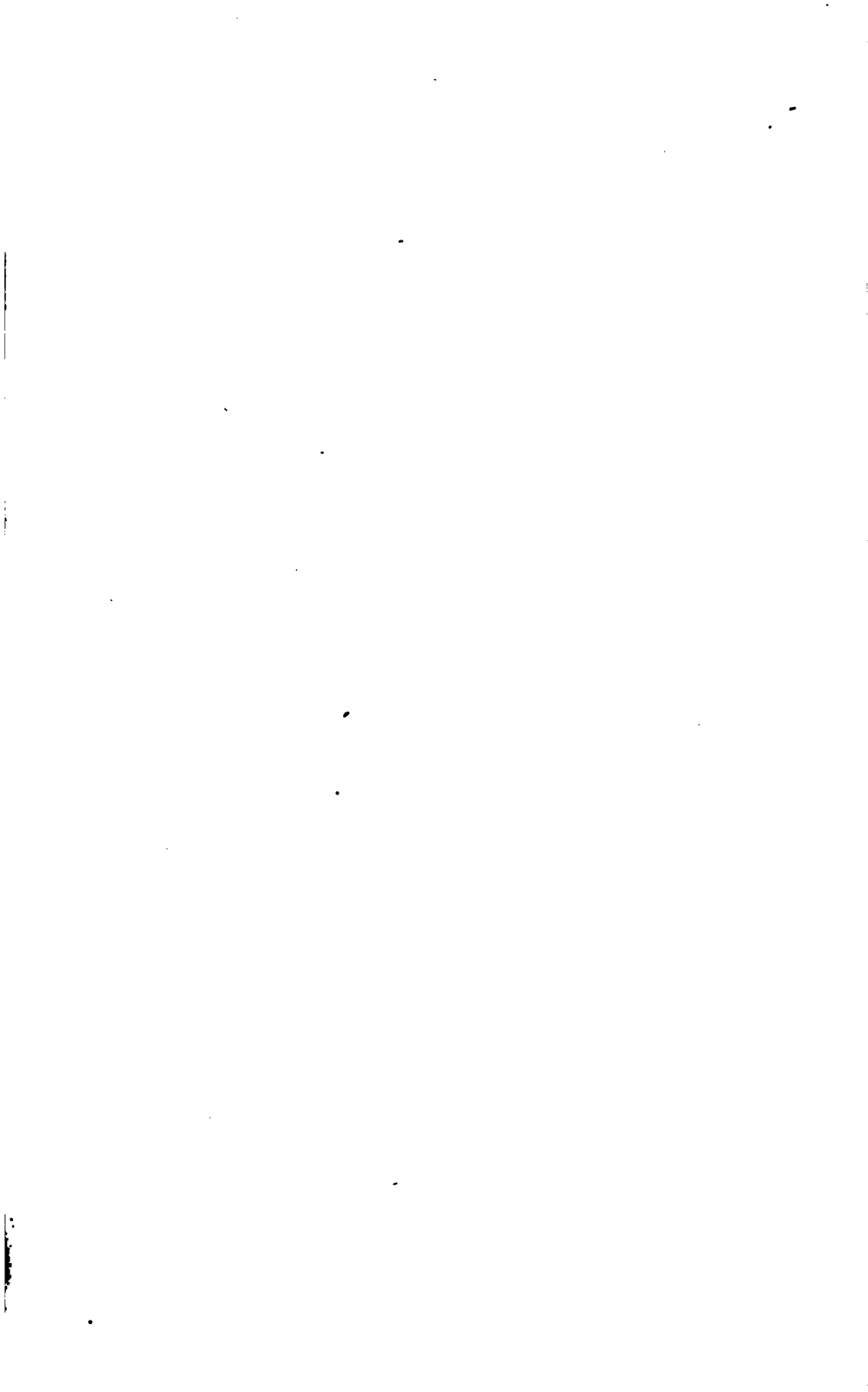
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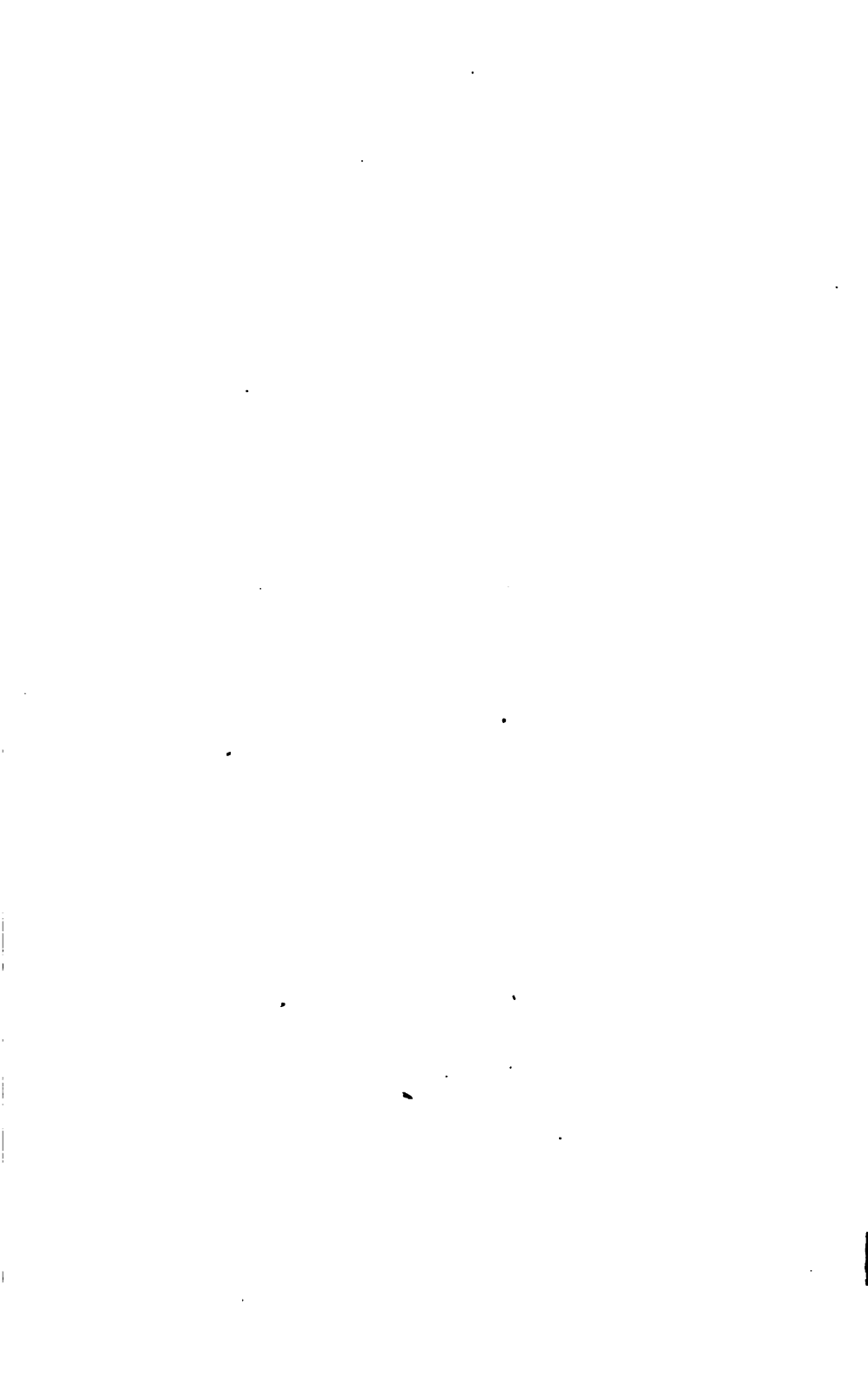
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THE

TRAGEDIES OF AESCHYLUS.

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RE-EDITED

WITH AN ENGLISH COMMENTARY

BY

F. A. PALEY.

LONDON:

WHITTAKER AND CO. AVE MARIA LANE;

GEORGE BELL, FLEET STREET.

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ADDRESS

THE
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OF
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WITH AN ENGLISH COMMENTARY

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LONDON:
WHITTAKER AND CO. AVE MARIA LANE;
GEORGE BELL, FLEET STREET.
1855.

THE NEW
MIRACULOUS

1914 by Mr. H. Burdett Stein
H. S.

P R E F A C E.

THE present work was undertaken simply as a revision of that published by its Editor, with brief Latin notes, at intervals between 1845 and 1853. But it has, for several reasons, proved to be something more than a mere revision. A more complete commentary was required, in which *explanation of the text* should form the chief feature; and it was found impossible to accomplish this, especially in English, without greatly enlarging the limits, as well as materially altering the style of annotation. Again, much had been done by other scholars, and something had been gained by the Editor himself both in the way of experience and in accumulated corrections and illustrations of his author, on which he had never ceased to devote pains and attention since the publication of the former work. First to be mentioned among the more recent aids is the posthumous edition of Hermann's *Aeschylus*, containing by far the fullest and most authentic critical materials that have ever been collected. That continual reference has been made to Hermann in the present volume is nothing more than is due to so great an investigator and restorer of Grecian literature. Whatever opinions may be entertained on the degree of prudence and caution exhibited in that long-expected work, it is impossible to deny to it the credit of great sagacity and ingenuity in the treatment of the most perplexing passages. Under these circumstances, the notes have

now been wholly re-written, and the text re-considered line by line and word for word, in order that, as far as pains and good intention could effect it, the *Bibliotheca Classica* might retain, in yet another volume, its well-earned character for practical utility and careful editorial supervision.

Few scholars will be disposed to deny that to produce a complete edition of Aeschylus in one volume of moderate size, with a sufficient but not overloaded commentary, is a peculiarly difficult task. In writings both obscure in style and corrupt or doubtful in many parts of the text, the demands of the young student for continual explanations, and of the maturer scholar for reasons why certain readings are to be preferred to others, form together a claim that something should be said, which it may not be easy to say at once briefly and well, on nearly every verse. Now if an editor's notes are not kept closely to the point,—if they are suffered to run into topics which, though not unimportant, are not directly pertinent,—they are apt to be set aside as verbose and prolix. However learned, or thoughtful, or argumentative they may be, they are barely honoured with a hasty glance from the majority of readers, on the idle plea that they are at least as difficult as, and infinitely more dull than, the author they were designed to illustrate. If, on the other hand, short and sketchy notes be attempted, they are disparaged, and not unjustly so, as being inadequate to the full elucidation of the text. They have, besides, in the case of really difficult works, the disadvantage of encouraging a cursory and superficial sort of reading, in the process of which a student is apt to overlook nearly as much of the author's meaning as he comprehends. If, again, notes are solely engaged in the discussion of various readings, like Hermann's book, these are, for ordinary students, practically useless. What *they* want is to get at the full and exact meaning of the text, which they have seldom the patience, and still more seldom the ability, to investigate for themselves. Something then was required between the occasional observations in Prof. Scholefield's edition, and the diffuse and voluminous commentaries which Dr. Peile has appended to his *Agamemnon*

and *Choephoros*. And that desideratum has been held in view, and an attempt made to supply it, in this volume.

Besides the want of a good running commentary, in the way of foot-notes, compiled uniformly for all the plays of Aeschylus, one cause of the distaste which many feel towards the careful study of this great poet is the exaggerated notion which they entertain of the uncertainty of the text. Unfortunately, Aeschylus has more often been made a field for critical ingenuity than for the exercise of sober judgment and sound poetical taste. This is evidenced in the thousands of improbable conjectures which have been hazarded by critics of the so-called Porsonian school, who, mistaking mere shrewdness for scholarship, and ambitious only to surpass their predecessors in sagacity, have so handled the more obscure parts as scarcely to leave a line unquestioned or a phrase unassailed. Even where they have not ventured to alter, they have indulged in needless suspicions, and thus have tended to throw discredit upon the entire works on which they thought to shed a new light. Now, although a very large number of conjectural corrections must of necessity find a place in every good edition of the poet, and indeed are now adopted by almost universal consent, as possessing either self-evident truth or a degree of probability closely approximating to absolute certainty, these bear no proportion to the attempts that have been made upon passages which may, with at least equal probability, be pronounced perfectly genuine, and may often be proved so by parallel examples from the author himself. On the other hand, there are those who cause scarcely less dissatisfaction to a reader of taste, by rejecting all, or nearly all, conjectural correction, and by as greatly overrating the authority of our present imperfect MSS. as the others depreciated it. They seem to think no idiom too complex, no figure of speech too harsh, no violation of the ordinary grammatical rules too gross, no metrical deviations too violent to be accepted as from the pen of Aeschylus himself. They construe through thick and thin, and convert nonsense into sense with a facility absolutely startling to sober scholars. With such a Scylla and such a Charybdis to avoid,

an editor has a perilous task to steer his bark according to the golden rule, *medio tutissimus ibis*.

But every editor who labours with a conscientious regard for modern scholastic requirements, has a reasonable claim to indulgence in proportion to the difficulty of his work. Haste and carelessness are unpardonable; want of judgment may be leniently dealt with; want of accuracy argues incompetency and therefore presumption. As it is no vain boast on the part of the present Editor to say that this volume contains the cherished results of twenty years' particular and critical study of Aeschylus, so it is no affectation to state, that he only now fully knows the difficulties which beset the right understanding of this author. It is, indeed, almost painful to reflect how many really great intellects have been for the last half-century devoted to a task in which, after all, comparatively few persons are interested, and the extent and perplexities of which still fewer can rightly appreciate. Considerable has been their success, but yet very far from complete. The very fact of their differing so widely, where one only can be right and all may be wrong, seems to throw a doubt on the utility of such labours; and yet it is a doubt which ardent lovers of literature will scarcely allow themselves to entertain. Suffice it to say, that the conflicting opinions of really learned men, while they raise a smile of contempt in the unlearned, and are used by them as an argument against the study of ancient literature, cannot fail to furnish materials for earnest thought to succeeding editors, who feel that each opinion is entitled to deferential consideration, while both time and space are too often wanting to do this fully. In truth the notes, critical and explanatory, which have been already published on Aeschylus, form so large a mass of literary matter, that it has become a very formidable task to consult, and a positive impossibility to discuss at length, the views of each writer on disputed passages. It is not easy to be well acquainted with even the more recent editions, as those of Blomfield, Wellauer, Scholefield, Franz, Müller, Dindorf, Hermann, Haupt, Klausen, Peile, Conington, Linwood, Burges, Griffiths, Bamberger, Minckwitz,

&c., not to mention at least as many more¹ who preceded them in the same literary field. And yet we must every now and then appeal to these. All have done something for their author, and that something deserves to be specially and honourably commemorated. It is a just law among the community of scholars that credit should ever be rendered to whom credit is due. Besides, it is really vain to expect a blind acquiescence, on the part of an intelligent and inquiring student, in the solitary judgment of each latest editor. No scholar will accept unquestioned the text of any one edition, as finally settled with that degree of precision beyond which criticism cannot hope to go. Every editor *must* give a sort of history of his text; and that history will be a very long, and hardly a very interesting one, unless he confines himself to a brief notice of the more important MS. variations and the most plausible conjectural emendations.

Thus much has been said,—it is feared somewhat at length,—by way of apology for what many will think a useless, but what really is a necessary and inevitable part of an editor's duty, viz. the continual discussion of various readings,—a duty which happens to fall with unusual severity on the editor of Aeschylus. It is indeed the fashion of the present day, which is impatient of slow processes and tediously minute learning, to depreciate, in a wholesale way, the critical study of the classical writers, on the ground that the matter rather than the words ought to be our chief concern, and that too much care about the latter has a tendency to divert our attention from the former. Now, as words are but the vehicles of matter, so to speak, this objection obviously strikes at the root of all really accurate learning. The science of classical criticism requires no defence; what it has already effected in restoring and settling the texts of the classical authors entitles it to be spoken of with the highest respect. There is, perhaps, at this time, a not unnatural nor unhealthy reaction from the dry verbal scholarship which was exclusively in vogue during the last generation, and was undoubtedly

¹ See a long catalogue of editors, commentators, and critical writers on Aeschylus in p. 311—2 of Franz's *Orestes*.

esteemed far beyond its merits. Still we must remember that nothing less is involved in the principles of sound criticism than the laws of grammar and metre, nay, of language itself, in all its nicer shades and more refined and subtle modes of expression. Many are tempted to smile at the pains which a naturalist takes to determine the species of a fossil, or to define the distinctive characteristics of a new plant or insect, in itself quite insignificant to behold. But here the answer is the same; all these are methods and helps, individually small, but great in their ends, and therefore not undeserving of pains, towards the perfecting certain branches of human knowledge. And whether the object be the understanding of Nature's laws, or the penetrating the inmost depths of the human intellect, either of these is certainly worthy of our best attention. There is nothing which may not become ridiculous when carried beyond due bounds; and if classical criticism be liable to extravagances, it has this fault in common with nearly every branch of human learning. Those are wiser who, instead of disparaging it, try to correct its aberrations and to chasten its tendencies to excess by bringing taste and learning and a sound knowledge of principles to bear on the practice of it.

The settlement of the text of Aeschylus, as far as it has yet gone, has been a gradual process of restoration and recovery, founded not merely on a series of happy guesses, but on a constantly increasing knowledge of general laws, and on brilliant archaeological investigations and discoveries. What has been corrected with certainty has in its turn suggested the true readings in other passages; and thus at the present time the really corrupt verses do not probably amount to a hundred out of some eight thousand in all. There are, however, a great number of passages where there is no doubt at all about the reading, but much uncertainty as to the author's meaning. And this leads us to speak on another point, the *difficulty of Aeschylus as a poet*.

First then, he is difficult because he is profound, or in other words, because he treats of matters beyond the reach of man's ordinary knowledge and perceptions. There is more of esoteric

theology in him than in any other Greek poet, not excepting Pindar or Hesiod. He is fond of dwelling on the principles of divine action in relation to man, but he rarely expresses his sentiments on these subjects in plain and ordinary language, but employs terms mystical, figurative, and sometimes grammatically obscure. He writes with the reverent reserve of a religious man. He has a system before him, uniform, connected, and consistent; but he gives us mere glimpses of it here and there, which, without the additional light of other passages, would hardly guide us through the intricacies of the subject. His mind was pervaded by a gloomy awe of invisible and supernatural agencies for evil, especially those of Earth and the demon powers of Hades. Hence there is a continual reference to the ideas of expiation, propitiation, and averting of possible ills. Pythagoras, one of the most deep-minded speculators of the ancient world, speaks in every page of Aeschylus, and in language so remarkable for metaphor and imagery that we justly feel that we ought to know more than unfortunately we do about the master, before we can comprehend the full scope and meaning of the disciple.

Δαυλοι γὰρ πραπίδων
δασκιοί τε τείνουσιν πέποι
κατιδὲν ἕφραστοι.

That part of the opening chorus of the *Suppliants*, where these words occur (73—102), is a fair specimen of the school of mystical divinity in which the mind of Aeschylus was trained. Though here and there perhaps doubts occur as to the right reading of words, we cannot help feeling that the views of the author as to the attributes of the Divine Mind are the real difficulties which we have to encounter, and which lie beyond the province of the mere critic or grammarian. The same is true, in a greater or less degree, of nearly every choral ode in the *Orestea*. We can see their drift, so to speak, and can explain pretty well their general connexion; still we are under the constant impression that there was something in the mind of the poet which we imperfectly comprehend. To bring these remarks home to the reader, we would request him to *reflect* on such

sentences as the following, and say if, without note or comment or parallel passages, he can satisfy himself of their full and exact sense. Those who have studied Aeschylus the longest will be the least inclined to dogmatic assertions on the subject.

Agam. 172,

στάζει δ' ἐν ᾧ θυγὴ πρὸ καρδίας
μνησιγήμενον πόνοσ, καὶ παρ' ἕκοντας ἤλθε σωφρονεῖν.
δαμόνων δέ που χάρις,
βιαίως σέλιμα σεμνὸν ἡμέμων.

Ibid. 365,

πέφανται δ' ἐκγόνοις
ἀπολημνῶσ Ἄρη
πνεύοντων μείζον ἢ δικαίωσ,
φλεόντων δωμάτων ὑπέρφου
ὑπὲρ τὸ βέλτιστον ἔστω δ' ἀπῆ-
μαντον, ὥσπερ κἀπαρκεῖν
εἰς πραπίδων λαχόντα.

Choeph. 628,

τὸ δ' ἔγχι πνευμόνων ξίφος
διανταίαν ἐξυκευκὲσ οὐτᾶ
διαὶ Δίκασ· τὸ μὴ θέμισ γὰρ
οὐ λὰξ πέδοι πατεῖν μνον
τὸ πᾶν Διδὸσ
σέβασ παρεκβάτωσ οὐ θεμιστῶσ.
Δίκασ δ' ἐριθεται πυθμῆν,
προχαλκεύει δ' Αἰσα φασγανουργόσ·
τέκνον δ' ἐπεισφέρει δόμοισιν,
ἐκ δ' αἱμάτων παλαιτέρων
τίνει μύσσοσ
χρόνη κλιτὰ βυσσόφρων Ἐρινόσ.

In such passages as these,—and they are very numerous,—there is, literally, scarcely a word that does not involve a doctrine, a metaphor, or a meaning that lies below the surface. Take a few points from the last: How is a sword said οὐτᾶν διαὶ Δίκης? What is πέδοι πατεῖν τὸ μὴ θέμισ? What is τὸ μὴ θέμισ τῶν οὐ θεμιστῶσ παραβαινόντων? How is a man said παραβαίνειν Διδὸσ σέβασ? What is meant by πυθμῆν Δίκης? Why is the sword said προχαλκεύεσθαι? What doctrine is involved in τέκνον ἐπεισφέρειν? In what way does the Fury ἐκτίει μύσσοσ αἱμάτων? In what sense is she βυσσόφρων and χρόνη κλιτὰ?

Such questions are well calculated to arrest the attention of hasty and careless readers of Aeschylus. But much more remains for consideration.

In the next place, Aeschylus is difficult because his mind was given to brood over subjects in their nature obscure, and the point and interest of which centres in the very fact of their being obscure. Dreams, prophecies, oracles, bodings, omens, and portents, were the favourite food of his fancy. In a word, the supernatural was his delight. We have ghosts and demons, Furies and gory spectres, prophetic ravings and dark presentiments,—all grand and awful and terrific both in the language in which they are clothed and the conceptions which they embody. And he treats these subjects with the earnestness of a poet who had a firm belief in their reality, and in their playing an important part in human affairs. The relations between the seen and the unseen, the modes by which departed spirits communicate and are made to sympathize with those on earth, or on the contrary, shew their resentment beyond the grave; the mysterious connexion between sin and woe, crime and retribution, impiety and misfortune; the fixed laws of Fate, Necessity, and eternal Justice;—such are the themes which Aeschylus loved, and which certainly are not conducive, when deeply reasoned out by a naturally mystic mind, to the formation of a lucid style.

Thirdly, he is difficult from the almost Oriental figurativeness of his expressions, and from the constant use of metaphors and similes, and in particular, from a habit of confusing these two distinct forms of speech, which greatly involves and perplexes the meaning. Add to this a certain irony consisting in equivocal senses and double meanings, especially in dialogues, and an allusive or indirect way of speaking which is extremely liable to be misunderstood. To say that his words are often susceptible of more than one interpretation, is perhaps to state a fault which the Greek language, with all its clearness, is by no means exempt from. But whereas in other writers the context is usually quite decisive of the true sense, in Aeschylus this too

often fails us as a guide, from the general obscurity of his meaning.

Fourthly, he is difficult from a grammatical carelessness or incoherency resulting from hasty composition, or rather from the impetus of genius, which, full of its own thoughts that crowd each other in rapid succession, leaves much to be understood, and causes an abruptness and suddenness of transition which some have attempted to explain by the supposition of lost verses,—a theory which Hermann has carried to an extent much beyond probability. Nominatives standing alone without their verbs, clauses cut short by *aposiopesis*, the frequent use of particles which have a force depending entirely on something to be mentally supplied, and of anomalous constructions and unusual meanings of words, are also frequent causes of perplexity. The extreme metrical accuracy which he uniformly adopts in the choral odes must also have greatly restricted him in the choice of words, and this in passages which the utmost freedom in diction would hardly have rendered very clear.

Lastly, a certain inflated, grandiloquent, and strained loftiness of language, sometimes not far removed from sheer bombast, is a cause, if not of positive difficulty, at least of a continual mental effort in the perusal of his writings. He is, so to speak, always upon stilts, and reluctant to descend to the ordinary standard of poetical expression. Tranquillity and repose are thus too seldom allowed; he was great in *ἐκπληξίς*, but sacrificed every thing to it. Aristophanes with good reason called him *στόμφαξ*, *κομποφακελορρήμων*, *αὐθαδόστομος*, and *ξυμβαλεῖν οὐ ῥάδιος*. His invention was constantly occupied with strange forms and unnatural portents. His fondness for horrors amounted almost to a morbid appetite for blood. The conception of the spectral children in the *Agamemnon*, carrying their own gnawed hearts in their hands, the frightful details, in the same play, of the king's murder by his wife, the blood-dripping and blood-sucking *Erinyes*, the mangled liver of Prometheus, and his agonizing tortures; not to add the list of atrocities enumerated in *Eum.* 177 &c., fully bear out this estimate of his idiosyncrasy.

It may seem almost a contradiction to add, that the *general* style of Aeschylus has a straightforwardness and a simplicity rather epic than dramatic in its character. The truth however is, that his narratives are too impetuous to be artistically involved; and hence his idioms, on the whole, present a marked contrast with the complex and rhetorical constructions of Sophocles. Especially to be noticed is the natural order and arrangement of his words. The chief impediments arise from uncertainty of the readings, or archaic phraseology, or from some point of political or religious usage only partially known to us. The latter indeed,—the religious *system* held and inculcated by the poet,—is of such paramount importance to the right understanding of his works, that an outline of it,—necessarily a very brief one,—may here be usefully subjoined.

In several respects, and not the least so in this, Aeschylus may be regarded as a poet of the heroic ages. His mind was deeply imbued with the old Element-worship of the Pelasgo-Argive people. Earth is to him a real divinity, closely connected with the infernal powers, and therefore requiring propitiation both as the guardian of the dead, whom she holds in reserve as potent agents for good or evil, and as the sender of hostile monsters, diseases, and barrenness, in wrath for pollutions contracted from the human race. The nurturer of youth, the mother of all produce, which she benignly teems forth to be received back again into her lap, she holds the foremost place among the powers which directly sustain human life, and as such she is always invoked first by new-comers to a country. As the giver of vitality, she is able to impart even to the spirits of the dead a certain power, without which they would be totally helpless, and unable to hold any communication with their friends on earth. She is, in a word, the *medium* by which such connexion is sustained. The sun and the moon, and perhaps the other stars, are “the bright powers that bring summer and winter to mortals;” the light of the sun is the source of joy and hope and prosperity; and hence his identity with Apollo, though rather obscurely hinted at in the extant works of Aeschylus, is

not to be doubted, and indeed is clear from a single passage, rightly understood (Choeph. 974). Apollo, Hermes, Pallas, and last but not least, Zeus under very varied attributes (*Τέλειος, Κτήσιος, Αἰδοῖος, Σωτήρ, Ξένιος, &c.*), seem to be the chief divinities of the supernal or upper order of gods, though not unfrequent mention is made of Artemis, Aphrodite, Ares, Hera, and Poseidon. Each of these has his or her peculiar and well-defined office; but it is needless to pursue the inquiry into this subject. Between the infernal powers (*Χθόνιοι*) of the old elemental mythology, including demons, heroes, and Erinyes,—gloomy, vengeful, and terrible,—and the newer and more benign deities of the Jovian dynasty (*νεώτεροι θεοί*, Eum. 156), the Olympian gods generally, he draws a clear distinction. The former are the genii of death and Nature's sternest laws; the latter interfere closely and sympathetically in the affairs of men, as protectors of cities and of the people in their social and political relations. It was the great object of the poet to explain away the old legends which represented these two powers (*χθόνιοι* and *οὐράνιοι*) in continual conflict, and to shew that there was a real and material union between them,—in a word, that the government of the world and the law of Nature could not be other than a harmonious principle. From their eternal warfare he perceived that nothing but evil could result for man, and therefore he laboured to reconcile what appeared to be adverse, or at least to shew that it was but a temporal and accidental disagreement. Of the Chthonian Powers he speaks with a mixed veneration and religious awe (*σέβας* and *δεισιδαιμονία*) which leads him to deprecate, propitiate, and *euphemise* them, and which leaves no doubt of the sincerity of his belief in their influence over the destinies of mankind.

Aeschylus was, indeed, pre-eminently a religious poet. He derived from the teaching of his great master Pythagoras a sublime conception of the divine attributes,—the mysterious and inscrutable ways, the irresistible will, the inviolable majesty of God. He shrinks from *impiety* as the fertile source of every woe. But most especially does he dwell on the *Omnipotence* and

the *Justice* of the Supreme Being. On these two points hangs a large portion of his theology; the helplessness of man, his inevitable fall sooner or later, when under the wrath of heaven; the dependence of every event on the will of Zeus; the facility with which he works out his own counsels; the certainty of sin being ultimately punished. Zeus knows no superior, but only that Eternal Destiny which even he is compelled to obey. He is the Consummator (*Τέλειος*) of all things with this reservation, that Fate or Necessity must have preordained the event which he brings to pass. "What is there," the poet asks, "which is accomplished to mortals without thee?" In his capacity of *Soter* or Preserver, in which he is always spoken of as the *Third* (or rather, as connected with two others), he appears as the especial friend of mankind, intermediate, in a certain manner, between the adverse Chthonian powers and the benign Olympian gods, and holding the especial office of harmonizing and adjusting their conflicting claims, as supreme over both. But Fate is not to be averted even by Zeus, either from himself or from man: he can only direct what has been forecast in the womb of time, and guide it to the best interests of the human race. Fatalism is a doctrine which the poet strongly and sincerely held. "What is fated, that will happen," he says; and again, "What is fated awaits both the bondsman and the free."—"You have no chance of escaping what is fated." He views with conscientious horror the atheism which was then just beginning to arise, and which taught that the gods had no regard for the actions of mortals. He held that every thing human is regulated by a superior mind, and hence he leaves no ground for free agency, in the proper sense of the word. All great actions are the result of an irresistible impulse. But there are certain conditions under which a man may voluntarily place himself, and by which he is made the helpless victim of circumstances, as by defiance or disobedience to the commands of the gods. He must take heed to escape the thunderbolt darted from the eye of Zeus, who regards with jealous dislike ill used wealth, exalted reputation, and overweening insolence and pride. This is the

φθόνος which Agamemnon knowingly incurred, and against his own better judgment, by walking on purple carpets after his victory. Thus his own folly and the inherent family curse co-operated for his ruin. By more discretion and humility he might perchance have avoided instant fate.

Unlike Euripides, whose scheme of divinity is a cold, lifeless, unreal, and purely artificial system,—in fact, infidelity barely disguised;—unlike Homer in his half-human conception of the life and converse of the celestials,—Aeschylus makes his gods to be gods indeed, the beginning and the end of all the action of his dramas, the centre on which every event turns either for weal or for woe. If disposed to mercy, their deliverance is speedy and effectual; if to wrath, they are equally powerful to destroy. In all his existing plays, *divine agency forms the leading idea*. In the *Suppliants*, innocence is protected and lewd insolence is thwarted by Zeus as the patron of kindred. In the *Prometheus*, daring rebellion is curbed and disobedience is made a fearful example. In the *Persians*, Zeus again crushes pride and avenges impious boasts. In the *Seven against Thebes*, Zeus protects, in concert with other associate gods, a beleaguered city, at the same time that he baffles the vaunting insolence of the adversary, and accomplishes a fatal family curse. In the *Agamemnon*, Zeus Xenius brings a late retribution for the wrongs of violated hospitality, and then strikes the conqueror of Troy for his pride. In the *Choephoros*, Apollo and Hermes conspire to direct Orestes to a deed of justice. And in the *Eumenides*, they are his patrons and protectors when he is called to account for the crime he has committed in obedience to the behest of Apollo, while Pallas gives a divine sanction to his judicial acquittal.

“It was the poet’s aim” (Müller observes) “throughout to extol the majesty of the external ordinances which uphold the universe; whereas Sophocles, in the new form which he gave to Tragedy, had in view the moral sentiments, apprehended under

² Dissertations on the Eumenides, p. 201 (ed. 2).

a more refined aspect." In fewer words, we might almost call Aeschylus the Poet of the Gods, Sophocles the Poet of Mankind. The one deeply studied the laws of divine action; the other sounded the depths of the human heart. To reconcile the old law of inexorable justice with the newer law of mercy, seems to have been the leading idea of Aeschylus. To improve humanity by holding up to admiration the finer qualities of justice, fortitude under affliction, sympathy with distress, firmness in duty, and generally, all practical goodness, was the cherished object of Sophocles.

The moral teaching of our poet is founded not only on a sound philosophy, but on truths as immutable as human nature itself. He constantly represents the danger of wealth and prosperity, as conducive to a haughtiness and a presumption which lead to a man's downfall and ruin. Not that mere prosperity, as he takes care to define it, is necessarily productive of evil; but that when combined with insolence, *ὕβρις*, it gives rise to that daring contempt of holy things which has wickedness for its offspring, and sooner or later brings a certain retribution. By the actual commission of crimes, and even through the crimes of his forefathers, a man is placed in the power of the Furies. Zeus Soter then stands aloof, for he is the keeper only of religious men (*οἰκοφύλαξ ὁσίων ἀνδρῶν*). Once in the ken of these avenging goddesses, he is hunted down to destruction; his name and his honours dwindle and perish, and he becomes under a shade, an *ἀχλὺς*, and one of the Lost (*ἐν ἀίστοις*). So Agamemnon and so Oedipus came to wretchedness, for they were too confident in their prosperity. By a well-timed humility they might have escaped the curse of ancestral guilt. But the sins of the father are visited on the children, and by the ordinary rule one crime begets another, even in the third and fourth generation. Thus a murder once committed brings on another, it may be in retribution; but that other is sure to be followed in its turn by a third. At last a curse may expend itself, but it leaves a family under a cloud from which it can only look up by the peculiar mercy of Zeus.

Now the first origin or motive of crime is *ἄτη*, a mental delusion or infatuation which prevents a man from foreseeing the consequences, as the sin of Atreus against his brother Thyestes was a *πρώταρχος ἄτη*. This *ἄτη* is sent by the god on those whom he has resolved to destroy. It is the method by which divine vengeance commences to work out its designs. Its immediate effect is to harden a man (*βροτῶς θρασύνειν*) and make him reckless. He thus lays the foundation of a family curse by "kicking the altar of Righteousness with profane foot." Then all is over; he is a doomed man; fate has him in its inexorable grasp, and neither wealth nor honour can save him from ultimate annihilation. He is even so blinded that he cannot see his own progressive descent and coming ruin. Having once transgressed against Themis, he rapidly goes on from bad to worse.

Justice is described as a power always victorious in the end, though often silent, and slow, and lingering in its approach. It both restores usurped rights and punishes guilt, and thus sides with the oppressed and against the oppressor. But the aspect under which the poet regards it is rather that of *retaliation* and reprisal than as a corrective discipline. "For the doer to suffer" is with him "a very old maxim," that is, a law given to man from the first. Blood for blood, reproach for reproach; plot and counterplot, craft frustrated by craft. To injure fully as much as you have been injured, so as not to let your enemy have the balance of advantage over you, is a fair ground for boast and exultation. But this view, albeit essentially and characteristically a heathen one, was held by Aeschylus as the appointed law of heaven (*θέσμιον*), not as the legitimate indulgence of resentful feelings. He thought that it was *right* that man should so treat man, because crime was too fearful a thing to go unpunished, or to be punished less than its deserts. Man was by nature rebellious against God, and required to be taught sobriety (*σωφροσύνη*, the contrary to *ὑβρις*) by suffering. The merit of virtue consisted in its being voluntary, i. e. cultivated for its own sake, and not from compulsion. Irreligion he re-

garded as folly, piety as wisdom (*εὖ φρονεῖν*), the greatest gift of heaven. And he held that awe or fear (*αἰδώς* and *δέος*) was the best preservative of obedience, whether towards the state or to the laws of God. Finally, he fully believed in a future judgment, and the responsibility of man, of which he does not lose sight while he maintains the doctrines of Predestination. "The God of the unseen world keeps a stern scrutiny over man, and records all his actions in the tablets of his mind."—"A Zeus of the nether world judges sins in the last judgment."—"Not even in the other world shall the lewd man escape from being arraigned."

In his political sentiments Aeschylus was aristocratic and conservative. He was a partisan of the anti-popular faction represented by Aristides and Cimon, and an opponent of Themistocles, whom he regarded as a dangerous innovator on established customs. His play of the *Eumenides* is thought to have been directed against the supporters of Ephialtes, who desired, by curtailing the power of the Areopagus, to open a door to greater freedom from state prosecutions, if not to a greater licentiousness of life. His proud patriotism revolted from the overthrow of any time-honoured institution, the object of which was to keep in check the otherwise unbridled passions of a fickle multitude. He was nevertheless a moderate man, far more disposed to a conciliatory course than to be obstinately one-sided. An ardent admirer of the kingly office, in the abstract, he was no advocate of despotism. "Approve neither a life under no government nor that under a master; for God always gives the superiority to a mean between extremes." His feelings however evidently incline to an excessive reverence for kings. He delights to pourtray the abject service of eastern courtiers, even while as a Greek, or at least as writing for Greeks, he takes care to throw a certain invidious air over such servile adulation. The person of a king was in his eyes absolutely sacred, as invested with an authority derived from Zeus and appointed by Fate. The throne and the sceptre were prerogatives which, as Hesiod had taught, came close to those of the gods themselves. Thus Agamemnon and Menelaus are *δίθρονος Διόθεν καὶ δίσκη*

προς τιμή, and διοςδότοις σκήπτροισι τιμαλφούμενοι. A regicide was a sacrilegious wretch, and one doubly accursed. Kings are the object of veneration to their people (*σέβας*), the shepherds and fathers of their flock, the dispensers of justice, invincible in wars, *ἄμαχοι* and *ἀπόλεμοι*, guardians of religion and lords irresponsible (*πρυτάνεις ἄκριτοι*) over the altars of the state. The beggar-kings of Euripides would certainly have found no favour in our poet's eyes. But while Darius and Xerxes are described as King of Kings, a God to the Persians, the Eye of the Palace, and a degree of grandeur is thrown over their state, such as is wholly incompatible with real dislike or contempt for it, the poet can paint a constitutional monarch of the heroic ages declining the absolute power attributed to him by strangers, and refusing to act without first consulting his people in full assembly. Even the Persian kings are supported by certain elders or councillors called *Πιστοί*, equivalent to the *Βουλὴ* of the Greeks in the heroic times, who had the privilege of advising and dissuading, and of declaring their views on all questions, though with the most deferential submission to the superior wisdom and power of the sovereign lord.

Even when dead, kings held rule over the inferior ghosts in Hades, and were honoured by being made the ministers or attendants of the infernal gods. They had a delegated power, as *δαίμονες*, to send up justice, blessings, aid, &c., to their friends above; to hear and answer invocations at the tomb, and even to reappear in person, if Earth, propitiated by offerings, consented to restore them for a brief period to the upper air. They relied on the remembrance, offerings, praises, and sacrifices of their surviving relations, successors, and subjects. They could feel resentment beyond the pyre, and could shew it by sending evil dreams to their enemies. Nor did the angry spirit rest till vengeance had been wreaked for the wrongs suffered in life. If neglected, it was dishonoured, *ἄτιμος*, even in Hades, and proportionally lost its influence over human affairs with the powers below. To be reinstated in its rights in Hades, it must have full amends made to it on earth. Thus Agamemnon can

do nothing for Orestes, until by libations, dirges, promises of future honours, and condolences, the son has roused the long-slighted spirit of his father from its sullen and unhonoured sleep. He at last raises his head to listen, as one starting out of a death-slumber, and accepts the propitiatory offerings descending to him through the kindly lap of mother Earth. He is then called upon to witness the combat undertaken in his cause, to send Justice as an ally to his friends, and to regard with pity the sorrows of his offspring, who have been not unwilling but unable to honour him as they ought.

Such was the poet's conception of the kingly character,—a conception of the chivalrous Homeric chieftain aggrandized by the pomp of Eastern King-worship, and one the more remarkable in its free and graphic expression from the extreme and singular jealousy with which the Athenians themselves regarded that supreme dignity. One might almost imagine, from the favourable light in which he takes pains to pourtray the modified monarchy of the Pelasgic king in the *Suppliants*, that the poet was very far from insensible of the benefits which such an institution would have conferred on his country, then suffering under the growing evil (as he thought it) of democratic influence.

Indeed, both Sophocles in his characters of Creon, Theseus, and Oedipus, and Euripides still more remarkably in his Creon and Theseus of the *Suppliants*, have so much admirable instruction on the differences between tyrannical absolutism and constitutional monarchy, and invariably display the latter in so fair a light as a set-off to anarchy, that they at least could not have shared in the jealous fears in which the *δῆμος* held the very name of *Βασιλεύς*. Those persons form a very inadequate estimate of the Greek dramatic writings, who regard them merely as old legends popularized so as to please national vanity, or who imagine that an intellectual Greek would have sat out the day in the theatre for no higher purpose than to be amused. Still less can we compare any modern theatrical representations, which fall short of the ancient in their social and political importance as much as they surpass them in mere gorgeousness of decora-

tion and variety of effects. The Tragic competitors of old were not only poets, but also good men and patriots, anxious to use their art to the best advantage for inculcating moral truths, elevating and purifying the feelings, and for directing the popular mind in the right way, by inspiring a love of virtue, of their country, of their fellow-citizens. To such an extent did this object prevail, that iambic verses embodied the proverbial philosophy of the day. The tragic writer was preacher, essayist, and lecturer, as well as poet; a fact not to be doubted, when we consider how familiar to the multitude those writings must have been, when a casual quotation by a comic author, or even an indirect allusion by a rival poet, could find an immediate response in the vast assembly of the Athenian theatre,—when we remember too that the greater part of the large collection of fragments from lost plays consists of moral sentiments and philosophical reflections which have come down to us simply because they were celebrated as such. No one will deny that they form an admirable set of maxims, and that the wise and the good in them greatly predominate over the evil and the unsound. The intense satisfaction which the scholar finds in the gravity, the majesty, and the well-studied wisdom of iambic verses, is something more permanent and universal than fashion or mere educational predilection could inspire. They are inexhaustible sources of thought, instruction, and gratification. Like good pictures and good music, the more they become familiar to us, the more they seem replete with new and undiscovered beauties. What then a tragedy must have been to the Athenian, to whom it was besides a religious festivity, a poetical treat, an imposing spectacle, and a political lesson, we need not stop to inquire.

With respect to Aeschylus, a prejudice exists amongst many, from causes already explained, that he is not worth the time and mental labour which must be bestowed before we can master the difficulties of the author,—imperfectly, perhaps, after all that has been done in correcting and explaining the text. But, if he is deserving of any attention at all, he is surely deserving of all that can be bestowed upon him. Rather than rejecting the

whole because some parts are obscure, and others, perhaps, hopelessly corrupt, let us make the most of what we have, and heartily wish that it were more. Considered merely as an intellectual discipline, the task is even rendered more useful, as it is more stimulating and exciting, by the very perplexities which beset it. Words, in themselves undeniably genuine, must have *some* meaning, though the right one be not as yet determined with certainty. Words undeniably corrupt must be capable of more or less plausible restoration, when metre and context, the finite resources of the language, and the known laws of palaeography, are all so many limitations within which our efforts are restricted. Nor is it, perhaps, altogether an ignoble ambition to have seen further into the meaning of the author, or to have more shrewdly detected the errors and interpolations of copyists, than others have been able to do.

In saying this, we would by no means imply that *undue* attention should be given to the mere letter of the text, either in determining trifling points of orthography, or even in dwelling too much on the history and meanings of words individually. There is a vast difference between *construing* an author and *understanding* him. And a prudent editor will ever have prominently before him the latter object: he will try to guide the reader to the full appreciation of the meaning by paraphrases, hints on the connexion, brief summaries of the argument, distinction of the parts, and so forth,—but especially by pointing out traits of character and the motives of action which lie at some depth below the surface. We seem to have had enough of that useful, but still insufficient sort of scholarship, which consists in the collection of parallel passages, and the compilation of glossaries from the voluminous works of the old grammarians and lexicographers. Without doubt much is due to those who have distinguished themselves in this important field; but it is obvious to remark, that such work *may* be done, and done well, by those who have scarcely troubled themselves with tracing the connexion of ideas, or bestowed a thought on the *design*,—the mythological views or the moral and political teaching,—of the

author whose words they are absorbed in illustrating. To Müller and Klausen we are indebted for a movement in the right direction towards the interpretation of Aeschylus; in fact, they may be fairly called the founders of a new school of Aeschylean philology. They created a revolution, as startling in its novelty as satisfactory in its general results, in the method of interpretation hitherto applied. If some of their theories appear untenable, and some of their views a little far-fetched or devoid of evidence, they have at least pointed out the path in which succeeding editors should travel. On the whole, we have little to regret but that their labours have extended over so small a portion of the text of Aeschylus as a part of the Oresteia. That these writers have been, the one acrimoniously attacked, the other passed by in supercilious silence, by Hermann, the leader of the verbal-critics, is a significant circumstance.

It is commonly held, though the opinion may be controverted by weighty arguments, that all the existing MSS. of Aeschylus, which are by no means numerous, are derived from one single copy, well known as the *Medicean*, and now preserved in the Laurentian Library at Florence. It is believed to be of the tenth century, and contains all the seven tragedies (besides Sophocles and Apollonius Rhodius), with the exception of some leaves of the Agamemnon which have been long lost. Now this MS. can be shewn to have been an apograph from a very ancient one, written in uncial or capital letters, and probably without any division between the words; for mistakes occur in the transcription which would naturally have occurred under these conditions alone. The same MS. contains marginal scholia, written in a different but not much later hand, and also occasional corrections, by the same later hand, of the text itself. Some further additions and alterations have been made in handwriting of the fourteenth and fifteenth centuries. Now a remarkable fact connected with these scholia is, that they evidently represent an independent and certainly earlier text than the Medicean, and consequently, than its uncial archetypus; and this at once brings them back to a great antiquity. For, whe-

ther copied or not from that archetypus (a supposition which the diversity of handwriting renders improbable), not a few of the comments refer to readings which are at once perceived to be genuine, but are not to be found either in the original or the altered text of the Medicean³. Hence it follows that the scholia were composed anterior to the time when the carelessness of transcribers and the unwarrantable alterations of more or less learned readers had combined to furnish the deteriorated text of the present MSS. That these scholia are of a very early date is further shewn by the occasional quotations from or reference to works and plays which have long been lost. In fine, they were, in all probability, either wholly or in the greater part, compiled and abridged from the exegetical writings (*ὑπομνήματα*) of the Alexandrine grammarians who lived before, and in the early centuries after, the Christian era. That they are collections from various sources is manifest from the admixture, in not a few places, of two or more independent and sometimes conflicting comments under one and the same scholium. In several of the later MSS. of Aeschylus, these scholia have been greatly enlarged by Byzantine teachers of the middle ages; but of these, as of far less importance, no notice need here be taken. Indeed, the object of mentioning the scholia at all was to point out their extreme importance in determining the true readings in many doubtful and difficult passages.

With regard to the corrections subsequently made (generally over the erasure of the original word) in the Medicean, there is every probability that they were derived from the collation of a different copy, and, to judge by the identity of the handwriting, from that very one whence the scholia were transcribed. For in times when MSS. were alone in use, and prized in proportion to their accuracy, it was the object of every possessor to endeavour to obtain a text as authentic as possible; and to this end it

³ I should have been glad to go into this question at length; but space does not permit it. Suffice it to say here, that much remains to be done for the editing of these important scholia even after Dindorf's useful reprint, Oxford, 1851. I have studied the whole of them with great care for the present work.

appears to have been a common practice to compare different copies, as an opportunity might occur, and to note down the various readings of importance, or correct the errors of copyists by their aid. Hence, as in the case of the Medicean MS., the second hand, though a later one, will often be found to give a better reading than the original one. And hence also it will be seen, that any single ancient MS. so corrected and revised contains, in truth, a great deal more than at first sight may appear. It bears along with it the credentials of several MSS., and some of these, it may be, belonging to an independent line of transcription.

Further, it is probable that more than one MS. was sometimes used by the same transcriber and at the same time. Thus we may explain discrepancies in our MSS. of Aeschylus, which agree on the whole so closely with the Medicean, that they are with great reason believed to have been copied from it. Or again, copies from the Medicean may have received subsequent corrections from other sources; and these being again transcribed, will have a sufficiently close correspondence with their archetypus to be justly classed with it in its general character. Of this kind was probably the valuable MS. used by Robortello in his edition of 1552.

However, to discuss these minutiae in detail, and to illustrate them by instances, would require a great space, and would be wholly uninteresting except to the professed critic. Suffice it to say, that from a proper use of these resources, from a very careful investigation of the style, metrical laws, idioms, and usages of Aeschylus, from numerous glosses in Hesychius and other grammarians, and generally, from a more enlarged philological knowledge of the language, means have been found for restoring, with a precision almost marvellous, numerous passages in this great poet which not a quarter of a century ago had been wrongly edited and were totally misunderstood. The same mind of man which has revealed the secrets locked up in Egyptian hieroglyphics and in the arrow-headed characters of Nineveh and Babylon, has successfully grappled with the scarcely less difficult,

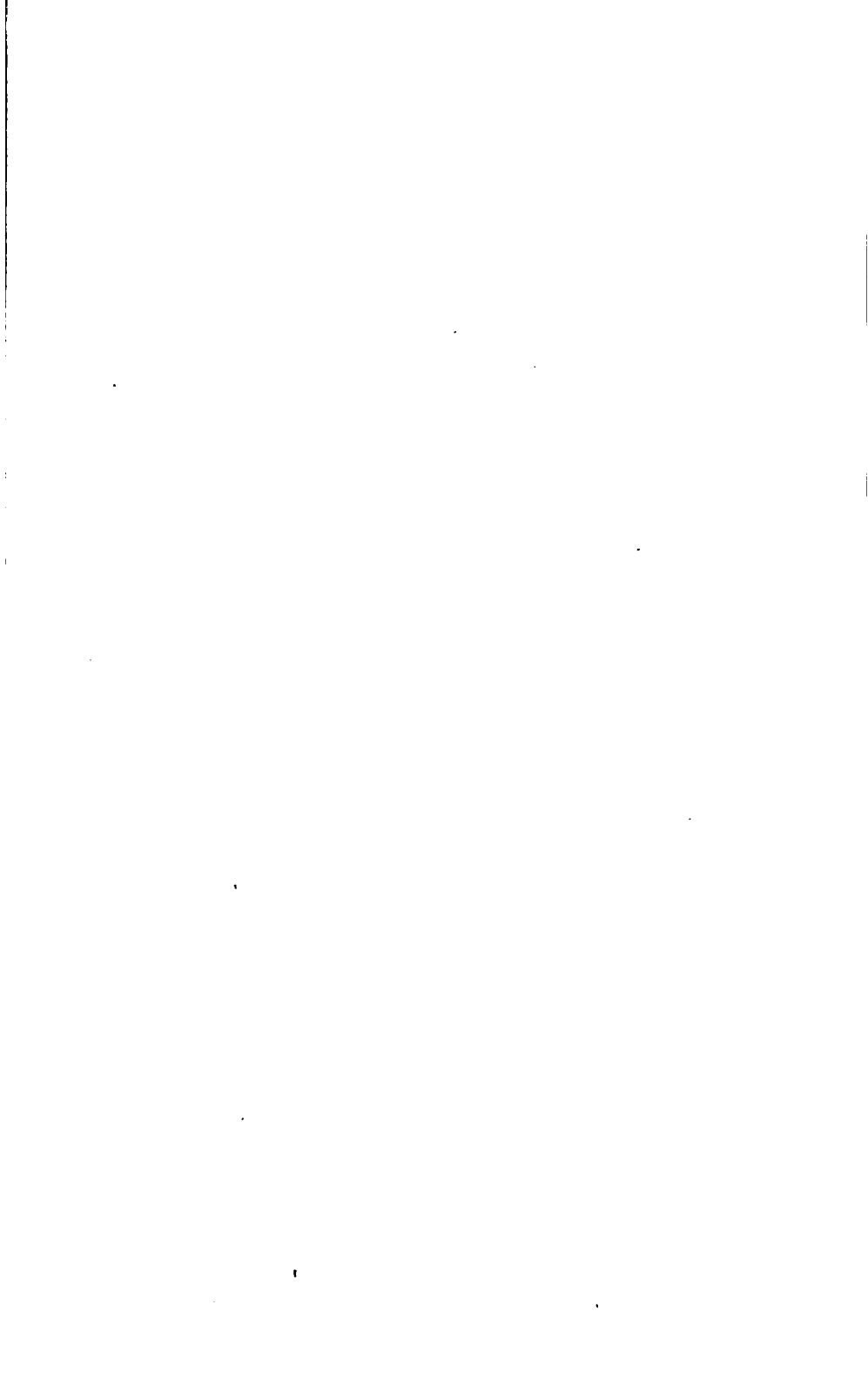
if less important, task of emending and explaining the text of Aeschylus. We may compare the fortunate preservation of a single ancient copy to the inheritance of a fine old mansion which for years had become less and less like itself from injudicious patchwork and gradual decay. At a first glance, and after only a casual survey, the proprietor doubts if it is possible to restore it. But when he has begun to remove from it the rubbish of a century, to cleanse the mouldy walls and ceilings from the stains and matted cobwebs, and has well studied the uniform principles of decoration which the hand of a master artist had followed in carrying out the design, he is surprised to perceive how much of gilded cornice and frescoed wall, of carved wood and of delicate sculpture, has been preserved in its pristine state,—overlaid indeed, but not obliterated; and he is gratified to find how satisfactorily that which remains will supply a precedent for that which has wholly or partially perished.

The collection of a long series of Fragments from the lost plays of Aeschylus and the other two great Tragic writers, is one of the happiest results of the laborious research of modern scholars. The value and interest of these isolated passages are perhaps in general too little appreciated, for students seldom care to read them till they have mastered the entire tragedies. Nevertheless, as already remarked, the Fragments are mostly of more than ordinary merit, and generally owe their preservation to that very circumstance. Of Aeschylus indeed scarcely four hundred entire verses have been recovered from the various writers of subsequent ages; but this number is small compared with the Fragments of Sophocles, amounting to not far short of a thousand verses, and those of Euripides, of which between three and four thousand have come down to us. Even in the second and third centuries of the Christian era many plays were in existence which have long since perished. They are quoted by Plutarch, Galen, Athenaeus, Pollux, and Stobaeus and a host of grammarians of even a still later date. An inference may fairly be drawn from the comparative number of these Fragments (not to say, from the fact that the quotations from Aeschylus are more of

a casual and accidental kind, while those from the others are to a considerable extent *select extracts*), that Aeschylus was, in the later classical ages, by much the least popular of his compeers, and Euripides pre-eminently the favourite. Aristophanes evidently saw the tide that was setting strongly in favour of the new candidate for scenic supremacy, and he vainly tried to stem it by the barrier of his ridicule. Throughout all ages and in all places where the Greek language has been systematically taught, Euripides has clearly been the favourite in the schools of the learned; and to this cause alone, and not to mere accident, is to be attributed the much larger number which we still possess of his plays. The reason why Aeschylus has enjoyed the least favour of the three must be looked for in the ideal, supernatural, and mythological turn of his mind, in his obscure and somewhat turgid diction, and in his want of sympathy with the ordinary feelings and conditions of humanity. He dealt with gods, demons, and heroes, while Euripides treated of man as he is. Aeschylus is a poet of the imagination, Sophocles a poet of the feelings; but Euripides is a poet of reality. Euripides alone had the courage to *lower* tragedy, if we may so speak, to the sphere of purely human action. That reality should, in the long run, have won the race, is perhaps to the credit of human nature. It is to this that the Iliad and the Odyssey owe their well-earned immortality of fame. Homer's gods are at once subordinate and supreme. They direct and control human affairs, and even enter largely into the scheme of action; but human, and not divine, nature is the subject of his pen. There is however no positive standard by which we can test the respective excellences,—all transcendent, yet all different,—of the three great masters of Tragic composition. Each will have, and ever has had, his votaries, accordingly as the grand, the terrible, and the sublime,—the tender and touching,—or the truthfully descriptive, affect the various dispositions of men. All however will concede to Aeschylus the credit which attaches only to genius of the highest order,—that of having perfected what he commenced, and of exalting the tragic art to a height which none of his rivals can

be justly said to have exceeded. The immense influence which scenic exhibitions and dramatic literature have exercised on the minds and manners of mankind, is a sufficient reason for profoundly venerating the author and originator of it. For so we may justly style the poet who out of the uncouth banterings of a religious festivity created the majestic and soul-inspiring art which has softened the sternest hearts and claimed for its votaries the proudest intellects. The Drama is the manifestation of the invisible mind of man, the mirror in which, while we think we are looking at others, we unexpectedly see ourselves reflected. To possess in our own native literature the greatest dramatist the world has perhaps ever seen, should in itself be an inducement to study one of kindred genius and scarcely less exalted sentiments.

Νικῆ δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν.



LIFE OF AESCHYLUS.

[From the Medicean MS.]

“AESCHYLUS the Tragic writer was by birth an Athenian, of the deme Eleusis, son of Euphorio, and brother of Cynegirus, born of noble parents. He commenced tragedy in his youth, and far surpassed his predecessors both in his poetry and in the arrangement of the stage, as well as in the splendour of the choral outfit, the dress of the actors, and the imposing appearance of his chorus; as Aristophanes also attests (Ran. 1004),

‘But O thou that first of the Greeks didst build up fine words
And dress up tragic trumpery.’

He was contemporary with Pindar, having been born in Ol. 63¹. He is reputed to have been a valiant man, and to have taken a part in the battle of Marathon with his brother Cynegirus, and in the naval engagement at Salamis with the youngest of his brothers Aminias, as well as in the land-fight at Plataeae.

“In the composition of his poetry he always affects the grandiloquent style², using coined words and epithets, besides metaphors and every means of imparting a lofty tone to his diction. The plots of the plays have not with him, as with the later writers, many incidents and complexities; for he only aims at giving weight to his characters, judging that this peculiarity, the magnificent and the heroic, was of the antique stamp, and con-

¹ MS. Ol. 40, corrected by Casaubon.

² τὸ ἀδρὸν πλάσμα.

sidering that cleverness, prettiness of style, and sententiousness³, were alien from tragedy. Hence he is ridiculed by Aristophanes for the excessive heaviness of his characters⁴. For example, in the *Niobe*, till the third act, Niobe sits at the tomb of her children with her head muffled, and says nothing; and in *The Ransom of Hector*, Achilles in the same way covers himself over and does not speak, except a few verses at the beginning in a dialogue with Hermes. Hence many passages may be found in him excellent in the composition⁵, but not either sentiments, or touches of sympathy, or any other of those traits, the effect of which is to lead to tears. In fact, the spectacles and the myths which he employs are intended to startle by their strangeness rather than to produce illusion.

“He retired to the court of Hiero, as some say, being a victim to the bigotry of the Athenians⁶, and from having been defeated by the youthful Sophocles; but according to others, being beaten by Simonides in the elegy on those who died at Marathon. For elegy must share largely in the refinement of sympathy, which, as we have said, is alien from the nature of Aeschylus. Others assert that in the exhibition of the *Eumenides*, by introducing the chorus without order into the orchestra he so scared the people, that infants expired and women miscarried.

“Having arrived in Sicily, as Hiero was then engaged in founding the city of Aetna, he exhibited his *Women of Aetna*, by way of predicting a prosperous life to those who contributed to colonize the city. Here he was held in high honour both by the tyrant Hiero and the people of Gela, but survived only three years, and died at an advanced age in the following manner. An eagle having picked up a tortoise, and not being able to get at his prey, dropped it down on the rocks by way of smashing the shell, when it fell on the poet and killed him. He

³ This seems directed against Euripides.

⁴ Ran. 911.

⁵ τῆ κατασκευῇ διαφέρονται.

⁶ ὅτι Ἀθηναίων κατασκευασθῆς. Perhaps this alludes to the accusation of having revealed the sacred Mysteries.

had been forewarned by the oracle, *A stroke from heaven shall slay thee*. When he died, the people of Gela buried him at great cost in one of the public tombs, and paid him splendid honours, inscribing as follows:—

‘ Euphorio’s son and Athens’ pride lies here ;
 In fertile Gela’s soil he found his rest ;
 His valour Marathon’s wide plains declare,
 And long-haired Medes who felt it can attest.’

His tomb used to be visited by the professors of the tragic art, who offered sacrifices to him as to a hero, and rehearsed their plays over it. As for the Athenians, they were so devotedly fond of Aeschylus, that they passed a decree after his death, that whoever wished to exhibit the plays of that poet should be furnished with a chorus. He lived to the age of sixty-three⁷ years, in the course of which he composed seventy plays, and beside these, about five Satyric dramas⁸. He gained in all thirteen victories, and carried off not a few after his death.”

“ Aeschylus was the first to improve tragedy by passion of a more exalted kind⁹. He introduced scenic decorations, and struck the eyes of the spectators by their splendour, through the aid of paintings and machinery, altars and tombs, trumpets, ghosts, and Furies ; he also furnished his actors with gloves, and gave them a stately mien by the train (*syрма*), and raised their height by unusually thick buskins. As his first actor¹ he employed Cleander, but he afterwards added to him as his second actor Mynniscus of Chalcis. Of the third actor he was himself the inventor, though the credit is given to Sophocles by Dicae-

⁷ So the MS., but he really died in the sixty-eighth or sixty-ninth year of his age.

⁸ These numbers are erroneous, and the text referring to the Satyric plays is obviously corrupt. The titles of seventy-eight plays are known. Suidas attributes to him not less than ninety.

⁹ πῶδες γυνυκατάτοις. γυνυκατέτοις Blomfield.

¹ The author means the actor of the *first part* (πρωταγωνιστής), &c.

archus of Messene. If we compare him in the simplicity of his dramatic composition with his successors, it might be considered meagre and deficient in elaborateness; but if we look to those before him, one may well admire the poet for his genius and invention. Those who consider Sophocles to have been a more perfect tragic poet, are right indeed in their opinion, but then they should remember that it was much more difficult after Thespis, Phrynichus, and Choerilus to advance Tragedy to such a degree of greatness, than for one who wrote after Aeschylus to arrive at the completeness of Sophocles²."

² The above extracts are from Alexandrine Grammarians, probably of an age anterior to the Christian era. Though their statements may not be wholly authentic, we must not forget that they had abundant sources of information which are wanting to us. The criticism however is admirable, and shews how thoroughly the ancients understood the spirit and principles of Greek Tragedy. The translation has been made from Dindorf's edition of the Scholia (Oxford, 1851), and according to the readings of the Medicean MS., other MSS. exhibiting various interpolations and corruptions.

ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΑΕΣ.

SUPPLICES.

THE precise date of the *Supplices*, which has been generally regarded, on internal evidence, as the earliest tragedy extant, is unknown. Müller however (Dissertations on the Eumenides, p. 84, ed. 2, transl.), after Boeckh and others, thinks that from certain political allusions in the play (677, 740, 930) to the then contemplated alliance of Athens with Argos and the war with Egypt (Thucyd. i. 102, 104), Ol. 79, 3, B.C. 461, the date may be fixed at only a few years previous to the *Orestea*, which was brought out Ol. 80, 2, or B.C. 458. It may be doubted if these supposed allusions are sufficiently clear and definite to establish the argument. Those at least who judge by the style, which is so singularly epic, the simplicity of the plot, the paucity of the characters, and the great predominance of choric action, will be reluctant to believe that the *Suppliants* was composed more than ten years after the *Prometheus*, *Persians*, and *Seven against Thebes*. It may be remarked, though not as an evidence of date, that the play is rather a melodrama than a tragedy. It ends happily, and has no other claim to the latter title than from the pathos excited and sustained by the helpless condition of the fugitive maidens in a foreign land. There are only two actors in the piece, for the same person alternately assumes the characters of Danaus and the Herald. The trilogy, of which the present seems to have been the middle play (Müller, Diss. p. 212), comprised also the *Aegyptii*, of unknown argument, and the *Danaïdes*, of which the trial and acquittal of the women for the murder of their husbands formed the subject. The Chorus consists of (probably) twelve Suppliants, who sing the opening anapaests in their procession from the door of

the orchestra (parodos) to the thymele in the centre, the long antistrophic ode commencing when they have ranged themselves there in the usual rank-and-file order. (Müller, Dissert. p. 31.) The argument is briefly this:—Danaus and Aegyptus, sons of Belus, had settled, as the descendants of Io and Epaphus, in the vicinity of Canopus at the mouth of the Nile (Prom. 870). Aegyptus wishing to unite his fifty sons to the fifty daughters of Danaus, the latter fly from Egypt to Argos in order to escape from a union at once incestuous and detested. Arriving with their father at Argos, the land of their ancestress, they appeal to the country for protection on the plea of their descent, to the national gods and heroes, and especially to Zeus as the author of their race. The king, by name Pelasgus, tardily grants them a refuge with the consent of the people, and in a spirited scene at the conclusion, repels the insolent attempt of the Herald to seize them in the name of the sons of Aegyptus.

The extant MSS. of the *Supplices* are very few. Hermann enumerates four, of all of which he has given an accurate collation in his edition of 1852. These are,

- (1) The Medicean, saec. x.
- (2) MS. Guelph., saec. xv., copied from the Medicean.
- (3) A Paris MS., saec. xv., transcribed, according to Hermann, from the archetypus MS. of the Medicean, but according to his editor Haupt, from the Medicean itself.
- (4) A paper MS., saec. xvi., preserved in the library of the Escorial, and probably a transcript from the Paris MS.
- (5) Another MS. of saec. xv., formerly in the monastery of St. Mark at Florence, and said to be a copy from the Medicean, is mentioned in the catalogue prefixed to Hermann's edition, but no use appears to have been made of it in this play.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

ΔΑΝΑΟΣ.

ΒΑΣΙΛΕΥΣ ΑΡΓΕΙΩΝ.

ΚΗΡΥΞ.

ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΑΔΕΣ.

ΧΟΡΟΣ.

Ζεὺς μὲν Ἀφίκτωρ ἐπίδοι προφρόνων
στόλον ἡμέτερον νάιον ἀρθέντ'
ἀπὸ προστομίων λεπτοψαμάθων
Νείλου δῖαν δὲ λιποῦσαι
χθόνα σύγχορτον Συρία φεύγομεν,
οὔτῳ ἐφ' αἵματι δημηλασίαν

5

1. Ἀφίκτωρ. Hesych. ἀφίκτορα· τὸν ἰκέσιον Δία. Inf. 237 the Suppliants themselves are called ἀφίκτορες, and so Orestes is σεμνὸς προσίκτωρ Eum. 419, while προσίκτορες, *id.* 118, seems to mean 'patrons of Suppliants,' which is the sense in the present passage. Where the adjective is not a mere epithet, but a title or attribute, as inf. 188, 621, it seems proper to mark it by a capital letter.

2. ἀρθέντ'. For αἶρειν στόλον see Ag. 45. Pers. 791. Hermann joins νάιον ἀρθέντα, but it is not easy to see why στόλος νάιος may not stand in contradistinction to a land expedition. In this technical expression αἶρειν may be classed with such words as ἀνάγεσθαι, κατάρχεσθαι, καταίρειν, μετέωρον, in reference to the raised appearance of the ocean towards the horizon. Compare *altum mare*, and our term 'the high seas.' I am not sure that αἶρειν στόλον is ever used of a land army alone, as we say 'to raise forces.'

3. προστομίον. Schol. ἄμεινον τὰ στόμα ἀποθεῖν, πλεοναζούσης τῆς πρό. The word does not occur elsewhere. Hermann understands by it not the actual mouths of the Nile, but the alluvial deposit called πρόσχωμα Prom. 866, which would be rightly described as λεπτοψα-

μαθον, composed of fine sand or mud. For so Pauw happily emended λεπτομαθῶν of the MSS., an error which arose from the accidental omission of ψα. Others have proposed τῶν λεπτοβαθῶν or λευκοβαθῶν.

4. The MSS. have δῖαν δὲ λείπουσαι. Hermann adopts Seidler's δῖαν δ' ἐκλείπουσαι, and it is difficult to decide between this and λιποῦσαι, though the aorist is rather more suited to the context. With respect to the accent of δῖαν, there seems no ground for altering it. Both Homer and Hesiod shorten the last syllable, as Od. xi. 375. xiii. 275, 440. xix. 540. Theog. 697. See Pers. 273.

6. δημηλασίαν. So Auratus for δημηλασία, which violates both grammar and metre. The ι in οὔτῳ could not be elided, and γνωσθῆναι φυγῆν, 'to have banishment recorded as a sentence,' follows from the usual construction καταγιγνώσκειν φυγῆν τινος (Herod. i. 45. Thuc. iii. 81), where κατά is only necessary when the person against whom the sentence is given is added.—ἐφ' αἵματι, 'for murder,' directly or indirectly,—a charge the chorus is anxious to clear itself of at the outset, since this was the commonest and least creditable cause of flight, as well as the

ἤψῃ πόλεως γνωσθείσαι,
 ἀλλ' αὐτογενεὶ φυξανορία,
 γάμον Αἰγύπτου παίδων ἀσεβῆ τ'
 ὄνοταζόμεναι.

10

Δαναὸς δὲ πατὴρ καὶ βούλαρχος
 καὶ στασιάρχος τάδε πεσσονομῶν
 κῦδιστ' ἀχέων ἐπέκρανεν,
 φεύγειν ἀνέδην διὰ κῦμ' ἄλιον,
 κέλσαι δ' Ἄργους γαίαν, ὅθεν δὴ
 γένος ἡμέτερον, τῆς οἰστροδόνου
 βοὸς ἐξ ἐπαφῆς καὶ ἐπιπνοίας

15

least calculated to enlist the sympathy of foreigners. So φεύγειν ἐφ' αἵματι Dem. Mid. p. 549. Pausan. v. 1, 6, ἐλεῖν τινα ἐφ' αἵματι ἀκουσίῳ. Inf. 192, τάσδ' ἀναιμάκτους φυγάς.

8. αὐτογενεὶ φυξανορία. 'By a voluntary retreat from wedlock, and loathing as unholy a union with the sons of Aegyptus.' The MSS. give ἀλλ' αὐτογένητον φυλαζάνοραν, but the Med. with the letters υλαζ in an erasure, and γρ. φυζάνοραν in the margin. The common reading, ἀλλ' αὐτογενῆ τὸν φυζάνορα, has no authority, and is from Turnebus. It is objectionable both on account of the article and because the law of anapaestic synphaea is violated by a dactyl coming before an anapaest. It has been proposed to construe ὄνοταζόμεναι τὸν φυζάνορα γάμον (ὡς δυντα) αὐτογενῆ ἀσεβῆ τε, like δέξασθ' ἰκέτην τὸν θηλυγενῆ στόλον inf. 27. But a little reflection will show that Bamberger's correction is rightly adopted by Hermann. The origin of the error is curious and instructive. When the ι had accidentally been dropped, φυζάνοραι (—φ, —α) no longer completed the verse. For this end two metrical corrections were proposed, vying with each other in absurdity; one ἀλλ' αὐτογένητον φυζάνοραν, the other ἀλλ' αὐτογενῆ φυλαζάνοραν. The union of these two resulted in the reading of the Med. We might even retain the accusative, on the ground that φεύγειν φυξανορίαν is only another form of φεύγειν φυγήν, but then the participle following would not be rightly coupled by τε. The interpretation of αὐτογενεὶ, 'originating with ourselves,' is certainly better than 'kindred,' διὰ συγγένειαν. For the antithesis is between compulsory banish-

ment and voluntary flight.

10. Hesych. ὄνοταζομένη ἐκφαυλισμένη. This word, like μέφομαι and its derivatives, has the primary sense of 'dissatisfaction,' 'disparagement,' &c. It is here a sort of euphemism. Cf. 331.

13. κῦδιστ' ἀχέων, 'determined on the best (i. e. the least bad) of evils.' Compare τὸ βέλτερον κακοῦ inf. 1054. κακῶν φέρτατον II. xvii. 105. Hesych. κῦδιον κρείττον ἀρετώτερον. Heath wrongly explained it 'the most creditable,' as if from κῦδος. As αἰσχρὸς (originally αἰσχρὸς) forms αἰσχυριστός, so κῦδρὸς, κῦδιστός. The substantive κῦδος has a strict analogy in the Homeric αἰσχος. On ἐπέκρανεν the Schol. remarks, ἀμείνονα τῶν κακῶν ἐψηφίσατο τὴν φυγήν κακὸν ὁ γάμος, κακὸν δὲ καὶ ἡ φυγή, ἀρετώτερον δὲ τὸ φεύγειν. It is self-evident that the above scholium belongs to this verse. Dindorf, who prints it to v. 9, has wrongly altered ἐψηφίσατο to ἐψηφίσαντο.

14. κῦμ' ἄλιον. MSS. κυβαλέον or κυβαλέον. The true reading is preserved by Hesychius in v. ἀνέδην. Bekk. Anecd. i. p. 400, ἀνέδην ἀνεμίνας δύναται δὲ ἀπὸ τῶν ἴππων μεταγέσθαι, οἷς ἀν αἰ ἡνία ἀνεθῶσι.

15. κέλσαι δ'. Hermann gives κέλσαι τ' without remark. The use of δὲ in mere connexion is not uncommon in Aeschylus, as inf. 63, 75. Pers. 195, 565. Cf. Rhcs. 934, Τροίας ἀπήδων ἔστου μὴ κέλσαι ποτὲ.

17. ἐπιπνοίας. The words πνεῖν, ἐπιπνεῖν, ἐπίπνοος, εἰσπνηλος, were peculiarly used of the feelings inspired by love. So Ag. 1177, κάρ' ἐμοὶ πνέων χάριν. Here the same idea is conveyed as in Prom. 868, ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγῶν μόνον,

Διὸς εὐχόμενον, τετέλεσται.
 τίν' ἂν οὖν χώραν εὐφρονα μᾶλλον
 τῆσδ' ἀφικοίμεθα
 20
 σὺν τοῖσδ' ἱκετῶν ἐγχειριδίοις
 ἔρισστέπτοισι κλάδοισιν ;
 ὦ πόλις, ὦ γῆ καὶ λευκὸν ὕδωρ,
 ὕπατοί τε θεοὶ καὶ βαρύντιμοι
 25
 χθόνιοι θήκας κατέχοντες,
 καὶ Ζεὺς Σωτήρ τρίτος, οἰκοφύλαξ
 ὀσίων ἀνδρῶν, δέξαισθ' ἱκέτην
 τὸν θηλυγενῆ στόλον αἰδοίῳ
 πνεύματι χώρας· ἀρσενοπληθῆ δ'

viz. that the generation was supernatural, not physical and material.—εὐχόμενον, i. e. εἶναι, by a common ellipse, εὐχέσθαι meaning properly 'to aver,' 'to declare,' as inf. 268, 1044. So Pindar, Ol. vii. 41, τὸ μὲν γὰρ πατρόθεν, ἐκ Διὸς εὐχονται. Apoll. Rhod. ii. 359, τοῦ καὶ περ ἀφ' αἵματος εὐχετόωνται. Inf. 271, 308, 530.

19. τίν' ἂν οὖν. So Dindorf with G. Burges. The MSS. give τίνα οὖν, but in the Med. a letter has been erased after τίνα, which Hermann says was not γ, and therefore there is no authority for τίνα γοῦν beyond ed. Turn. Hermann gives τίνα δ' ἂν, because, he says, Aeschylus ought to have written so. The erased letter in the Med. can hardly have been any other than ν, and it was erased because somebody mistook τίναν for an erroneous form of the accusative. The same error occurs in φρένα for φρέν' ἂν Cho. 839. In the former editions of this play I admitted Haupt's τίνα νυν, comparing, for the omission of ἂν, Pind. Pyth. iv. 210, οὐ ξείναν ἰκοίμην γαῖαν ἄλλων. But the enditic νυν is not properly used except with imperatives or true optatives.

23. ὦ πόλις, ὦ γῆ. So the MS. of Robertello. The rest give ὦν πόλις, ὦν γῆ, which Hermann rightly attributes to the false reading δέξαιθ' in v. 27. It was usual to invoke the elements, the gods, and the heroes, on entering any land for the first time. The herald in Ag. 491 does this even on returning after a long absence.

25. χθόνιοι. The antithesis with ὑπα-

τοι, which occurs also Ag. 89, is in favour of those who understand the infernal gods, and interpret βαρύντιμοι with the Scholiast, οἱ βαρέως τινύμενοι. There seems also an antithesis between the wicked who are punished and the δσιοι ἄνδρες who are under the immediate protection of Ζεὺς Σωτήρ. Add, that the poet seems to have had in view Il. iii. 277, καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμώντας ἀνθρώπους τίνυσσον. These avenging deities are said 'to have in their keeping' the sepulchres, in the sense of κατέχειν noticed on Pers. 43. On the other hand, θήκας κατέχειν is more commonly applied to the dead in their graves, as Ag. 440, 1518. Theb. 729, and hence Hermann understands the heroes, or δσὶ ἰνδιγέτες of the country, and reads βαρύντιμοι. I know of no instance of χθόνιοι being applied to heroes, while it is the regular epithet of the powers below, as in Pers. 630; but I think it possible that it may include the former, as alike inhabitants of the invisible region.

27. δέξαισθ'. The MSS. have δέξαιθ', which Dindorf retains. Hermann adopts δέξασθ' from Heath. The optative, though generally in the third person, often alternates with imperatives; see especially the Chorus 619 inf. On Σωτήρ τρίτος see Agam. 237. Cho. 236. Müller, Diss. Eum. p. 190 seqq.

28. αἰδοίῳ πνεύματι. 'With merciful spirit.' The phrase is only a modification of a sentiment commonly expressed by σῶρον or σὺρίζειν. Cf. χειμῶν inf. 156.

ἐσμὸν ὑβριστὴν Αἰγυπτογενῆ, 30
 πρὶν πόδα χέρσῳ τῆδ' ἐν ἀσώδει
 θεῖναι, ξὺν ὄχῳ ταχυήρει
 πέμψατε πόντουδ', ἔνθα δὲ λαίλαπι
 χειμωνοτύπῳ, βροντῇ στεροπῇ τ'
 ὄμβροφόροισιν τ' ἀνέμοις, ἀγρίας 35
 ἀλὸς ἀντήσαντες, ὄλουτο,
 πρὶν ποτε λέκτρων ὦν θέμις εἶργει
 σφετεριζάμενον πατραδελφείαν
 τῆνδ' ἀκόντων ἐπιβῆναι.
 νῦν δ' ἐπικεκλομένα στρ. ἀ. 40
 Δίον πόρτιν ὑπερπόντιον τιμάορ' Ἴνιν τ'
 ἀνθονομούσας προγόνου βοὸς ἐξ ἐπιπνοίας
 Ζηνὸς ἔφαψιν ἐπωνυμία δ' ἐπεκραίνετο μόρσιμος
 αἰῶν 45

31. ἀσώδει. From *αἰσι*, *sill.* Hesych. ἀσάδης· ἀμμάδης. Lex. Bekk. p. 457, ἀσάδης· ἐφυλάδης γῆ· Αἰσχύλος. The epithet is applicable to the low marshy shore of Lerna; see on Prom. 695. It was immediately opposite to Nauplia, where according to Pausanias, iv. 35, Danaus first disembarked, and colonised the place with Egyptians. But inf. 748 Danaus speaks of coming to a χθὼν ἀλίμενος, which therefore could not be Nauplia, since that was a ναύσταθμον, Strabo, lib. viii. cap. 6. ad init.

33. ἔνθα. For ἐνταῦθα, and like πόντουδε, an epic use. This clause must be considered parenthetical, or else with Hermann and others we must read σφετεριζόμενοι, depending by a well known Attic law of attraction on the subject of ὄλουτο. Hesych. σφετεριζόμενος· ὑφαυρούμενος, ἰδιοποιούμενος. Photius, σφετερίζεται· λαμβάνει, ἰδιοποιεῖται.

39. ἀκόντων. Not for ἀκουσῶν, but agreeing with λέκτρων. The phrase ἐπιβημέται εὐνής is Homeric. Hermann chooses to read ἀκόντων.

40. ἐπικεκλομένα. So Turn. and most recent editors for ἐπικεκλόμενα. A gloss in the Med. also recognises the plural, ἐπικαλούμεθα. In the plural itself there is little difficulty. The verb is withheld till v. 51, and might have been in the singular because of ἐπιλεγμένα interposed in 49. And this is the opinion I formerly

entertained, being unwilling to change the MSS. reading. But the use of the first person singular throughout the remainder of the chorus seems nearly decisive, and would be quite so, but for the single exception in 149. Probably ἐπικεκλόμενα is due to grammarians, who were at a loss for a finite verb, and had noticed the use of the plural in the preceding anapaests.

41. τιμάορα. Hermann thinks this form defensible, referring to Lobeck, Paralip. p. 216 Blomfield on Ag. 497 condemns it; but the day is past when scholars obelised words, though consistent with sense and metre, merely because they were ἀπαξ λεγόμενα. The sense is, 'invoking Epaphus, not only as a patron-god able to protect us on the other side of the water, but also as the son of our ancestress.' Compare this use of τε, which couples two attributes of the same person, with κρηλάτου τ' ἀηδόνος, inf. 60. In both places Hermann omits τε, here assuming that the *is* in *Ινις* is long, as in *κόνις*, ὄφις, and there reading κρηλάτας.

45. ἔφαψιν. This is an instance of 'res pro persona' which is exceedingly harsh; yet it is not less so to refer ἔφαψιν, by a change of punctuation, to ἐπεκραίνετο, and to take the latter in a middle or dependent sense, as in Eum. 927, with Schütz. There is a gloss in the Med., ἐπικαλούμεθα τὸν Ἴνιν τῆς βοὸς τὴν ἐπαφὴν τὴν ἐξ ἐπιπνοίας τοῦ Διὸς, which is not very in-

εὐλόγως, Ἐπαφόν τ' ἐγέννασεν
 ὄντ' ἐπιλεξαμένα ἀντ. α.
 νῦν ἐν ποιονόμοις ματρὸς ἀρχαίας τόποις τῶν 50
 πρόσθε πόνων μνασαμένα τά τε νῦν ἐπιδείξω
 πιστὰ τεκμήρια γαιονόμοις, τὰ δ' ἄελπτά περ ὄντα
 φανεύται
 γνώσεται δὲ λόγους τις ἐν μάκει. 55
 εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων στρ. β.
 ἔγγαιος, οἶκτον οἰκτρὸν αἴτων
 δοξάσει τις ἀκούειν ὅπα τῆς Τηρέτας

telligible. The meaning is, 'the proper time, i. e. of gestation, passed in conformity with the name; a sort of enallage for the name was given according to the circumstances of the birth,' viz. Ἐπαφος from ἐπαφίς or ἐπαφή. The imperfect expresses the duration of the intermediate time; the aorist ἐγέννασε the single act of birth.—εὐλόγως is sometimes used to imply that a name is rightly given from some event, as inf. 248. Frag. Aetn. 1, Παλίων εὐλόγως μένει φάτις, πάλιν γὰρ ἴκουσ' ἐκ σκότου τόδ' ἐς φάος. Ar. Vesp. 771, εὐλόγως, ἦν ἐξέχρη εἶλη κατ' ὄρθρον, ἠλιάσει πρὸς ἥλιον.—The nominative to ἐγέννασεν (which in the MSS. is corruptly combined with the next word, ἐγέννασ' ἴδοντ') is not αὐτὸν, but βοῦς, γεννῶν being used of both sexes indifferently. The best copies have Ἐπαφον δ'. See sup. 16.

48. ἐπιλεξαμένα. Hesychius, perhaps from this passage, explains ἐπικαλεσαμένη. The Schol. also has ἐπικαλουμένη. Another interpretation is proposed by Bothe, 'choosing as my patron.' Cf. Herod. iii. 167, τῶν Βαβυλωνίων ἐπελέξατο, and id. vii. 10, ἐπιλεξάμενος ἔνδρας τοὺς ἐθέλεις. Schütz understands, 'mentioning the name,' as a testimony to their origin. The first appears to be the traditional meaning, and is accepted by Hermann.

52. Here the MSS. reading, τὰ τ' ἀνόμοια οὐδ' ἄελπτά περ, is clearly corrupt. Porson proposed πιστὰ τεκμήρι', ἔτ' ἀνόμην, οἶμαι, ἄελπτα, &c. which, though approved by J. Wordsworth, cannot be considered satisfactory. Hermann seems to have made a much happier guess, γαιονόμοισι δ' ἄελπτα, &c. But the change of τὰ τε νῦν into γονέων, which he fancies is justified by the words of the

Schol. ἀς οὐ ξένος ἂν ἐλεύσεται, ἀλλ' εἰς προγόνων γῆν,—a mere supplement to explain the point and object of the τεκμήρια,—is too violent. For τὰ δ' ἄελπτα, &c. I am responsible. There is no difficulty in τὰ τε νῦν answered by τὰ δὲ, as τε and δὲ are often so used. In fact, if we suppose a very slight transposition, ΟΙΑΟΙΑ contains the same letters as ΟΙΟΙΑΔ, i. e. ΟΙCTAA, for there is hardly any difference between ΟΙ and CT. It is needless to remark that T, Γ, I, and Z, are continually confounded.

55. ἐν μάκει, sc. χρόνου. The poet has in view the subsequent conversation with the King, by which the whole story of Io and her descendants is elicited, inf. 285 seqq.

58. ἀκούειν is Heath's certain correction for ἀκούων. Conversely λαβὼν has been corrupted to λαβεῖν in 174, and the confusion is very frequent. On τις repeated see Ag. 646. Eum. 516. Trach. 943. In Ar. Ach. 569 it occurs thrice, εἴτε τις ἔστι ταξιαρχὸς τις ἢ τειχομαχίας ἀνήρ, βοηθησάτω τις ἀνόστας.—Τηρέτας μήτιδος, an epic periphrasis for Τηρέως, as the Schol. remarks. Hermann condemns the other way of construing the words, τῆς Τηρέτας ἀλόχου, οἰκτρῆς (ἐνεκα) μήτιδος, which I had formerly adopted with Bothe and Dindorf, as against the natural order of the words. Otherwise, it may be defended by such expressions as Νικιέας ἀλόχου, Theocr. xxviii. 9. Νηληϊῆς υἱί, Il. ii. 20. On the force of τε see sup. 41. Scholefield was, I now think, right in understanding *et mulieris et avis*, i. e. one and the same person under the two characters. For in the following words she mourns as a bird for her lost haunts, as a woman for her son.

μήτιδος οἰκτρᾶς ἀλόχου
 κερκηλάτου τ' ἀηδόνας· 60
 ἀτ' ἀπὸ χώρων ποταμῶν τ' εἰργομένα ἀντ. β'.
 πενθεὶ νέοικτον οἶτον ἠθέων,
 ξυνηθήσι δὲ παιδὸς μόρον, ὡς αὐτοφόνως
 ὤλετο πρὸς χεῖρὸς ἔθεν,
 δυσμάτορος κότου τυχῶν. 65
 τὼς καὶ ἐγὼ φιλόδουτος Ἴαονίοισι νόμοισι στρ. γ'.

61. *εἰργομένα*. The MSS. give *ἐργομένα*. Hermann reads *ἐργομένα*, which he thinks borne out by the scholium *διακομένη*. But the present participle seems rather to suit *εἰργομένα*. She is kept away from her favourite haunts by the continual fear of the kite, rather than roused from them by a sudden invasion. But Hermann goes yet further. Supposing that the poet had in mind the fine verses on the nightingale in Od. xix. 518,

ὡς δ' ὅτε Πανδαρέου κόρη, χλωρῆς
 ἀηδὼν,
 καλὸν ἀείθρην ἔαρὸς νέον ἰσταμένω,
 δενδρέων ἐν πετάλοις καθεζομένη πυκ-
 νοῖσι,

he reads ἀτ' ἀπὸ χλωρῶν πετάλων ἐργομένα. This is highly ingenious; but he fails to show that the vulgate is wrong by the somewhat frivolous question, 'num aquatilis avis est luscinia?' The ancients always spoke of the bird as loving solitude; and the deep shade of trees is naturally associated with river banks. On the legend see Apollodor. iii. 14. Pausan. lib. x. 4, 6, λέγουσι δὲ οἱ Φωκεῖς ὡς τῇ Φιλομήλῃ καὶ ὄρνιθι ὄβσθ Τηρέως δείμα ἐφάνη, καὶ οὕτω πατρίδος ἀπίστη τῆς Τηρέως (where ἀπίστη singularly confirms *εἰργομένα*). Virg. Ecl. vi. 80, 'quo cursu deserta petiverit, et quibus ante Infelix sua tecta supervolitarerit alia.'

62. *νέοικτον οἶτον*. 'A strange and wild strain,' with the notion so often attached to *νέος* and its compounds of 'unfortunate,' 'wretched,' &c. cf. inf. 336. Pers. 258. So Hermann for *νέον οἶκτον*. Either the strophic or the antistrophic verse must be altered; and if we retain the vulgate here we must have recourse, with Dindorf, to the yet more violent alteration of Bamberger, in v. 57, *ἐγγάδιος, οἶκτον αἰών*. Hermann remarks that the two verses ought to correspond in the repetition of two similar

words. I formerly conjectured *πενθεὶν ἔοικεν*, but I have doubts if *ἔοικα* is ever used in the simple sense of *φαίνομαι*, especially with a relative. In tragedy it always involves the sense 'it is likely that I,' &c. as inf. 882, *ἔλξειν εἰχ' ἡμᾶς ἐπιστάσας κόμης*. The later Greeks were less accurate; thus Strabo, xiii. p. 608, 'Ὀμηρὸς συνηγορεῖν οὐδ' ἑτέροις ἔοικεν. As applied to the nightingale, *οἶτος* is the proper word, and so Blomfield long ago remarked, with reference to this passage, on Callim. Lav. Pall. 94, where we have *γοερῶν οἶτον ἀηθίδων*. Cf. Iph. Taur. 1091, *ὄρνις δ'—ἔλεγον οἶτον ἀείδεις*.

63. *ξυνηθήσι*. 'Nove dictum videtur, ut sit *addit*, quod dici poterat *ἐνηθήσι*, ut in Ag. 1232, *κάμου μισθὸν ἐνήθησεν (ἐνήθησει) κότφ*,' Hermann. I am disposed to think he is right, to the rejection of the interpretation I formerly gave, '*componit naeniam de fato filii, quomodo a se ipsa occisus perierit*,' which was barely defended by *μόρον αἰρεῖν* in Pers. 548. Bekk. Anecd. i. p. 63, *συνθεῖναι ποίημα καὶ λόγον, οὐ μόνον συγγράφαι*.—*αὐτοφόνως* is here used as *αὐτοκτόνος* in Ag. 1613.

66. *τὼς καὶ ἐγὼ*. 'As the nightingale is kept away from her native woods and driven into exile by a cruel pursuer, so I leave my native Nile through fear of my cousins.'—*Νεῖλοδερῆ*, Schol. *τὴν ἐν τῷ Νεῖλῳ θερισθεῖσαν*. This word seems opposed to *Ἰαονίωσι*, Schol. *Ἑλληνικῆ φωνῆ*, though there is also an allusion to the name *Io*, as inf. 152, and possibly to the soft and plaintive Ionian melody. The chorus says, 'Though born in Egypt, I lament in Grecian strains.' The same idea is expressed in *καρβάνα ἀδᾶν*, v. 110, viz. that as Egyptian women descended from Greeks, they can speak Greek intelligibly. But this meaning is wholly lost if with Hermann we admit Emper's *εἰλοθερῆ*, or with Dindorf adopt

δάπτω τὰν ἀπαλὰν Νειλοθερῆ παρειὰν
ἀπειρόδακρὺν τε καρδίαν
γοεδνὰ δ' ἀνθεμίζομαι

δειμαίνουσα φίλους, τᾶσδε φυγᾶς

70

ἀερίας ἀπὸ γᾶς

εἴτις ἐστὶ κηδεμών.

ἀλλὰ, θεοὶ γενέται, κλύετ' εὖ τὸ δίκαιον ἰδόντες, ἀντ.

ἦβα μὴ τέλεον δόντες ἔχειω παρ' αἴσαν

[γ.

ὑβριω δ' ἐτοίμως στυγόντες

75

πέλοιτ' ἂν ἔνδικοι γάμοις.

ἀηδονίῳσι from Spanheim. It is however worthy of notice, that *iao* is written in the Med. over an erasure, and we have *θηρεῖ δὲ γῶν τὸν ἀηδόνιον*, Frag. 420.—*ἀπειρόδακρυν*, 'profusely weeping.' The α of the penult must be long, contrary to common usage, if ν. 76 be right, which Hermann and others alter; and *καρδίαν* must be a dissyllable. The latter may surely be allowed without writing *κάρσαν* with Dindorf. For *διὰ* is constantly a monsyllable in choral verses; see on Cho. 774; and perhaps generally when used in composition in iambs.

70. *δειμαίνουσα*. There are serious difficulties here, especially as the antistrophic verse is not quite free from suspicion. Hermann, who quarrels with both the sense and the metre, reads *δεῖμα, μένουσα φίλους*, but without adding a word in defence of the strange expression *γοεδνὰ ἀνθεμίζεσθαι δεῖμα*. Schol. τῶν γῶν τὸ ἄσθεσ ἀποδρέτωμαι. With regard to *φίλους*, a question arises whether it means the relations, i. e. sons of Aegyptus, or the Argives, whose friendship is as yet unsecured. The comparison with the case of Philomela (see on 66) is clearly in favour of the former sense, which is adopted by Dindorf. We must thus understand *εἴτις ἐστὶ*, &c. 'if any one of them is personally interested in my flight,' i. e. since they are interested in it. I think however there is some probability in what I formerly conjectured, *δειμαίνουσα φίλους τᾶς δὲ φυγᾶς ἀερίας ἀπὸ γᾶς οὐτίς ἐστὶ κηδεμών*. If *φίλους* be taken for the Argives, the meaning will be, 'fearing that none of them care for my flight,' i. e. will befriended me in it. See inf. 716. Elmsley ad Med. 181.

71. *ἀερίας*. Egypt was so called from

the dim and misty aspect it presented from the sea. Steph. Byzant. in νν. *Ἀερία* and *Αἴγυπτος*. Eustath. ad Dionys. p. 35, ed. R. Steph. Apollon. Rhod. iv. 267, ἦμος δ' ἠερίη πολυλήθιος ἐκλήιστο *Μήτηρ Αἴγυπτος προτερηγεύων αἰχλίων*. Pindar, Pyth. iv. 93, similarly speaks of the *κελαινεφῆ κεδία* of Libya.

74. ἦβα. The Paris MS. has ἦ βαί, the Med. ἦ καί, Rob. ἦ καί. Schütz conjectured ἦβαν, but Mr. Conington more rightly, as I think, adopts the dative (which also has the highest MS. authority). Cf. 97 inf. The meaning will then be, 'Not allowing youth to have its desires realised contrary to justice,' i. e. not letting the sons of Aegyptus unlawfully possess our persons. It is easy to supply τὸ πρᾶγμα, or τὸ βούλευμα, with τέλεον, or even ὑβριω from the following verse. The *μὴ* is used in continuation of the imperative sense, as *μηκέτ' ἰάπτων* Ag. 493, *μὴ ὄρων* inf. 792.

75. ἐτοίμως. So the Med. Hermann reads *ὑβριω δ' ἐτόμως στέγοντες* εἶδ, others, with Turnebus, *στυγόντες*. But Homer uses the aorist *ἔστυγον*, Od. x. 113, and *στυγόντες*, which all the good copies give, suits the preceding *δόντες* much better. Hermann further gives *νόμοις* for *γάμοις*, which he thinks may be detected in the scholium *ἐπὶ τοῖς νενομισμένοις καὶ δόξασιν ἡμῶν*, and explains, 'be just to the laws which protect Suppliants at your altars.' But the Scholiast only meant 'lawful marriages, and such as are satisfactory to ourselves,' contrasting *γάμοις* with *ὑβριω*, which frequently signifies 'rape' or 'abduction.' Translate, 'and showing a prompt hatred to unholy passions, be just to our marriage,' i. e. if we are to wed, let it be lawfully.

ἔστι δὲ καὶ πολέμου τειρομένοις
 βωμὸς ἀρᾶς φυγᾶσιν
 ῥῦμα, δαιμόνων σέβας.
 εἰ θείῃ θεὸς εὖ παναληθῶς. στρ. δ'. 80
 Διὸς ἵμερος οὐκ εὐθήρατος ἐτύχθη
 πάντα τοι φλεγέβει
 κὰν σκότῳ μελαίνα ξὺν τύχῃ
 μερόπεσσι λαοῖς.
 πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νώτῳ, ἀντ. δ'. 85
 κορυφᾷ Διὸς εἰ κρανηῇ πρᾶγμα τέλειον.
 δαυλοὶ γὰρ πραπίδων

77. πολέμου. The MSS. have *πολέμου*, which led me formerly to suggest *ἔστιν δὲ πολέμου*. There is a similar metrical discrepancy inf. 537, 546, though in a proper name. The meaning is, 'Those who are hard pressed in war find safety in the sanctity of an altar; and shall we be denied the like security?' The MSS. here generally give *Ἄρης*, which Dind. retains. But *ἄρη* is Homeric, Il. xviii. 100. Cf. Hes. Theog. 657. Hesych. *ἄρη*: βλάβη ἢ ἐν τῷ Ἄρει. Compare for the sense Cho. 328. Plutarch. de Superstit. § iv. ἔστι δούλη φεύξιμος βωμὸς, ἔστι καὶ λήσται ἀβέβηλα πολλὰ τῶν ἱερῶν, καὶ πολεμίου φεύγοντες, ἀν ἀγάλματος λάβωνται ἢ ναοῖ, θαρροῦσι. See inf. 185.

80. θεός. The MSS. give *Διός*. Porson (on Orest. fin.) shews that these words are occasionally confounded. The poet seems clearly to allude to the derivation of *θεός* from *τίθημι*, whence he adds *παναληθῶς*. 'May Providence in good sooth provide for us well.' So inf. 309, Ἐπαφος ἀληθῶς βυσίων ἐπάνυμος. Herod. ii. 52, θεὸς προσωνόμασάν σφας (οἱ Πελασγοὶ) ὅτι κόσμῳ θέτες τὰ πάντα πρήγματα εἶχον. See *New Cratylus*, § 473. Hermann's conjecture *θεῖῃ Διὸς, recta voluntate Jovis*, (Hesych. *εἰθεῖα*: δικαιοσύνη,) is rather ingenious, but has the great disadvantage of continuing the sense into a new strophe, which is a licence very rarely allowed. See however inf. 577.

81. The connexion is, 'And yet our hopes may be disappointed, as human hopes often are (v. 90); for the counsels of Zeus are not easily divined.'—*πάντα*, Doric for *πάντη*. The MSS. give *πάντη*, Rob. *πάντη*, Dind. *πάντα*. The doctrine

here is clearly Pythagorean: 'That there is a divine will is clear even amidst the darkness which prevents mortals from knowing what that will is.' Compare 1042.

83. ξὺν τύχῃ. Hermann reads *μελαίνα τε τύχῃ*, and *τείνουσι πόροι* in the corresponding verse. The schol. seems to have found *μελαίνα ξυντυχία*.

85. πίπτει ἀσφαλὲς. 'Falls without being tripped up, and not on its back.' A singular expression, but sufficiently intelligible from the customs of the wrestling-school, where the victory consisted in three 'clear throws,' i. e. in the adversary being fairly laid on his back, when he was said *κείσθαι πεσών*. See Eum. 559. Ag. 165. 858. 1256. If he fell on the knee only it was no defeat; Ag. 63. Pers. 914. Moreover, *χαμαι πίπτειν* was a proverb for words or intentions which were never realised, as Theb. 791. For *σφάλω* in its primary signification, see Il. xxiii. 719. So Callimachus, *κορυφᾷ Διὸς φ' ἐ' ἐπιπέσει, ἔμπεδον*. In point of sense, these two verses merely amplify the *πάντα τοι φλεγέβει*, &c., while the *γὰρ* which immediately follows reverts to *οὐκ εὐθήρατος*. The metaphor changes to the overgrown tracks through a forest.

87. δαυλοὶ. Pausan. x. 4, 5, *καλεῖσθαι τὰ δασεῖα ὑπὸ τῶν πάλαι δαῦλα ἐπὶ τούτῳ δὲ καὶ Αἰσχόλου τοῦ Γλαύκου τοῦ Ἀνθηδονίου γένεια ἐπήνην ἀνομακέται δαῦλον*. Cf. frag. 30. The Spartans worshipped Zeus *Σκοτιῆς* in a grove of shadowing oaks. Pausan. iii. 10, 7. Similarly Strabo, ix. p. 423, *τοῦνομα δὲ τῷ τόπῳ* (sc. *Δαυλίδι*) *γεγονέναι ἀπὸ τοῦ δάσους*: *δαυλοὶ γὰρ καλοῦσι τὰ δάση*. The word is probably from *δὰ* and *δλη*.

δάσκιόι τε τείνουσι πόροι,
 κατιδεῖν ἄφραστοι
 ἰάπτει δ' ἐλπίδων ἀφ' ὑψιπύργων στρ. ε. 90
 πανώλεις βροτούς,
 βίαν δ' οὐτ' ἐξοπλίζει.
 πᾶν ἄπονον δαιμονίων.
 ἦμενος ὃν φρόνημά πως
 αὐτόθεν ἐξέπραξεν ἔμπας ἐδράνων ἐφ' ἀγῶν. 95
 ιδέσθω δ' εἰς ὕβριν βρότειον, οἶα ἀντ. ε.
 νεάζει πυθμῆν
 δι' ἄμὸν γάμον τεθαλῶς

90. δ' ἐλπίδων. So Herm. and Well. for δὲ ἀπιδόν (A for A). Thus in Prom. 258 one MS. has ἀπιδας for ἐλπίδας.

92. ἐξοπλίζει. If the text is right, we must suppose the metaphor to have again changed to the military operations of a siege (ἰάπτει, &c.). 'To do this,'—viz. in order to hurl mortals from their towering hopes,—'he calls into action, (or arms as his ally,) no force: every supernatural event is brought to pass without labour or trouble.' So Eum. 621, Zeus is said to work οὐδὲν ἀσθμαίνων μένει. The MSS. give τὰν ἄπονον, which is manifestly corrupt. I have admitted the correction of Wellauer, without feeling any great confidence in its truth. Hermann objects that Aeschylus would have written ἐξοπλίζων, and τᾶν δ' ἄπονον: but this is at most a matter of opinion. His own correction is very bold, βίαν δ' οὐτις ἐξαλύξει. In support of the sentiment however, he might well have compared Pers. 101, τόθεν οὐκ ἔστιν ὑπὲρ θνατῶν ἀλύξαντα φρυγῆν. As for δαιμονίων, the omission of the article makes it a harsh expression, and scarcely parallel to the well-known πολλὰ μορφαὶ τῶν δαιμονίων of Euripides, Med. 1159. Bacch. 1388. In the first edition I corrected δαιμόνιον, but the metre hardly allows of this.

94. ἦμενος ὃν. The MSS. give ἦμενον ἔνω, which Hermann alters to μῆμον ἔνω, objecting that ἦμενος is "languidum" when followed by ἐδράνων ἀφ' ἀγῶν. But this difficulty is readily disposed of by retaining ἐφ' of the MSS. and rejecting ἀφ' of the emendators. For the notion of majesty is often expressed by the mention of a regal throne, as inf. 591. Cho.

962. Thus the sense is satisfactory: 'Seated on his holy throne he nevertheless (i. e. though from afar) works out his will without stirring from the spot.' This is the force of αὐτόθεν, *illico*, and it quite bears out the preceding ἄπονον. Nor need we write ἀφ' for ἐφ' merely because αὐτόθεν ἐξ ἐδρέων occurs Od. xiii. 56, as was suggested by J. Wordsworth. The Homeric ὃν, *enim*, may be allowed a place in a chorus remarkable for its epic diction throughout. Indeed, the Schol. seems to have read thus in explaining ἐξέπραξε τὸν σκοπὸν ἑαυτοῦ (*his aim*). It is clear that he read ἐφ' and not ἀφ', for though he repeats the latter at the end, it is only as a gloss to αὐτόθεν. This will be clear to any one who considers his words correctly punctuated, τὸ δὲ φρόνημα αὐτοῦ ἐπὶ τῶν ἀγῶν ἐδρασμάτων ἐφήμερον ἐξέπραξε τὸν σκοπὸν ἑαυτοῦ αὐτόθεν, ἀπὸ τῶν ἀγῶν ἐδρασμάτων, ὃ ἐστὶ τοῦ οὐρανοῦ. Mr. Couington conjectures ἔμμενον, 'in the way that he chooses.'

96. οἶα, sc. ὕβρει. So Schütz. The MSS. give οἶα, Herm. οἶα, putting a comma after νεάζει, so that πυθμῆν stands in opposition, and we have νεάζουσα ὕβρις, Agam. 739. By πυθμῆν the family of Aegyptus is indirectly meant, of which he is himself the stock or parent tree. Schol. αὐτὸς δ' Αἴγυπτος. The old stock is here said to bud and blossom anew in the insolence of his sons. Cf. Cho. 196. 252.

99. τεθαλῶς. Bothe's emendation for τὸ θάλος is completely confirmed by the scholium οὐ φύλλοις, ἀλλὰ τῇ ἀνοίᾳ τῶν παίδων ἑαυτοῦ, where there seems an allusion to Od. xii. 103, φύλλοις τεθηλῶς.

δυσπαραβούλοισι φρεσίν, 100
 καὶ διάνοιαν μαινόλιν
 κέντρον ἔχων ἄφυκτον, ἄταν δ' ἀπάτα μεταγνοῦς.
 τοιαῦτα πάθεα μέλεα θρεομένα λέγω στρ. στ'.
 λιγέα βαρέα δακρυοπετῆ, 105
 ἰῆ, ἰῆ,
 ἰηλέμοισιν ἐμπρεπῆ.
 ζῶσα γόοις με τιμῶ.
 ἰλέομαι μὲν Ἀπῖαν βούνιν,
 καρβάν' αὐδὰν δ' εὔ, γὰ, κοινεῖς. 110
 πολλάκι δ' ἐμπίτνω

101. *μαινόλιν* (*μενόλιν* Med.). This feminine form is rare, but occurs Orest. 823, *ἀσέβεια μαινόλις κακοφρόνων τ' ἀνδρῶν παράνοια*. Photius, *μαινόλης μαρικός*. The word *μαίνεσθαι* is often used of the phrenzy of love. For *διάνοιαν* it may be doubted whether we should not restore *δι' ἄνοιαν*, for the schol. alludes to this reading in *τῇ ἀνοίᾳ*. On the meaning of this word, which is very appropriate to the present passage, see inf. 114.

102. *ἀπάτα*. 'Through disappointment.' So Antig. 630, *ἀπάτας λεχέων δπεραλγῶν*. — *μεταγνοῦς*, zero cognoscens. Though this seems to be the only instance of *μεταγνώμι* so used, it gives a more natural and simple sense than that before proposed by me, from Ag. 214, 'having resolved on an infatuated act,' i. e. the pursuit. See on 400 inf.

104. *λέγω*. The MSS. give *λέγων*. Hermann follows Enger in reading *δ' ἐγῶ*, connecting the pronoun with *τιμῶ*, v. 108. These words, *δ' ἐγῶ* and *λέγω*, or rather, Δ and Λ, are confounded in Ag. 1262. But, like *τῶν ἄκρον*, &c. in v. 93, the short sentence in v. 108 may be allowed to stand by itself. The MSS. repeat *θρεομένη μέλεα* after *ἐμπρεπῆ*.

108. *τιμῶ*. The construction with a dative is not uncommon, as Herc. Fur. 1361, *δακρύοισι τιμῶν*. Isocrat. Nicocl. p. 25. *τιμῶ σε τούτοις*. Aelian, Var. Hist. i. 32, *τιμῶ σε Κύρου ποταμοῦ ὕδατι*. Cf. Theb. 1040. Orac. ap. Pausan. vi. 9, ad fin. *ὃν θυσιαις τιμᾶτε*. More unusual is *με* for *ἐμαυτῆν*. For the sentiment, Wordsworth compares Il. vi. 500, *αἱ μὲν ἔτι ζῶντων γόνον Ἐκτορα*, and Ag. 1293, *ἔπαξ ἔτ' εἰπεῖν ῥῆσιν, οὐ θρήνον θέλω ἐμὸν τὸν αὐτῆς*. See also Isocr. Encom. Hel.

p. 213, *ἰδὼν ἀποτὸς περθουμένους ἔτι ζῶντας*.

109. *ἰλέομαι μὲν*. It was usual on entering a strange land to invoke it, with the elements and the θεοὶ ἐγγχώριοι, to be propitious. Supra, 23. Oed. Col. 44, *ἀλλ' ἰλεφ μὲν τὸν ἰκέτην δεξαίετο*. Xen. Cyrop. iii. 3. 22, *ἐπεὶ τάχιιστα διέβη τὰ ὄρια, ἐκεῖ αὖ Γῆν ἰλάσκετο χοαῖς*.

110. *καρβᾶνα*. *καρβᾶν* (Ag. 1028) or *κάρβανος* (inf. 891) is explained by the grammarians *βάρβαρος*. In its origin it is probably Semitic. The chorus says, 'You understand my barbaric address,' because *βούνης*, a hill-country, was believed, though perhaps wrongly, to be a Cyrenean or African word. See sup. on v. 67, inf. 756. *New Cratylus*, p. 659. The reading of the following words is unfortunately corrupt, both here and inf. 121. The MSS. give *εὐακοινεῖς* or *εὐγακόννης*. Hence *εὔ, γὰ, κοινεῖς* Boissonade and Dind.; *καρβᾶν' αὐδὰν, δ' γὰ, κοινεῖς*, Herm. I have transposed the *δ'* for several reasons; first, because the Med. has *καρβᾶν ἀδᾶνδαν* in 121, and MS. Guelph. *καρβᾶνᾶδᾶδᾶν*, secondly, because *δῆ* is very commonly misplaced, as inf. 891, *κάρβανος δ' ἄν* for *κάρβανος ἄν δ'*, (see also on v. 315,) lastly, the verse corresponds with 152—3 infra. being spondaic anapaestic dimeter. The Schol. indicates the same to be the true reading, or very near it; *ὡς γῆ νοεῖς καὶ τὴν βάρβαρον φωνῆν*, where we should correct *δ' γῆ*. We have the form *κοινῶ* inf. 154. Others have conjectured *κοεῖς* or *κνοεῖς*. (Jelf, Gr. Gr. § 23. obs. 4.) It is not impossible that the MSS. reading is a corruption of a gloss, *εὔ ακοεῖς*. Robertello gives *εὐακοεῖς*.

ξὺν λακίδι λίνοισω ἤ
 Σιδονίᾳ καλύπτρα.
 θεοῖς δ' ἐναγέα τέλεα πελομένων καλῶς ἀντ. στί.
 ἐπίδρομ', ὀπόθι θάνατος ἀπῆ. 116
 ἰὼ, ἰὼ,
 ἰὼ, δυσάγκριτοι πόνοι
 ποῖ τόδε κῦμ' ἀπάξει ;
 ἰλέομαι μὲν Ἀπίαν βοῦνιν, 120
 καρβᾶν' αὐδᾶν δ' εὖ, γᾶ, κοννεῖς.
 πολλάκι δ' ἐμπίτνω
 ξὺν λακίδι λίνοισω ἤ
 Σιδονίᾳ καλύπτρα. 125
 πλάτα μὲν οὖν λινορραφῆς τε
 δόμος ἄλα στέγων δορὸς στρ. ζ'.

112. ξὺν λακίδι. 'I fall upon my linen dress and head-attire with rending.' Cf. inf. 879. Cho. 26. Pers. 129. The Egyptians were always famous for the manufacture of linen, as Sir J. Gardner Wilkinson has shown (Ancient Egyptians, Vol. ii. p. 72, &c.), whence also λινορραφῆς inf. 126; nor was the art of embroidery unknown to them (*ib.* p. 81), so that we might be disposed to ask what *Sidonian* manufactures are here meant, but that Aeschylus probably had in view Il. vi. 289, ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν Σιδονίων. Hesiod has καλύπτρην δαιδαλέην, Theog. 676. It appears that in the Med. there is an erasure of a letter after the first syllable σι. The scribe therefore originally wrote σιδονίᾳ, and σιδᾶν is the very word used by Herod. (ii. 86; see Wilkinson *ut sup.* p. 73) for the mummy-cloths of linen.—καλύπτρα, as the name implies, was a kind of veil, probably a cloth thrown over the head as it is still worn in Asia Minor (see Sir Chas. Fellows' Travels in Lycia, p. 363, ed. 1852), for the Egyptian women, properly speaking, do not appear, from the ancient pictures, to have worn any thing of the sort.

116. The MSS. have the slight errors, long ago corrected by Hermann, ἐπιδρόμω (or —ε) τόθι θάνατος ἔπη. Schol. θεου δὲ θάνατος ἀπῆ, ἐκεῖ τῶν ἀνθρώπων ἐμπροσθέντων τιμᾶι τοῖς θεοῖς ἐπιτρέχουσι. He should rather have supplied τῶν πραγμάτων, by an idiom not uncommon in

Aeschylus, as Theb. 263, εὖ ξυτυχόντων, inf. 437. Eum. 742. Ag. 938.—τέλη, 'sacrifices,' as Pers. 206, ὅν τέλη τάδε, but with the notion of payment or recompense for, so that the genitive depends upon it.—ἐναγέα, properly 'under a vow,' or rather, 'under the ban of a broken vow.' See the commentators on ἐναγῆς φίλος, Oed. Tyr. 656. The sentiment is general, as appears from θεου (ἀν) ἀπῆ. 'Wherever there is an escape from death, thanksgivings for safety accrue from a moral obligation to the gods,' i. e. they shall be paid in this instance.

127. ἄλα στέγων. See Theb. 202.—λινορραφῆς, *sup.* 112. The pseudo-Egyptian in Ar. Thesm. 935 is called Ἰστιορράφος, i. e. μηχανορράφος, because the Egyptians are said to have first used sails. (See Wilkinson, i. p. 412. ii. 123, who quotes Ezekiel, xxvii. 7.) Whether δορὸς belongs to δόμος or ἀχειματων is uncertain. We have δορὸς ἐν χειμῶνι Antig. 670, but on the other hand σὺν προαῖς, non sine ventis, i. e. by the aid also of favouring winds, makes rather the other way. The Schol. joins δόμος δορὸς, and understands λινορραφῆς of sewing together papyrus-boats. (Wilkinson, ii. 120.) The imperfect ἔκειμε implies (as in Pers. 280) that the action is only contemplated so far as it has yet gone; hence τελευτᾶς δ', &c.—μέμφομαι, i. e. 'I have no fault to find with it; it has performed its part so far well enough.' Cf. Soph. Phil. 1465, καί μ' ἐπέλοια πέμψον ἀμέμπτως. Orpian,

ἀχείματόν μ' ἔπεμπε σὺν πνοαῖς·
 οὐδὲ μέφομαι· τελευτᾶς δ'
 ἐν χρόνῳ πατὴρ ὁ παντόπτας 130
 πρευμενεῖς κτίσειεν,
 σπέρμα σεμνᾶς μέγα ματρὸς
 εὐνὰς ἀνδρῶν, ἔη,
 ἄγαμον ἀδάματον ἐκφυγεῖν.
 θέλουσα δ' αὖ θέλουσαν ἀγνά μ' 136
 ἐπιδέτω Διὸς κόρα,
 ἔχουσα σέμν' ἐνώπι' Ἄρτεμις
 παντὶ δὲ σθένει διωγμοῖς
 ἀσφαλῆς ἀδμήτος ἀδμήτα
 ῥύσιος γενέσθω, 140
 σπέρμα σεμνᾶς μέγα ματρὸς
 εὐνὰς ἀνδρῶν, ἔη,
 ἄγαμον ἀδάματον ἐκφυγεῖν.
 εἰ δὲ μῆ, μελανθῆς 140
 στρ. ἦ.

Hal. i. 61, ἰθυτήρ ἄλισταυ ἐγει καὶ ἀμεφέα νῆα.

129. The MSS. give τελευτᾶς. Hermann introduces rather extensive alterations here and in the antistrophe. By adding ἄν, he destroys the wish expressed in κτίσειεν, which seems the very point of the passage. The Schol. however explains ἴσως οὖν πρὸς τὴν ἀρχὴν ἔσται καὶ τὸ τέλος. See on 1036.

137. Ἄρτεμις. This is Hermann's conjecture for ἀσφαλῆς, a word undoubtedly corrupt. Cf. 1010, ἐπίδοι δ' Ἄρτεμις ἀγνά. I have ventured to admit this, because, while the vulgate is evidently worthless, there is a strong probability of its being the true reading.—ἐνώπια are properly the inner walls of a temple or court, against which statues were placed. Hesych. ἐνώπια, τὰ κατασκευὰ τοῦ πυλῶνος φαινόμενα μέρη, ἃ καὶ διεκόσμων ἕνεκα τῶν παρίοντων. The word is Homeric. In this instance we must understand the wall (ὄπισκῆριον) below the stage, where a statue of Diana was placed.

138. Again we are met by serious corruptions. The MSS. give παντὶ δὲ σθένει διωγμοῖσι δ' ἀσφαλῆς ἀδμήτας ἀδμήτα. Hermann reads παντὶ δὲ σθένει διωγμοῖς (so I had given in ed. 2) ἐμοῖσιν

ἀσχαλῶσ', and fills up the supposed deficiency in the strophe by inserting παντάρχας before παντόπτας from Soph. Oed. Col. 1085. Perhaps διωγμοῖς ἀσφαλῆς may mean, without much violence to the words, (see sup. 85,) 'uncaught (untripped) in the chase,' since Diana had been pursued by Orion, Alpheus (Pausan. vi. 22, 5), and Otus, and escaped without hurt. Thus the point of the invocation becomes at once clear and appropriate. — ἀδμήτος seems a plausible correction. There were two forms, ἀδμῆς and ἀδμητος, and ἀδμήτας may be either the genitive singular or the accusative plural of the latter. The Schol. indeed has ῥυσάσθω ἢ παρθένος ἡμᾶς τὰς παρθένους, which shews that ἀδμήτας is an ancient reading, and that he understood it as the accusative. But throughout the whole of this chorus (see on v. 40) either one of the sisters or the ἡγεμῶν appears as the speaker, whereas in the anapaests of the parade the plural is uniformly used. We need not however infer that 144—151 were recited by all the voices at once. Hermann distributes the latter part, from v. 104, between Hemichoria A and B, the end of each strophe being repeated in the antistrophe.

ἠλιόκτυπον γένος, 145
 τὸν γάιου,
 τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων
 ἰξόμεσθα σὺν κλάδοις
 ἀρτάναις θανοῦσαι, 150
 μὴ τυχοῦσαι θεῶν Ὀλυμπίων.
 ᾧ Ζῆν, Ἰοῦς ἰφ᾽ μῆνις
 μάστειρ᾽ ἐκ θεῶν κοινῶ δ' ἅπαν
 γαμετᾶς * σᾶς οὐρανοῖκου

145. ἠλιόκτυπον. So Wellauer happily corrected ἠδιόκτυπον. The ancients, it is well known, imagined that the dark colour of African and Indian races arose from their greater proximity to the sun. The colour of the Egyptians seems to have been a dark shade of reddish brown, so dark indeed, that Herodotus calls the women black, ii. 57, μέλαιναν λέγοντες εἶναι τὴν πελειάδα σηματοῦσιν ὅτι Ἀλγυπτίη ἢ γυνὴ ἦν. See also ii. 104. Eraphus is κελαινὸς Prom. 870.

146. τὸν γάιου. The MSS. give τὸν-ταῖου, with some varieties of accent. Wellauer restored Γ for Τ. Ζεὺς γάιου is the Ζεὺς καταχθόνιος of Il. ix. 457. Ζεὺς ἄλλος inf. 227. This passage is quoted by two Grammarians, (Etymol. Gud. p. 227. 38, and Cramer's Anecdota Graeca, vol. ii. p. 443.) who read τὸν ἀγραῖου. Pluto was called πολύξενος, as he was πολυδέκτης and πολυδέγμων, as the receiver of all mortals without distinction. Aeschylus applied the same epithet to Ζαγρεὺς, another name of the infernal god, Frag. 229. Dind.

151. μὴ τυχοῦσαι, 'if we should fail to obtain the favour of.' Dobree compares Virgil's 'flectere si nequeo superos, Acheronta movebo;' and for τυχεῖν, Hippol. 328, σοῦ τυχεῖν. Lysias, p. 170, μὴ τολῶν, ἃ βουλή, ὁμοίως ὁμῶν τυχοίμι τοῖς, &c. Antiphan. ap. Athen. vii. p. 299, τῶν μὲν γὰρ εὐξαμένοισιν ἔσθ' ἡμῖν τυχεῖν.

152. The MSS. here give the strange word ἀζημιουσαι, which the Schol. as strangely interprets ᾧ Ζεῦ, ἢ παρὰ τῶν θεῶν μῆνις κατὰ Ἰοῦς ὡδῆς ἐστι καὶ μαστιγωτική. For ὡδῆς Dind. reads ὠδῆς, a very improbable correction. Hermann, with an acuteness which it is impossible not to admire, corrects ἰσθῆς, and suggests that this could only have

been an interpretation of Ἰοῦς ἰφ᾽, i. e. 'through spite against Io.' It can hardly be doubted that the Schol. really did read thus; and though δόσφρον ἰδς, Ag. 801, 'the venom of malevolence,' in the abstract, is a much more natural expression than ἰδς τινος, 'rancour against any one,' there is some excuse for the poet in the evident play on the words. The common reading, from Salvinius, ᾧ Ζῆν Ἰοῦς ἰφ᾽ μῆνις, is not only weak in sense and totally unmetrical, but quite opposed to the words of the Schol. The sense is, 'O Zeus, 'tis through spite against Io that the anger of the gods still pursues us; for I know the fury of thy all-powerful bride.' On the nom. Ζῆν see Ar. Av. 570, βροντᾶτω νῦν ὁ μέγας Ζεὺς. Hesych. Ζεὺς Ζεὺς. Pausanias, v. 21, 2, says that the people of Olympia called certain statues of Jupiter Ζᾶνες. Hence Dind. reads in this place Ζᾶν with Bamberger.

153. μάστειρα, *vestigatrix*, the feminine form of μαστήρ. Hermann thinks the poet may have used μάστειρα from μαστήρ. Mr. Conington finds an allusion to the Athenian μαστήρες, or commissioners for investigating the affairs of public debtors. — κοινῶ, see sup. 110. Hesych. κοινεῖν συνίεναι. Idem, κοινῶσι γινώσκουσι.

154. γαμετᾶς σᾶς. The MSS. give γαμετουρανοῖκου. The Schol. rightly read οὐρανοῖκου, Ald. Turn. οὐρανοῖκου. Compare a similar corruption in 598. The word γαμετᾶς, standing alone, had always appeared to me ambiguous and unsatisfactory; and I now accept Hermann's highly probable supplement σᾶς, believing that the verse (which I had made Ion. a minore) is in fact the base to the preceding anapaestic couplet. Hera was indeed the titular *Conjux*, or goddess of marriage; but, considered as a title, there is no place for the name in the present passage.

χαλεπού γὰρ ἐκ πνεύματος εἶσι χειμών.	155
καὶ τότε οὐ δίκαιοις Ζεὺς ἐνέξεται λόγοις, τὸν τὰς βοῶς	ἀντ. ἡ. 160
παῖδ' ἀτιμάσας, τὸν αὐτὸς ποτ' ἔκτισεν γόνῳ, νῦν ἔχων παλίντροπον ὄψιν ἐν λιταῖσιν	
ἰψόθεν δ' εὖ κλύοι καλούμενος.	165
ἃ Ζῆν, Ἰοῦς ἰῶ μῆνις μάστειρ' ἐκ θεῶν· κωνῶ δ' ἅταν γαμετᾶς * σᾶς οὐρανοῦ κούρου χαλεπού γὰρ ἐκ πνεύματος εἶσι χειμών.	170

ΔΑΝΑΟΣ.

παῖδες, φρονεῖν χρή· ξὺν φρονοῦντι δ' ἦκετε πιστῶ γέροντι τῶδε ναυκλήρῳ πατρί· καὶ τὰπὶ χέρσου νῦν προμηθίαν λαβῶν αἰνῶ φυλάξαι τᾶμ' ἔπη δελτουμένας.	175
ὄρω κόνιν, ἀναυδον ἄγγελον στρατοῦ·	

155. γὰρ ἐκ, &c. The γὰρ is rather obscure. The Scholiast refers it to 147 *supra*, the verses between, ἃ Ζῆν, &c. being parenthetical. I doubt if this is possible; and I think the chorus speaks of Juno's anger as a 'breeze,' meaning that further troubles await them from this manifestation of it.

159. ἐνέξεται, i. e. ἐνοχος ἔσται. Schol. οὐκ εὐαπολόγητος ἔσται. Porson thus corrected ἐνέξεται or ἀνεύξεται of the MSS. Cf. ἐνέξουσι φόνῳ, Orest. 516.

161. ἐκτισεν γόνῳ, *generando creavit*. Pearson proposed to read γόνον, because the word commonly means *offspring* in tragedy.

166—71. These verses are omitted in the MSS. Canter perceived that they should be repeated, as in all the antistrophes from 104 *supra*.

172. ἦκετε. In the former editions I was loath to part with ἦκετε, the MSS.

reading, on the ground that Aeschylus must elsewhere have used that epic form, as appears from Frag. Aetn. 1, Παλίκων εὐλόγως μένει φάτις, πάλιν γὰρ ἴκουσ' ἐκ σκότου τόδ' ἐς φάος. But the exceptional nature of that passage, the frequent confusion of *ι* and *η*, and the *conspicuous criticorum* in favour of Porson's correction, afford sufficient grounds for admitting ἦκετε.

174. λαβῶν. So J. Wordsworth for λαβῆν. See on v. 58. It is clear that caution by land is contrasted with the prudence shewn by Danaus during the voyage. For αἰνῶ (i. e. παραινῶ) see Cho. 546.—φυλάξαι, as τάσδ' ἐπιστολὰς φυλάσσειν Ajax. 782; more usually in the middle, as inf. 202, 089.—δελτουμένας, cf. Prom. 808, ἐγγράφου δέλτοις φρενῶν. We should say, 'making a memorandum of them,' without reference to actual writing. And so Schol. ἀπογραφομένας.

σύριγγες οὐ σιγῶσω ἀξιοήλατοι
 ὄχλον δ' ὑπασπιστήρα καὶ δορυσσόον
 λεύσσω ξὺν ἵπποις καμπύλοις τ' ὀχήμασι.
 τάχ' ἂν πρὸς ἡμᾶς τῆσδε γῆς ἀρχηγέται 180
 ὀπτῆρες εἰεν, ἀγγέλων πεπυσμένοι.
 ἀλλ' εἴτ' ἀπήμων εἶτε καὶ τεθυμμένοι
 ὦμῃ ξὺν ὀργῇ τόνδ' ἐπόρυνται στόλον,
 ἄμεινόν ἐστι παντὸς εἵνεκ', ὧ κόραι,
 πάγον προσίζευ τῶνδ' ἀγωνίων θεῶν. 185
 κρείσσω δὲ πύργου βωμὸς, ἄρρηκτον σάκος.
 ἀλλ' ὡς τάχιστα βᾶτε, καὶ λευκοστεφεῖς

180. πρὸς ἡμᾶς ὀπτῆρες εἰεν. Compare δειρ' ἐπαυτεῖσαι Cho. 574.—ἀγγέλων, i. e. on hearing the news of our arrival brought by the country folk. The Suppliants had not sent any herald, inf. 234.

182. τεθυμμένοι, i. e. ὄχλος v. 178, or rather, perhaps, ἀρχηγέτης. This is Pearson's correction for τεθειμένοι, and so Scholef. and Dind., while Hermann adopts τεθηγμένοι from Pearson. The choice is not easy: one of the two, it may almost be said, must be right; and it is in favour of Hermann's decision that I and Γ are elsewhere confused, as inf. 222, the Med. has ἀναυενοί for ἂν ἀγρευοί. The poet has also used τεθηγμένος Theb. 712. But in this case we should rather have looked for ὀργῇ than ξὺν ὀργῇ, which can only be construed with ἐπόρυνται. Cf. Soph. ὀργῇ ξυτεθηγμένος φρένας. The principal evidence for τεθυμμένος is Plato, Phaedr. § 8, Τυφῶνος μᾶλλον ἐπιτεθυμμένον. Bekk. Anecd. i. p. 462, ἐπιτεθυμμένον τὰ θόφα ἐπικαῦσαι. Photius: τεθυμμένος ἐπὶ πυρὸς ἐκκαυμένονος. Idem: τεθυμμένον συγκεχυμένον, τετυφλωμένον. This last appears to be only a corruption of τεθυμμένον, for a MS. Etymol. quoted by Ruhnken on Timæus in v. ἐπιτεθυμμένον explains τύφωσθαι by τετυφλωσθαι τὴν δᾶνοιαν.

183. ἐπόρυνται στόλον. Schol. τὴν πρὸς ἡμᾶς στόλον μετὰ ὀρητῆς ποιεῖται. So Ajax. 42, τῆνδ' ἐπεμπίπτει βᾶσαι. Ib. 290, τῆνδ' ἐφορμῆς πείραν. The confusion between ὀρητῆ and ὀρητῆ is very frequent: but ὀμητῆ is more applicable to the former.

184. παντὸς εἵνεκ', 'in respect of whatever may happen.' Dindorf, Hermann, and others, correct ὄβνεκ', but the question

seems set at rest by the argument in *New Cratylus*, § 277. In later times it cannot be questioned that οὐ εἵνεκα became one word; not in the Homeric sense, answering to *τὸννεκα*, but taking the place of the simple preposition. See on Prom. 353, where the MSS. agree in εἵνεκα.

185. πάγον προσίζειν. They are directed to leave the Thymele and approach to an altar with images and symbols around it near, if not on, the stage. Thus they will at once converse more conveniently with the stranger who is arriving, and enjoy the more immediate protection of their father, v. 204. Hermann reads τόνδ' for τῶνδ', but either case gives the same meaning. Cf. inf. 349, ἔμιλον τῶνδ' ἀγωνίων θεῶν. For the accusative compare βωμὸν προσέστην, Pers. 205. βωμὸν προσίζειν Eur. frag. incert. 24. προσέστηναι μέσσην τράπεζαν, Soph. Frag. 580. The θεοὶ ἀγῶνιοι seem to be simply οἱ τῶν ἀγῶνων προσεστώτες, as Hesychius explains, though Eustathius on Il. ὧ. 1 says, ἀγῶν, ἡ ἀγορὰ, ὅθεν καὶ ἀγωνίους θεοὺς Αἰσχύλος τοὺς ἀγοραίους, which latter view is adopted by Müller on Eum. p. 253. If a mere coincidence, it is remarkable that the very gods who presided over the great Grecian games, Zeus, Apollo, Poseidon, are separately and specially invoked below. As one of these games, the Nemean, belonged to Argos, the reference seems the more appropriate. Even Hermes was worshipped as Ἐναγώνιος, Pausan. v. 14, 7. Aesch. frag. 387, Ἐναγῶνιε Μαίαι καὶ Διὸς Ἑρμῆ. In Ag. 406, τοὺς τ' ἀγωνίους θεοὺς πάντα προσαιδῶ, the ἀγοραῖοι θεοὶ are more evidently meant: but both senses may have co-existed.

ικτηρίας, ἀγάλματ' Αἰδοίου Διός,
 σεμνῶς ἔχουσαι διὰ χερῶν εὐωνύμων,
 αἰδοῖα καὶ γοεδνά καὶ ζαχρεῖ ἔπη 190
 ξένους ἀμείβεσθ', ὡς ἐπήλυδας πρέπει,
 τορῶς λέγουσαι τάσδ' ἀναιμάκτους φυγάς.
 φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασὺν,
 τὸ μὴ μάταιον δ' ἐκ μετωποσωφρόνων 195
 ἴτω προσώπων ὄμματος παρ' ἡσύχου.
 καὶ μὴ πρόλεσχος, μῆδ' ἐφολλκὸς ἐν λόγῳ
 γένῃ· τὸ τῆδε κάρτ' ἐπίφθονον γένος.

188. *ικτηρίας*. So Dind. Herm. for *ικτηρίας*, which is less suited to the regularity of the Aeschylean senarius.—*Αἰδίου Διός*, the god who shows mercy to Suppliants. Cf. *αἰδοῖν πνεύματι* sup. 28.

189. *εὐωνύμων*. This certain correction of *συναυόμενων* is attributed to both Auratus and Pearson. Schol. τῇ ἀριστερῇ τοῖς κλάδους κατέχουσαι. So inf. 697, for *εὐδυντήρος* the MSS. have *συναυτήρος*, and on the other hand *εὐγνή* for *συγγνή* v. 211.

190. *ζαχρεῖ ἔπη*. This reading, which I proposed in the first edition, has been received by Hermann from Bamberger. The MSS. give *τὰ χρεῖα ἔπη*. Theocr. xv. 6, *ὁδοῦ ζαχρεῖος ὁδίτης*. Hesych. *ζαχρεῖς πάντων χρεῖάδεις*. The common reading is *τὰ χρεῖ ἔπη*. Cf. 198. So *Μεγαβάτης* and *Μεγαβάτης* are confounded in Pers. 22. See sup. 52. But the verse seems like an interpolation. It is not wanted to complete the sense, and the repetition of *αἰδοῖος*, which here can only mean 'respectful,' offends good taste.

192. *ἀναιμάκτους*. Cf. 6.

193. *φθογγῇ*. So Porson for *φθογγῆ*. Dindorf, without any apparent reason beyond the love of change, admits Bothe's *ἐπίστω*. Like *sequor, ἔπομαι* is 'to attend' rather than 'to follow.'

194. The Med. has the slight error *μετάτω σωφρόνων*, which Porson corrected. As the excellent Paris MS. gives *μετωποσωφρόνων*, it is truly strange that Dindorf should still edit *ἐκ μετάτων σωφρόνων ἴτω προσώπων*, plainly against sense and metre. By *τὸ μὴ μάταιον* nothing more is meant than 'a modest look.' This sense of *μάταιος*, and several words of the like primary meaning, is sometimes overlooked. Thus *μῶρος*,

ἔφρων, *ἀνήτος*, *μάργος*, often signify *imprudicus*. See Hesych. in *ματαιίζει*, and compare *μάτας*, Cho. 904. So Trach. 565, *ψαίει ματαίαις χερσὶ*. Inf. 225. 742. The usual antithesis, as here, is *σάφρων*, 'discreet.' Plat. Gorg. p. 507, *ψυχὴ ἢ τοῦναντίον τῷ σάφρονι πεπονηθῖα ἔφρων καὶ ἀκόλαστος*. Eur. Hipp. 398, *τὴν ἔνοιαν εὐ φέρειν τῷ σωφρονεῖν νικῶσα προνοησάμην*. Demosth. p. 1383, *αὶ μὲν σωφρονέσταται — ὄσαι δ' ἀνήτοι*. Eur. Frag. Oed. iv. *ἢ δὲ μὴ σάφρων ἀνοία τὸν ξυρόνθ' ὑπερφρονεῖ*. These words are more commonly used of the female sex.

196. *ἡσύχου*. Compare Troad. 649, *γλάσσης τε σιγῆν ὄμμα θ' ἡσυχον πάσει παρέσχον*. With the Romans *oculi tremantes* were a sign of incontinence, Juv. ii. 94. vii. 241. The Greeks generally regarded the eyes as the seat of bashfulness, but sometimes, as the Romans, the brow. Thus Iph. Aul. 1090, *τοῦ τὸ τὰς αἰδοῦς πρόσσωπον*; like Juvenal's 'ejectum semel attrita de fronte ruborem.' See Ar. Vesp. 447, *οὐδ' ἐν ὀφθαλμοῖσιν αἰδοῖς*. Theocr. xxvii. 69, *ὄμμασιν αἰδομένη*. Eur. Frag. Cresph. xviii. *αἰδοῖς ἐν ὀφθαλμοῖσι γίγνεται, τέκνον*.

196. *πρόλεσχος*. Two explanations are given by the Scholiast, [μὴ] *πολλὰ προοιμιάζου* and *μὴ προτέρα κατάρχου τοῦ λόγου*. The latter seems right: 'be not forward in conversation, nor prolix.' See inf. 269.

197. *ἐπίφθονον*. 'Jealous of long speeches;' we might almost render it, 'is very particular.' See inf. 269. Hermann rashly reads *γυνή*, asking, 'Unde didicit Danaus, qui modo Argos venit, pronos ad vituperandum esse Argivos?' The dislike was one which, as a national characteristic, Danaus may very

μέμνησο δ' εἰκων χρεῖως εἰ ξένη φυγὰς·
θραυστομεῖν γὰρ οὐ πρέπει τοὺς ἦσσανα.

ΧΟ. πάτερ, φρονούντως πρὸς φρονούντας ἐνέπεις· 200

φυλάξομαι δὲ τάσδε μεμνήσθαι σέθεν
κεδνὰς ἐφετμάς· Ζεὺς δὲ γεννήτωρ ἴδοι.

ΔΔ. ἴδοιτο δῆτα πρευμενοῦς ἀπ' ὄμματος·

ΧΟ. θέλωμ' ἂν ἤδη σοὶ πέλας θρόνους ἔχειν.

ΔΔ. μὴ νῦν σχόλαζε, μηχανῆς δ' ἔστω κράτος. 205

ΧΟ. ὦ Ζεῦ, κόπων οἴκτειρε μὴ ἴπολωότας.

ΔΔ. κείνου θέλοντος εὖ τελευτήσει τάδε.

ΧΟ. * * * * *

ΔΔ. καὶ Ζητὸς ὄρνιν τόνδε νῦν κικλήσκετε.

ΧΟ. καλοῦμεν αὐγὰς ἡλίου σωτηρίους.

well have heard of, though it is equally likely that the poet never considered the objection that might have been captiously raised on this ground. By adopting *γυνή*, he is driven to the awkward expedient of making τὸ τῆδε signify 'quod ad hanc rationem attinet, (justum in loquendo modum tenendi).'

203. ἴδοιτο. This verse, which in the MSS. follows δ Ζεῦ, κόπων, &c., evidently belongs to this place, as Scholesfield first remarked in his Appendix, δῆτα being commonly so used when a word is repeated with assent and approval. Compare 212. Eur. Electr. 672—8. The whole of this dialogue is disjointed and disarranged in the MSS., nor are there (at least in the Med.) any distinctions of the persons. I have not hesitated to follow Hermann in his new disposition of the whole passage. He truly says, 'Versuum ordinem cur sic ut feci mutaverim, ipsa diverbii ratio ostendit.'

204. σοὶ πέλας. Schol. ἐς αὐτοῦ ἤδη καθισθέντος. He had probably sate down by the statue of Zeus, who is first invoked on their approach. It seems clear from τῶνδ' ἀγωνίων θεῶν, v. 185. Ζητὸς ὄρνιν τόνδε, v. 208. τρίαῖναν τήνδε, v. 214, that the statues and symbols were close to Danaus, who is throughout an actor on the λογίων, and therefore that when the chorus express a wish to sit near him, they must leave the middle of the orchestra, and range themselves in front of the stage; see supra 185. It is not improbable that either here or at v. 228

they even ascended the stage by the steps leading up from the parodos on each side.

205. μηχανῆς ἔστω κράτος, i. e. whatever plan you propose, delay not to put it into effect. At this verse some little pause must have intervened while the maidens were shifting their places.

208. Ζητὸς ὄρνιν. Schol. τὸν ἡλιον ἐξανίστησι γὰρ ἡμᾶς ἐς ἀλεκτρονών. Pausanias distinctly asserts that the cock was considered sacred to the sun, lib. v. 25, 5, ἡλίου δὲ ἱερὸν φασιν εἶναι τὸν ὄρνιθα, καὶ ἀγγέλλειν ἀνίεναι μέλλοντος τοῦ ἡλίου, and that the sun was worshipped by the Argives, (as indeed might be expected from a Pelasgic race); lib. ii. 18, 3, προελθοῦσι δὲ ποταμῶς ἔστιν Ἰναχος, καὶ διαβᾶσιν Ἡλίου βωμόν. Probably there was some fancied connexion between ἀλέκτωρ and ἡλέκτωρ, the Homeric title of the sun (Il. xix. 398, Hymn. ad Apoll. 369), though the latter is for ἔλεκτωρ (New Cratylus, p. 181). The verse which has been lost contained some question or remark on the sculptured symbol which called forth the injunction to invoke it.

209. αὐγὰς ἡλίου. The sun appears here distinct from Apollo, whereas a later mythology identified them; and indeed there are traces of this in Cho. 974, and the worship of Apollo Lyceus (inf. 668). If Apollo were invoked simply as the sun, he would most inaptly be termed φυγὰς ἀπ' οὐρανοῦ, which relates to his servitude under Admetus. The identity of Ζεὺς and Ἥλιος in this instance is very remarkable. It further appears, as Mr. Coning-

- ΔΑ. ἀγνόν τ' Ἀπόλλω φυγάδ' ἀπ' οὐρανοῦ θεόν. 210
 ΧΟ. εἰδὼς ἂν αἴσαν τήνδε συγγνοίη βροτοῖς.
 ΔΑ. συγγνοῖτο δῆτα καὶ παρασταίη πρόφρων.
 ΧΟ. τίν' οὖν κικλήσκω τῶνδε δαιμόνων ἔτι ;
 ΔΑ. ὀρῶ τρίαυαν τήνδε, σημεῖον θεοῦ.
 ΧΟ. ἄλλ' εὖ τ' ἔπεμψεν, εὖ τε δεξάσθω χθονί. 215
 ΔΑ. Ἐρμῆς ὄδ' ἄλλος τοῖσιν Ἑλλήνων νόμοις.
 ΧΟ. ἐλευθέροις νυν ἐσθλὰ κηρυκεύτω.
 ΔΑ. πάντων δ' ἀνάκτων τῶνδε κοινοβωμῖαν

ton has observed, from the addition of *σωτηρίους*, the attribute of Ζεὺς Σωτήρ.

211. *συγγνοίη* — *συγγνοῖτο*. The middle corresponds to the active, though in the same sense, just as in 203, *ἴβοιτο* to *ἴβου*. Cf. Cho. 398. Inf. 344 compared with 353. Herod. vi. 92, *Σικυώνιοι μὲν νυν συγγνώντες ἀδικῆσαι, ἄμολόγησαν, ἑκατὸν τέλαατα ἐκτίσαντες, ἀχθῆμοι εἶναι· Αἰγυπῆται δὲ οὕτε συγγνώσκοντο, ἥσῳ τε ἀθαδέστεροι*. The Schol. makes as strange a blunder here in explaining *συγγνοῖτο* by *συγγένοιτο*, as in 185, *ἀγωνίων θεῶν γωνίας οὐκ ἐχόντων*. Hesych. *συγγνώμων* ἐλεήμων. There is a point in 210—11 which should be noticed: 'He will sympathise with us mortals, having himself been exiled as a god.'

214. *τρίαυαν*. See inf. 735. There was a place at Argos so called. Schol. ad Phoen. 195, *Τρίαυα· τόπος Ἀργεῶν ἐθα τὴν τρίαυαν ὄρθην ἔστησεν ὁ Ποσειδῶν*. There would seem to have been a tradition of this part of Argolis having been covered by the sea, which is likely, if we compare the low marsh of Lerna with ascertained changes on our own eastern coast. Pausan. ii. 22, 5, *ἐνθα Ποσειδῶνός ἐστιν ἱερὸν, ἐπέκλησιν Περικλυστῆν τῆς γὰρ χώρας τὸν Ποσειδῶνα ἐπέκλυσαι τὴν πολλὴν, οὗτι ἦρας εἶναι καὶ οὐκ αὐτοῦ τὴν γῆν Ἰναχος καὶ οἱ συνδικύσαντες ἔγνωσαν*. But there was also in the Acropolis of Athens, in the Erechtheum, the impress of a trident, to which, as the author of *Athens and Attica* remarks, the poet particularly alludes in the word *σημεῖον*. See Eur. Frag. Erechth. xvii. 47, *τρίαυαν ὄρθην σῆσῶαν ἐν πόλει βάρους*. Pausan. i. 26, 6, *καὶ τριαίνης ἐστὶν ἐν τῇ πέτρᾳ σχῆμα· ταῦτα δὲ λέγεται Ποσειδῶνι μαρτύρια ἐς τὴν ἀμφισβήτησιν τῆς χώρας φανῆναι*. Strabo, ix. i. ὄρθ' τὴν ἀκρόπολιν, καὶ τὸ περὶ τῆς τρι-

αίνης ἔχει τι σημεῖον.

215. *εὖ τε—τε*. 'As he has safely conducted us, so may he favourably receive us.' Cf. 734.

216. Ἐρμῆς ὄδ' ἄλλος. 'Here also is Hermes, as the Greeks represent him.' For the Egyptian Hermes, or Thoth, see Cic. de N. D. iii. 22. The Scholiast seems to have understood ἄλλος for ἄλλοιός, for he remarks *ἐς τῶν Αἰγυπτίων ἄλλος αὐτὸν γραφόντων*. Compare however Theb. 419, *γίγας ὄδ' ἄλλος*, 'another, and this one a giant.' Eur. Ion 161, *ὄδε πρὸς θυμέλας ἄλλος ἐρέσσει κύκνος*, where mention has just before been made of an eagle. It is true that the Greek Hermae were usually columnar busts, and so different from the Egyptian form; but this is sufficiently implied by τοῖσιν Ἑλλήνων νόμοις. Pausan. iv. 33, 4, *Ἀθηναίων γὰρ τὸ σχῆμα τὸ τετράγωνόν ἐστιν καὶ τοῖς Ἑρμαῖς, καὶ παρὰ τούτων μαμαθήκασιν οἱ ἄλλοι*.

217. *ἐλευθέροις*, sc. *ὥστε ἐλευθέρους εἶναι*. The *κῆρυξ*, as the Roman *praeco*, seems to have been connected with sales, whence *κηρύσσειν*, to announce for sale, inf. 978. Herod. i. 104. vi. 121. The meaning appears to be, 'May he prove a kind herald, and not sell us as slaves.' Cf. τὰ τοῦδε χερὶ κηρυκεύειν Troad. 782. The usual antithesis is *ἐλεύθερος* and *πεπραμένος* or *ἐμποληθείς*, Cho. 901. Trach. 250. Compare inf. 603.

218. *κοινοβωμῖαν*. Generally an altar common to two, but here to many gods. Pausan. viii. 37, 7, *ὅπερ δὲ τὸ ἔλαος—καὶ θεῶν ἄλλων εἰσι βωμοί· τῷ τελευταίῳ δὲ ἐπιγραμμῶ ἐστι, θεοῖς αὐτῶν τοῖς πᾶσιν εἶναι κοινόν*. Id. v. 15, *init. ἔστιν οὖν βωμὸς ἐν τῷ οἰκηματι θεοῖς πᾶσιν ἐν κοινῷ*. Strabo, xiii. p. 605, *ἐπὶ δὲ τῷ Δεκτῷ (in the Troad) βωμὸς τῶν δώδεκα θεῶν δεικνύται*.

σέβεσθ', ἐν ἀγνῷ δ', ἐσμὸς ὡς πελειάδων,
 ἕξεσθε, κίρκων τῶν ὁμοπτέρων φόβῳ, 220
 ἐχθρῶν ὁμαίμων καὶ μαινόντων γένος.
 ὄρνιθος ὄρνις πῶς ἂν ἀγνεύοι φαγῶν ;
 πῶς δ' ἂν γαμῶν ἄκουσαν ἄκοντος πάρα
 ἀγνὸς γένουτ' ἂν ; οὐδὲ μὴ ἂν Αἰδου θανῶν
 φύγη μάταιος αἰτίαν, πράξας τάδε. 225
 κάκεῖ δικάζει τὰπλακῆμαθ', ὡς λόγος,
 Ζεὺς ἄλλος ἐν καμουῖσιν ὑστάτας δίκας.
 σκοπεῖτε, καμείβεσθε τόνδε τὸν τόπον,

221. ἐχθρῶν. Hermann calls this 'in-
 eptum,' and reads ἐχθρῶς βραιμον κατα-
 μαινόντων γένος,—a verse, which his
 practised ear should have told him was
 by no means Aeschylean. There were
 two distinct grounds on which the mar-
 riage was disliked, hostility to their cousins
 personally, and scruples as to the religious
 defilement, τὸ μὴ θέμις, inf. 330. Hence
 καὶ is by no means superfluous. There
 is a little uncertainty whether ἐχθρῶν
 (δῶτων), &c. is the genitive absolute, or
 in apposition with κίρκων, which I am
 inclined to prefer. In this case there is
 a slight confusion between the simile and
 the persons compared. Cf. Prom. 876.
 Thus ὁμοπτέρων is to be taken literally in
 the one sense, and for συγγενῶν in the
 other. On this principle we may explain
 Cho. 239 seqq. ἰδοῦ γέναν ἐδνν αἰετοῦ
 πατρὸς, i. e. ἰδοῦ ἡμᾶς ὡς γέναν, and ibid.
 497, πᾶδες—φελλοὶ ὡς ἄγουσι δίκτυον.
 Mr. Conington well refers to Ajac. 168,
 παταγοῦσιν ἔτε πτηνῶν ἀγέλαι' μέγαν
 ἀγκυῖων δ' ὑποδείσαντες—σιγῇ πτήξειαν
 ἄφρων. Compare with these verses Aen.
 ii. 514, 'Hic Hecuba et natae nequicquam
 altaria circum, Praecipites atra ceu tem-
 pestate columbae, Condensae et divum
 amplexae simulacra sedebant.'—ἐν ἀγνῷ
 refers to the protection afforded to doves by
 the precinct of a temple, Eur. Ion 1197.

222. ὄρνιθος—φαγῶν. This genitive is
 common with verbs of eating, μέρος τι
 being understood. Hermann complains
 of some incoherency here; but the verse,
 which was a sort of proverb, merely illus-
 trates μαινεῖν γένος. 'As a bird would
 be defiled by preying on its own kind, so
 would men be guilty by a forced and
 unnatural marriage with blood-relations.'
 The notion of ἀρπάξαι connects the two
 terms of comparison. Plutarch, Quæst.

Rom. § xciii. πετεινοῦ γὰρ οὐδεὶς ἐβρακε
 γῦπα γενόμενον, ὡς αἰετοὶ καὶ ἰεράκες τὰ
 συγγενῇ διακρούσι καὶ κόπτουσι· καίτοι
 κατ' Αἰσχύλον, Ὀρνίθος, κ.τ.λ.

223. ἄκοντος πάρα. There is nothing
 obscure in the somewhat elliptical ex-
 pression γαμῆν παρὰ τινας. The Schol.
 has παρὰ πατρὸς ἄκοντος, whence Dindorf
 needlessly gives ἄκοντος πατρὸς, from
 Burges. Had the Scholiast found this,
 he would have made no comment on a
 simple genitive absolute. His note is
 clearly meant as a supplement to the
 vulgate.

225. μάταιος αἰτίαν. This emendation,
 given in my first edition, and also suggested
 by Mr. Linwood, seems more probable
 than Schütz's ματαίαν αἰτίαν, which Her-
 mann has adopted; though we find δι-
 καίων for δίκης Ag. 785. Dindorf retains
 the vulgate μάταιον αἰτίας, destitute as it
 is of any intelligible meaning. On the
 meaning of μάταιος see sup. 194.

226. τὰπλακῆμαθ'. This word is very
 corruptly written in the MSS., and was
 restored, by Stephens. On the double
 accusative compare Hec. 644, ἔρις ἂν
 κρίνει τρισὸς μακρῶν παῖδας ἀνὴρ βού-
 τας. A similar construction is Od. viii.
 22, ἀέθλους πολλοῦς, τοὺς Φαίηκες ἐπει-
 ρήσαντ' Ὀδυσῆος. The Ζεὺς ἄλλος may
 be interpreted as an euphemism for the
 Egyptian Osiris; but Danaus perhaps
 speaks as the chorus in 147, according to
 the Greek mythology, whence he adds ὡς
 λόγος.

228. τόπον. Dindorf and Hermann
 read τρόπον with Stanley. The next verse
 certainly favours a correction slight in it-
 self and probable from the similar sense
 of ἀμείβεσθαι in 191. The objection is,
 that τόνδε can hardly be referred so far
 back as v. 191; and the last remarks of

ὅπως ἀν ὑμῖν πρᾶγος εἶ νικᾷ τόδε..

ΒΑΣΙΛΕΥΣ.

ποδαπὸν ὄμιλον τόνδ', ἀνέλληνα στόλον, 230

πέπλοισι βαρβάροισι καὶ πυκνώμασι
χλίοντα, προσφωνοῦμεν ; οὐ γὰρ Ἀργολὶς
ἔσθῆς γυναικῶν, οὐδ' ἀφ' Ἑλλάδος τόπων.

ὅπως δὲ χώραν οὐδὲ κηρύκων ὑπο,
ἀπρόξενοί τε, νόσφιν ἡγήτων, μολεῖν 235

ἔλητ' ἀτρέστως, τοῦτο θαυμαστὸν πέλει.
κλάδοι γε μὲν δὴ, κατὰ νόμους ἀφικτόρων,

Danaus have had no reference to his former instructions about a proper reply, unless we can suppose him to mean, 'tell them there is a Zeus below who,' &c. But such moralising can hardly be called a reply, even granting that *τόνδε* might stand in this case for *τούτων*. It would, at all events, be a reply, not to the king, but to the sons of Aegyptus. I think therefore that the meaning is, as Wellauer explained, 'huc vos conferte'; and Danaus must be supposed to point out some spot, a little apart from that taken at 205, which they are to occupy on the approach of the king. On this use of *ἀμείβεσθαι* see Theb. 293. Plat. Apol. p. 37, v, ἄλλην ἐξ ἄλλης πόλιν ἀμειβομένην καὶ ἐξελαυνομένην (ἦν). Hermann places marks of a lacuna before this verse. It is not improbable that some such line as ἀλλ' εἰσαρῶ γὰρ τῆσδ' ἀνακτα γῆς πέλας may have dropped out; but the abruptness in *σκοπεῖτε* is not unsuited to the sudden entrance of the king.

230. *στόλον*. The Schol. seems to have read *στολήν*, which is plausible. Hermann adopts Bothe's *ἀνελληνόστολον*, but this, making every allowance for the oddness of some Aeschylean compounds, rather exceeds probability. The only question seems to be whether *στόλον* means 'company,' agreeing with *ἀνέλληνα*, or 'equipment,' depending on the sense of *κατὰ*, 'not like Greeks in your accoutrements.' The former appears to me most probable, as we have *στόλον γυναικῶν* inf. 910, 921. ἄρσην στόλος inf. 481.

231. *πυκνώμασι*. Hermann reads *πυκνώμασιν*, a conjecture mentioned by G. Burges. But, as *πυκνώω* and *πυκνάζω*

have precisely the same primary meaning, who shall presume to say that in a writer as old as Aeschylus *πύκνωμα* may not have signified a fold or wrapping, i. e. any enveloping cover, just as well as *πύκασμα*? It does not appear how far the dress of the Suppliants was barbaric, and how far Greek; but not a few details of the latter sort are mentioned, as *κάλυκτρα* v. 114, *στρόφοι* and *ζώναι* v. 451, *χιτώνες* v. 878, *πέπλοι* v. 426, *ἄμικτες* v. 425. Doubtless, from the word *χλίοντα*, i. e. *τυρφήντα*, and the mention before of Sidonian or embroidered head-dresses, there was much of colour and splendour, if only for stage effect.

234. *ὅπως τε* Herm., but perhaps by an error of the press. He inclines to read (as any one at first sight would incline) *ὅσπε κηρύκων ὕπο*. But I think the explanation I formerly gave, *ne praemisso quidem praecone*, is right. Of the three persons who might naturally have been employed in introducing strangers, *κῆρυξ*, *πρόξενος*, and *ἡγεμὼν*, the first was obviously of most importance, as affecting the question of peace or war.

237. *γε μὲν δὴ, iamēn*. See inf. 269. Ag. 644, 860. Eum. 390. Trach. 484.—*ἀφικτόρων*. Schol. Ἑλληνικῶν ἱκετῶν.—*παρ' ἡμῖν*, i. e. deposited by your sides at the statues of the gods. See Elmsl. on Heracl. 125. Infra, 641. The sense is, 'Though your dress is strange, your customs as Suppliants are familiar to me.' 'In this matter alone,' he proceeds to say, 'will Greece agree with you in its conjecture,' i. e. in guessing who you are, it will find this one point only to use as evidence that you are countrymen. On *συμφέρεσθαι*, *consentire*, see Stallb. on

κεῖνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίοις
μόνον τόδ' Ἑλλάς χθῶν ξυνοίsetαι στόχῳ.
καὶ τᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν,
εἰ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν.

240

XO. εἶρηκας ἀμφὶ κόσμον ἀψευδῆ λόγον.
ἐγὼ δὲ πρὸς σε πότερον ὡς ἔτην λέγω,
ἧ τηρὸν Ἑρμοῦ ράβδον, ἧ πόλεως ἀγόν;

BA. πρὸς ταῦτ' ἀμείβου καὶ λέγ' εὐθαρσῶς ἐμοί.
τοῦ γηγενοῦς γάρ εἰμ' ἐγὼ Παλαίχθονος
Ἴως, Πελασγοῦ τῆσδε γῆς ἀρχηγέτης

245

Protag. p. 317. Herod. vi. 59. i. 173. &c. The Schol. has *συμφωνήσει*, which suits both Hermann's *συνήsetαι* (*συνίμι*, cf. Il. xiii. 381), and Mr. Conington's *ξυνοίsetαι*, on Ag. 1663. But as η and ω are often confused, Hermann is perhaps right. See however Eur. El. 527. Ion 604.

240. καὶ τᾶλλα. In this place Hermann adopts a needless and improbable conjecture, καὶ τᾶλλα πρὸ μ' ἐπεικάσαι, though καὶ τᾶλλα is used precisely in the same way Ag. 891, καὶ τᾶλλα, μὴ γυναικὸς ἐν τρόποις ἐμὲ ἄβρουσε, and by placing the stop as I had done, πολλά naturally belongs to ἐπεικάσαι. Moreover, there is an evident antithesis between *μόνον τόδ'* and τᾶλλα, which would rather have been ἄλλα if the poet had written *κω*. Scholefield's correction was better, κῆτ' ἄλλα πόλλ', &c. But this use of καὶ τᾶλλα, which answers to the Latin *ceterum*, has been elsewhere misunderstood. Cf. Alcest. 792, τὰ δ' ἄλλ', ἕασον ταῦτα, καὶ πιθεῖ λόγους. Ar. Eocl. 239, τὰ δ' ἄλλ', ἕσω ταῦτα.

242. ἀμφὶ κόσμον. On this epic use, sometimes adopted by the Attics, see Stallb. on Plat. Gorg. p. 490, v.

243. ἔτην. Schol. *δημότην*. Hesych. *ἔται*: οἱ πολλοί. The word is also used in Aesch. frag. 314. Eur. frag. incert. 158. In the 'Tabula Ethica' (Rose, Gr. Inscr. p. 45) we find FETAΞ with the digamma written, according to the ancient pronunciation, Il. vii. 298, σούς τε μέλιστα ἔτας.

244. The MSS. reading, as given in the text, has been generally rejected or retained only as hopelessly corrupt. Hermann however well observes that there were but three characters under which the king could be addressed as a stranger,

—king, herald, or private citizen. Heralds, it is well-known, carried a wand or staff (*σκήπτρον*) in virtue of their office; they were also under the patronage of Hermes (*supra*, 217). Hence they might properly be termed *ραβδούχοι Ἑρμοῦ*. The word *τηρὸς* does not elsewhere occur; but it may mean, as the Schol. explains, *φύλακα*, 'protective,' and thus the phrase will signify, 'one who carries the wand of Hermes as a symbol of protection.' It is perhaps strange to call a man *ράβδος*, 'a stick;' yet we have a very close analogy in our state terms, 'Black Rod,' 'Gold Stick,' &c. Ἑρμοῦ is the reading of the Paris MS.; the Med. has *ἥροῦ*. Dindorf edits *ἧ τηρὸν ἱοῦ ράβδον*, 'the verger of the temple.' I formerly conjectured *τηρῶραβδον ἱόν*, but I now incline to the belief that the vulgate is genuine.—*ἀγόν*, sc. *ἡγεμόνα*, as explained by Hesych. and Lex. Bekk. (Anecd. i. p. 330.)

245. πρὸς ταῦτ'. 'For that matter.' So *πρὸς ταῦτα βούλευε*, Prom. 1051. Inf. 514.

247. Πελασγοῦ. The later editors seem to agree in adopting Canter's conjecture *Πελασγός*. The reason of this is, that the king proceeds to state that the Pelasgic race of the country derives its name from him; and other writers, as Apollodor. ii. 1, 7. iii. 8, give him that appellation. On the other hand, if the nominative had been found by a scribe in his copy, he was not very likely to have altered it; and Haupt has well observed, that elsewhere in the play the king's name never appears (except indeed 987), but he is called by some other title; vid. 322, 342-3, 610, 944; and in the 'Dramatis personae' and the dialogues he is always *Βασιλεὺς*, not *Πελασγός*. He even appears to conceal his name in v.

ἐμοῦ δ' ἀνακτος εὐλόγως ἐπάνυμον
 γένος Πελασγῶν τήνδε καρπούται χθόνα.
 καὶ πᾶσαν αἶαν, ἧς δι' ἀγνός ἐρχεται 250
 Στρυμῶν, τὸ πρὸς δύνοντος ἡλίου κρατῶ.
 ὀρίζομαι δὲ τήν τε Περραΐβων χθόνα
 Πίνδον τε τᾶπέκεια, Παιόνων πέλας,
 ὄρη τε Δωδωναῖα· συντέμνει δ' ὄρος
 ὑγρᾶς θαλάσσης· τῶνδε τὰπὶ τάδε κρατῶ. 255
 αὐτῆς δὲ χῶρας Ἀπίας πέδον τόδε

915. And for the sense, there is nothing harsh in saying, 'I am king of this Pelasgian race, which is called after me.' It only remains therefore to defend the Greek γῆ Πελασγός. Now Plutarch, *Symposiac*. lib. v. § ii. quotes from an anonymous poet *χθὼν ἢ Πελασγῆ*, and inf. 280 we have Ἴδολ γυναικες (where see the note). Indeed, Aeschylus seems to be fond of the masculine termination, as inf. 517, *τύχη πρακτήριος*. *Ib.* 712, *κύριος ἡμέρα*. Cho. 228, *δακρυτὸς ἑλπίς*. I therefore think that, though *Πελασγός* is a highly probable emendation, in rejecting *Πελασγοῦ* we may possibly be altering the very words of the poet.

250. ἀγνός Στρυμῶν. The MSS. reading is Ἄγλος and Στρυμῶν τε. But for τε the Med. has, or rather had, τὸ, whence both J. Wordsworth and Hermann made the certain emendation in the text. Cf. Pers. 491, *βέεθρον ἀγνοῦ Στρυμῶνος*. As the Strymon separates Thrace from Macedonia, the poet says that the territory of Pelasgic Argos lay on the west side of that river; though in fact Thrace itself was one of the most important Pelasgic settlements. See *Varronianus*, p. 26—8. *New Cratylus*, § 93. Strabo, vii. 7. ix. 5. x. 2. *Ib.* p. 221: *καὶ τὸ Πελασγικὸν Ἄργος ἢ Θετταλία λέγεται τὸ μεταξὺ τῶν ἐκβολῶν τοῦ Πηνειοῦ καὶ τῶν Θερμοκυλῶν ἕως τῆς θρηνῆς τῆς κατὰ Πίνδον, διὰ τὸ ἐκάρξαι τῶν τόπων τούτων Πελασγούς. Τὸν τε Δία τὸν Δωδωναῖον αὐτὸς ὁ ποιητῆς (Il. xvi. 233) ὀνομάζει Πελασγικόν, Ζεῦ ἕ.α Δωδωναῖε Πελασγικέ.*

252. τήν τε. So Stanley for *τήνδε*.—*ὀρίζομαι* has here a true middle sense, 'I mark as my boundaries.' Inf. 388, *ὀρίζομαι μῆχαρ γάμου*. So Plat. *Menex.* p. 239, *Δαρείος μέχρι Σκυθῶν τὴν ἀρχὴν ὀρίσατο*. Hermann adds a fragment of

Euripides, *ὃ γαῖα πατρίς ἦν Πέλοψ ὀρίζεται*.

253. τᾶπέκεια. 'The parts beyond Pindus, nearly as far as the Paeonians.' For Pindus itself rather belonged to Perrhaebia, whence Propertius calls it 'Perrhaebus Pindus,' iii. 5, 33. Homer places the Perrhaebi about Dodona, Il. ii. 749.

254. συντέμνει. 'Cuts it short' (compare *σύντομος*). The sea is probably meant which washes both the eastern and western coasts. Eur. *Ion* 295, *ὄροις ὀγροῖσιν, ὡς λέγουσ', ἄρισμένη*.—*τὰπὶ τάδε*, i. e. all within these limits. The phrase answers to *ἐπέκεια* as *cis* to *ultra*. Plat. *Phaed.* § 140, *ὅταν εἰς τὸ ἐπέκεια τῆς γῆς ὀρμησῃ, καὶ ὅταν εἰς τὸ ἐπὶ τάδε*. Aristot. *Hist. An.* viii. 28, *ἐν Κεφαλληνίᾳ ποταμὸς διείργει, οὗ ἐπὶ τάδε μὲν γίνονται τέττιγες, ἐπέκεια δ' οὐ γίνονται*. For the metre cf. inf. 382.

256. αὐτῆς χῶρας Ἀπίας. To speak only of the Argive territory within the Peloponnese. Ἀπία was probably a very ancient Scythian or Pelasgian name. See *Varronianus*, p. 36. Herod. iv. 59, *ὀνομάσεται δὲ Σκυθιστὶ Ἰστίη μὲν Ταβιτὶ, —Γῆ δὲ Ἀπί*. The whole Peloponnese, as Strabo shows, viii. 6, was included in the Homeric term Ἄργος, and was also called *ἀπία γαῖα*, 'the far land.' Pausanias, ii. 5, 5, says that all within the Isthmus, before the arrival of Pelops, was called Ἀπία from Apis the son of Telchin. The subject is discussed by Buttmann in his *Lexilogus*. Both Ἀπία and Ἀπιος may however be connected with ἥπιος. The earth is called 'gentle' by a propitiatory epithet, like the *Bona Dea* of the Romans. Physicians' remedies are *ἥπια ἀκείσματα*, *Prom.* 490. This suits the idea of his *taming* the earth overrun with fierce monsters,—a process which other writers expressed by *ἐξήμερῶσαι*.

πάλαι κέκληται φωτὸς ἱατροῦ χάριν.
 Ἄπις γὰρ ἔλθων ἐκ πέρας Ναυπακτίας,
 ἱατρόμαντις παῖς Ἀπόλλωνος, χθόνα
 τήνδ' ἐκκαθαίρει κνωδάλων βροτοφθόρων 260
 τὰ δὴ παλαιῶν αἱμάτων μιάσμασιν
 χραυθεῖσ' ἀνήκε γαῖα μηνιτὴ δάκη,
 δρακονθόμιλον δυσμενῆ ξυνοικίαν
 τούτων ἄκη τομαῖα καὶ λυτήρια
 πράξας ἀμέμπτως Ἄπις Ἀργεῖα χθονὶ 265
 μνήμην ποτ' ἀντίμισθον εὔρετ' ἐν λιταῖς.
 ἔχων ἄν ἦδη τὰπ' ἐμοῦ τεκμήρια

258. *πέρας*. This word, the accusative of which, *πέραν*, passed into a preposition, seems to have signified 'a land lying opposite over the water,' just as France would be ἡ *πέρα* to an inhabitant of our southern coast. So Ag. 182, Χαλκίδος *πέραν* ἔχων ταλιρρόθους ἐν Αἰλίδος τόποις. See Arnold on Thuc. ii. 23. *New Cratylus*, § 178. Homer, Il. ii. 626, has *ρῆσαν ἀν γαίονσι πέρην ἄλδς Ἥλιδος ἄντα*, which exactly illustrates *πέρα Ναυπακτία*. The Schol. points out the anachronism in the name. Pausan. x. 38, 5, ἐπὶ Ναυπάκτῳ γε οἶδα εἰρημένον, ὡς Δωριεῖς ἑμοῦ τοῖς Ἀριστομάχου παῖσι τὰ πλοῖα αὐτόθι ἐποίησαντο, καὶ ἀπὸ τούτου γενέσθαι τὸ ὄνομα τῆ χωρίῳ φασί.

259. *παῖς Ἀπόλλωνος*. This was a general name for a physician. Apis was the son of Phoroneus (Apollodor. ii. 1, 1), and was put to death for his tyranny by Telchin. Others (Pausan. ii. 5, 5) call him the son of Telchin.

261. *μιάσμασιν*. Schol. ὡς τῶν πολιτῶν ἀνοκτορησάντων. Plat. Menex. p. 237, D, *ὅτε ἡ πᾶσα γῆ ἀνεβίδου καὶ ἔφνε* (ᾧα παυτοσπαδῆ, θηρία τε καὶ βοτᾶ, ἐν τούτῳ ἢ ἡμετέρα θηρίων ἀγρίων ἄγνος καὶ καθαρά ἐφάνη. Pausan. i. 26, 9, *πάσαι δὲ ἕρα τὰ θηρία φοβερότερα ἦν τοῖς ἀνθρώποις—ἔστα καὶ ἐλέγετο τὰ μὲν ἀνέναι τῆν γῆν, τὰ δὲ ὡς ἱερὰ εἶη θεῶν, τὰ δὲ καὶ ἐς τιμωρίαν ἀνθρώπων ἀφείσθαι*.

262. *μηνιτῆ*. This is Porson's emendation, and is perhaps the best that has yet been made; and I have now preferred it to the doubtful adverb *μηνιτὶ* I had before adopted, though approved by the reviewer of my second edition (Christian Remembrancer, April, 1852). The com-

pounds *δξυμήνιτος* and *ἀμήνιτος* are Aeschylean; and it is an important argument, that *μήνις* and *μήνιμα* are the terms regularly used by Greek writers in speaking of calamities sent in consequence of a curse. The MSS. give *μηνεῖται ἄκη*, which Dind. alters to *μηνιαὶ ἔχη*, 'beluas singulis mensibus emittas ulciscendorum scelerum causae,' Herm. to *μηνιταὶ ἄκη*, 'quod solamina irae significare puto.' But neither seems to have much probability. Moreover, *δάκη* is far better than *ἄκη*, because *τούτων ἄκη*, &c. almost immediately follows.

266. *μνήμην εὔρετο*. 'For his reward got mention in our prayers.' This 'commemoration of benefactors' is of great antiquity. Thus Bacchus (Eur. Bacch. 46) complains of Pentheus, that *ἐν εὐχαῖς οὐδαμῶ μνησάμενος ἔχει*.—*ἀντίμισθον*, in allusion to the usual physician's fees.

267. *ἔχων*. The MSS. have *ἔχον δ'*, in which *δ'* seems to have been thrust in for the sake of the metre. The common reading *ἔχουσ'* ἄν has the authority of the marginal γρ. *ἔχουσαν*. But it is very difficult to believe *ἔχον δ'* a mere corruption. The king appears to address himself in particular to Danaus, as the leader of the company, though the chorus is in a manner obliged to give the answer, because the dialogue is no where between more than two parties in the same scene. If the supposition made above, v. 204, be correct, there is no difficulty in this view. Hermann writes *ἔχοντες*, but does not say how this is to be reconciled with *δέξέουσι*. As a 'nominativus pendens' it is very awkward, and not less so with *ἔστε* supplied.

- γένος τ' ἂν ἐξεύχοιο καὶ λόγοις πρόσω.
μακράν γε μὲν δὴ ῥῆσω οὐ στέργει πόλις.
- ΧΟ. βραχὺς τορός θ' ὁ μῦθος· Ἀργεῖαι γένος 270
ἐξευχόμεσθα, σπέρματ' εὐτέκνου βοός·
καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ.
- ΒΔ. ἄπιστα μυθεῖσθ', ὦ ξένοι, κλύειν ἐμοί,
ὅπως τόδ' ὑμῶν ἔστω Ἀργεῖον γένος.
Διβυστικαῖς γὰρ μᾶλλον ἐμφερέστεραι 275
γυναιξίν ἔστε, κούδαμῶς ἐγχωρίαίς·
καὶ Νεῖλος ἂν θρέψει τοιοῦτον φυτὸν,
Κύπριος χαρακτήρ τ' ἐν γυναικείοις τύποις
εἰκὼς πέπληκται τεκτόνων πρὸς ἀρσένων·
Ἴνδούς τ' ἀκούω νομάδας ἵπποβάμοσιν 280
εἶναι καμήλοις ἀστραβιζούσαις, χθόνα

269. μακρὰν ῥῆσιν. See sup. 196. Pind. Isthm. vi. 87, τὸν Ἀργεῖων τρόπον εἰρήσε-
ταί τε κ' ἐν βραχίστοις. Soph. Odyss. Fur. frag. 411, μῦθος γὰρ Ἀργολιστὶ συν-
τέμνει βραχὺς. Frag. Acridii 61, ἔλλοις
τε καὶ κόρη τε κἀργεῖα γένος, αἰς κόσμος
ἢ σιγή τε καὶ τὰ παῦρ' ἔπη.—οὐ στέργει
is, 'does not tolerate.'

272. προσφύσω. Schol. ἀποδείξω. This
rare word appears to correspond in all
respects to the Latin *affirmare*, to attach
or fasten a thing so that it cannot be
shaken, i. e. to assert, or prove incon-
trovertibly. Ar. Nub. 372, τοῦτό γέ τοι
τῷ νυνὶ λόγῳ εὐ προσέφυσας.

277. Νεῖλος. Cf. inf. 491. Frag. 159,
Ἴστρος τοιαύτας παρθένους λοχεύεται.
The king says, that from their colour
(sup. 145) and dress he should believe
them to be Egyptians, Cyprians, Indians,
Amazons, rather than Argives, as they
assert themselves to be. This passage
(283) proves the opinion of the ancients
to have been, that the Amazons, who cer-
tainly cannot be regarded as a wholly
fabulous race, were as dark-complexioned
as Indians or Libyans. Herodotus ex-
pressly states (ii. 104) that the Colchians
were like the Egyptians, μελέγχροες καὶ
οὐλότριχες. See Prom. 423, Κολχίδος
δὲ γὰρ ἔνοικοι παρθένου, μάχας ἄρρεστοι.
That some of the inhabitants of Cyprus
were from Ethiopia is asserted by Herod.
vii. 90.

279. εἰκὼς, sc. τῷ ὁμοίῳ. So ξένοι

εἰκὼς Cho. 551. The simile is probably
from coining; possibly, on account of the
word *τεκτόνων*, from *statuary*. Herod.
i. 116, καὶ ὁ χαρακτήρ τοῦ προσώπου
προσφέρεσθαι εἰκόσε εἰς αὐτόν. We use
the same phrase, in speaking of a *stature*
or *cast* of countenance.

280. ἀκούω. The MSS. have ἀκούων,
which is easily accounted for by the *v* in
νομάδας. Hermann however retains this,
and reads, with G. Burges, οἶμαι for εἶναι.
The change is very slight indeed as far as
palaeography is concerned; but it intro-
duces a complex construction, and one
that does not, to a nice ear, sound very
like the style of Aeschylus. For Ἴνδοὺς
Dind. and others read Ἴνδῶς, but the
masculine form may have been used like
γυνὴ Αἰθιοπῶν frag. 315, *γυνὴ Ἑλλην* (Bekk.
Anecd. i. p. 97), *στολή Ἑλλην* Hec. 131.
γῆ Ἑλλην Iph. Aul. 344,—not to quote,
as somewhat uncertain, *γῆ Πελασγῶν* sup.
247. The meaning is quite simple: 'I
am told that the Indian women travel
about (*νομάδας εἶναι*) on camels which
are mounted like horses and bear burdens
like mules,' i. e. performing the double
duty which among the Greeks is assigned
to separate animals.

281. Hermann reads ἀστραβιζούσας
with Dindorf and others. This is found
in the Med. and Paris MS., but by an
alteration of the original reading in the
former. The Schol. explains καμήλοις
νωτοφορούμεναι κατὰ τὴν χθόνα: but

παρ' Αἰθίοψιν ἀστρυγειονουμένας.
 καὶ τὰς ἀνάδρους κρεοβότους Ἀμαζόνας,
 εἰ τοξοτευχεῖς ἦτε, κάρτ' ἂν ἦκασα
 ὑμᾶς. διδαχθεῖς ἂν τόδ' εἰδείην πλέον, 285
 ὅπως γένηθλον σπέρμα τ' Ἀργεῖον τὸ σόν.
 ΧΟ. κληροῦχον Ἔρας φασὶ δωματων ποτὲ
 Ἴω γενέσθαι τῆδ' ἐν Ἀργείᾳ χθονί.
 ΒΑ. ἦν ὡς μάλιστα, καὶ φάτις πολλὴ κρατεῖ

χθόνα evidently depends on ἀστρυγειονουμένας, 'having their country alongside of the Ethiopians.' On the word ἀστράβη see Buttman, Excurs. vii. ad Dem. Mid. Harpocration: ἀστράβη ἡ ἡμίονος μήποτε δὲ πᾶν ὑποῦγιον ἐφ' οὗ ἄνθρωποι ἄχουῦνται. It was particularly said of a mule that was used for riding (σωματ-ηγός). On the Indians and their camels see Herod. iii. 98, 102, 103, who (ib. 107—114) appears to regard India, Arabia, and Ethiopia as in some way connected; and this ancient notion must have given rise to the tradition preserved by Pausanias. lib. ii. 5, 2, that the Nile was a continuation of the Euphrates. Strabo, i. pp. 30—4, discusses this theory at great length. Ephorus, he says (p. 34), records an old geographical opinion, that the earth was divided into four parts, whereof the Indians dwelt towards the east, the Ethiopians on the south, the Celts on the west, and the Scythians on the north; but that Ethiopia is larger than Scythia, for that the Ethiopian race extend from the rising of the sun in winter even to the west. Homer seems to have held similar views, in placing the Ethiopians οἱ μὲν ὑσσομένου Ἵπριπρος, οἱ δ' ἀνιόντος, Od. i. 24. The fact of the Indian tribes being almost as black as Ethiopians (though not woolly-haired), added to the fact, that the entire hemisphere below the line was unknown to the early Greeks, will sufficiently account for this otherwise perplexing error. Even Strabo (p. 103) held the opinion that 'the Ethiopians near to Egypt (οἱ πρὸς Αἴγυπτον) are divided into two parts, for some of them are in Asia and others in Libya, differing nothing from each other.' By Αἰθίοψιν we must suppose Aeschylus to mean the former.

283. κρεοβότους. The MSS. have κρεοβρότους δ'. The confusion between

βορὸν and βροτὸν is so frequent (vid. inf. 836), that this form seems more probable than κρεοβότους, though Hermann thinks otherwise. Compare εἰ-βοτος, 'well-fed.' The δ' is perhaps rightly omitted by the latter. Porson and Dindorf write τ', but as a general rule additional epithets are not coupled by any particle. The name Ἀμαζόνες, according to Eustath. on Dionys. Perieg. p. 110, ed. R. Steph., was from α and μάξα: Ἀμαζόνες ἐκαλοῦντο Ζαυροπάτιδες διὰ τὸ σαύρας πάσασθαι, ὃ ἐστὶ γέσασθαι τοιοῦτων γὰρ ἦσθιον κρεῶν, διὸ καὶ Ἀμαζόνες ἐκαλοῦντο, οἷα μὴ μάξαι ἀλλὰ κρέασι θηρίων ἐπιστροφόμεναι. The fancy probably arose from a corruption or dialectic variety of the name Ζαυρομάται, who were connected with the Amazons, Herod. iv. 110.—Ib. 117, φωνὴ δὲ οἱ Ζαυρομάται νομίζουσι Ἀκυθικῆ, σολοικίζοντες αὐτῆ ἀπὸ τοῦ ἀρχαίου, ἐπεὶ οὐ χρηστῶς ἐξέμαθον αὐτὴν αἱ Ἀμαζόνες.—ἀνάδρους, 'unmarried,' στυγάνορας as they are called Prom. 743. Hermann reads κατὰν for καὶ τὰς, because the suppliants could not be called 'the Amazons,' i. e. the whole race; and it is doubtful if the Med. has τὰν or τὰς. The change appears altogether for the worse. Is there any example of the crasis?

284. τοξοτευχεῖς. Cf. Eum. 598. Herod. iv. 114.

289. ἦν ὡς μάλιστα. Here Hermann appears to be right in reading ἦν for ἦν, and giving this verse to the king. To the first statement of the chorus the king at once assents, as a fact notorious to the Argives. He proceeds to question them more closely, to see if their account tallies with the local tradition, and so to test their veracity. 'There was some story too, I think, that Zeus had intercourse with a mortal?'

- μή καὶ λόγος τις Ζῆνα μιχθῆναι βροτῶ ; 290
- ΧΟ. κού κρυπτά γ' Ἦρας ταῦτα τὰμπαλάγματα.
- ΒΑ. πῶς οὖν τελευτῆ βασιλέων νείκη τάδε ;
- ΧΟ. βοῦν τὴν γυναικ' ἔθηκεν Ἀργεία θεός.
- ΒΑ. οὐκοῦν πελάζει Ζεὺς ἔτ' εὐκραίρω βοῖ ; 295
- ΧΟ. φασίν, πρόποντα βουθόρω ταύρω δέμας.
- ΒΑ. τί δῆτα πρὸς ταῦτ' ἄλοχος ἰσχυρὰ Διός ;
- ΧΟ. τὸν πάνθ' ὀρώντα φύλακ' ἐπέστησεν βοῖ.
- ΒΑ. ποῖον πανόπτην οἰοβουκόλον λέγεις ;
- ΧΟ. Ἄργον, τὸν Ἐρμῆς παῖδα γῆς κατέκτανε. 300
- ΒΑ. τί οὖν ἔτευξεν ἄλλο δυσπότμω βοῖ ;
- ΧΟ. βοηλάτην μύωπα κινήτηριον
[οἷστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας.]

291. κού κρυπτά. This correction of καὶ κρυπτά was made in my ed. 1, and (I believe) before by Stanley. Hermann has given κάρκρυπτα. All accounts represent the amour as known to Hera. Schol. ad Soph. El. 5, ἡ δὲ γνοῦσα τὸν κῦνα τὸν Ἄργον τὸν πανόπτην ἐπέστησε φυλάττειν αὐτήν. Apollodor. ii. 3, φαραβείς δὲ (sc. Zeús) ὄφ' Ἦρας τῆς μὲν κόρης ἀψάμενος εἰς βοῦν μετεμάρφωσε λευκήν. Καὶ and κού are often confused; and the correction has now been made, (as I formerly suggested) in Ion 1444, ὁ καθανῶν τε κού θανῶν φαντάζομαι.—τὰμπαλάγματα is Hermann's happy correction of τῶν παλλαγμάτων, a reading which had baffled all preceding editors. He quotes a slightly corrupt gloss of Hesychius, ἑμπαλόγματα: αἱ ἑμπλοκαί, and observes that the Schol. here explains αἱ περιπλοκαί. The verb ἑμπαλόσσεσθαι occurs Thuc. vii. 84. Her. vii. 85. It is obvious that when once written τὰ παλλάγματα, the metrists would have changed it to τῶν π.

292. νείκη τάδε, 'these jealousies.' The word is so used Bacch. 294.

294. βοῦν τὴν γ. So Canter for βοῦτην. But in the Med. a letter has been erased, which proves that the alterations by the second hand were not always for the best

295. ἔτ'. So Schütz for ἐτ'. These letters are continually interchanged, as in the very next verse Rob. has τρέποντα, and so the MSS. give τρέψειν for πρέψειν Ag. 1299. Cf. 513. 843. The Greeks do not usually say πελάζειν ἐπὶ τινι, and the sense required is 'Zeus then

no longer approached her, after she had been changed into a cow? They say he did so in the likeness of a bull.' See on Prom. 528.—πρέπειν may here have an active sense, as in Ag. 1219.

299. οἰοβουκόλον. Compare ἰπποβουκόλοι Phoen. 28. βουθυτεῖν ἔν Ar. Plat. 620. On Argus see Prom. 578.

300. Ἐρμῆς. Schol. recent. ad Prom. 572, ὁ δὲ Ζεὺς πάλιν ἐρασθεὶς αὐτῆς ἐπέμψε τὸν Ἐρμῆν, ἀφελίσθαι ταύτην τοῦ Ἄργου καὶ διακομίσει αὐτῆ: καὶ ἐπεὶ ἄλλως λαθεῖν Ἄργον τὸν πανόπτην οὐκ ἦν, διὰ βολῆς λιθείας τοῦτον ἀνήρηκεν. Hence his Homeric title Ἀργειφόντης.

301. τί οὖν ἔτευξε δ' ἄλλο MSS., whence Hermann gives τί δ'; οὐκ ἔτευξεν ἄλλο, &c. This is probable; for δὲ has been written out of its place inf. 315. But instances of τί οὖν and τί ἐστι are not wanting, e.g. Pers. 689. 783. Ag. 1064. Theb. 196. 701. Eum. 862. See Monk ad Hippol. 975.

303. οἱ Νείλου πέλας. Hermann reads Ἰνάχου πέλας, by a very ingenious correction, (see 491), and assigns this verse to thg king. Unquestionably it is either corrupt or spurious; for it is absurd to say that the Egyptian name for the μύωψ was οἷστρος, a pure Greek word, imitative of the whizz of the insect. Hermann's view involves rather serious consequences; he alters the persons to the three following verses, and marks a lacuna after 306. Still, it is quite reasonable to suppose that the object of the king's remark οἷστρον καλοῦσιν, &c. was to notice the smallest discrepancies in the two narratives; and

- ΒΑ. τοιγάρ νιν ἐκ γῆς ἤλασεν μακρῶ δρόμῳ;
 ΧΟ. καὶ ταύτ' ἔλεξας πάντα συγκόλλως ἐμοί. 305
- ΒΑ. καὶ μὴν Κάνωβον κἀπὶ Μέμφιν ἵκετο.
 ΧΟ. καὶ Ζεὺς γ' ἐφάπτωρ χειρὶ φιτῦει γόνον.
 ΒΑ. τίς οὖν ὁ Δίος πόρτις εὐχεται βοός;
 ΧΟ. Ἐπαφος ἀληθῶς ῥυσίων ἐπώνυμος.
 ΒΑ. * * * * * 310
- ΧΟ. Λιβύη, μεγίστης ὄνομα γῆς καρπουμένη.
 ΒΑ. τίν' οὖν ἔτ' ἄλλον τῆσδε βλαστημὸν λέγεις;
 ΧΟ. Βῆλον δίπαιδα, πατέρα τοῦδ' ἐμοῦ πατρός.
 ΒΑ. τοῦ πανσόφου νιν ὄνομα τούτου μοι φράσον.

συγκόλλως ἐμοί, 'consistently with my account,' is really more suited to the person of the king.

306. Κάνωβον. See Prom. 865. According to Apollodor. ii. 4, Memphis was so called after the daughter of the Nile-god, and wife of Epaphus.

308. ὁ Δίος πόρτις. Cf. 41.—βοός is added just as in Trach. 644 we have ὁ γὰρ Δίος Ἀλκμήης κόρος. On εὐχεται see 18.

309. ῥυσίων. On this obscure verse Hermann is silent; but on Prom. 862 he seems, with most editors, to follow Stanley's explanation, 'liberationis per ἔραψιν,' in allusion to ἐφάπτωρ χειρὶ, because Io was thereby restored to her former senses, (Prom. 867,) and thus rescued and preserved from her degraded condition. The objection to this is, that ῥύσιον, or rather the plural ῥύσια, signifies 'booty;' see on Ag. 518. Inf. 406; and that ῥυσίων ἐφάπτεσθαι is the regular phrase for 'to lay hands on booty.' Cf. 406. 708; and we even find ῥῆς ἀπέφασι, Dem. p. 1292, 'ships unhurt by pirates.' Had the poet meant ῥυσίων in the sense of ῥύσιος sup. 140, he would have expressed himself with culpable ambiguity. The difficulty is increased by the loss of at least one, if not more verses following. As it stands, the obvious sense of the verse is Ἐπαφος παρὰ τὸ ῥυσίων ἐφάπτεσθαι, ἀληθῶς being added as sup. 80. Phoen. 636. But it does not appear that Epaphus was famed as a freebooter; and on the other hand, the context is in favour of Ἐπαφος from ἐπαφή, as sup. 45. See on Prom. 867. Perhaps therefore we should read ῥύσεως, and understand as above, 'Epaphus called after the liberating touch of Zeus.'

310. Bothe supplies the lost verse from conjecture, Ἐπάφου δὲ τίς ποτ' ἐξεγενήθη πατρός;

311. μεγίστης ὄνομα γῆς. This is Porson's sagacious correction of μέγιστον γῆς. According to Apollodor. ii. 4, and others, Libya derived its name from a daughter of Epaphus.

312. βλαστημὸν. Hermann retains βλάστημον, the MSS. reading, and explains, 'hoc dicit: τίν' οὖν ἄλλον λέγεις, τῆσδε βλάστημον; quænam porro metoras, qui ex hoc sit prognatus?' See on Theb. 10. Pausan. iv. 23, fin. ὁ ἐν Βαβυλῶνι Βῆλος ἀπὸ ἀνδρὸς Αἰγυπτίου Βήλου τοῦ Λιβύης ὄνομα ἔσχευ.

314. πανσόφου. Hermann and Dindorf retain the MSS. reading τὸ πάνσοφον — τοῦτο, the latter adding 'lectio suspecta,' the former with confidence that it is right. His argument is this: 'Apertissimum hic est de notis sibi rebus quaerere Danaum. [Qu. Regem?] Strabo, i. 16, p. 23, ex Polybio homines inventis nobilibus memorans, καθάπερ Δαναὸν μὲν τὰ ὕδρευα τὰ ἐν Ἀργεὶ παραβέξαντα, — τιμῆς τυγχάνειν παρὰ τῶν πρὸ ἡμῶν. Itaque frustra τὸ πάνσοφον in dubitationem vocatum est.' Now it would be in itself absurd to say, 'Tell me now the name of your father here, whose history is familiar to me, that I may know if you are speaking the truth;' and it also must be inferred from Strab. viii. p. 370—1, that the above discovery of Danaus, by which his name was rendered famous in Argos, was subsequent to his settlement in the country: τὴν μὲν οὖν χώραν συγχωροῦσιν εὐδρεῖν, αὐτὴν δὲ τὴν πόλιν ἐν ἀνδρῶν χωρίῳ κείσθαι, φρεσῶν δ' εὐτορεῖν, ἃ ταῖς Δαναταῖσι ἀνάπτουσιν, ὡς ἐκελευῖν ἐξευρουσῶν.

- XO. Δαναός, ἀδελφός δ' ἐστὶ πενηκοντάπαις. 315
 BA. καὶ τοῦδ' ἀνοίγε τοῦνομ' ἀφθόνῳ λόγῳ.
 XO. Αἴγυπτος. εἰδώς δ' ἀμὸν ἀρχαῖον γένος
 πρᾶσσοις ἄν ὡς Ἀργεῖον ἀνστήσης στόλον.
 BA. δοκεῖτε δὴ μοι τῆσδε κοινωκεῖν χθονὸς
 τὰρχαῖον ἀλλὰ πῶς πατρῶα δώματα 320
 λιπεῖν ἔτλητε; τίς κατέσκηψεν τύχη;
 XO. ἄναξ Πελασγῶν, αἰόλ' ἀνθρώπων κακά·
 πόνου δ' ἴδοις ἄν οὐδαμοῦ ταυτὸν πτερόν.
 ἐπεὶ τίς ἤχει τήνδ' ἀνέλπιστον φυγὴν

One of these springs was called Amymone after one of the daughters, Callim. Lav. Pall. 48. Besides, Hermann contradicts his own argument, sup 197; for if Danaus could then know nothing of the Argives, neither were the Argives likely to know any thing of Danaus. Now let us hear Dr. Donaldson, Varron. p. 312: "In continuous narrative τῶδε are the things which I am about to say, which are before me, but not yet before my readers; whereas ταῦτα are the things just said, and which have been submitted to them. This shews that the true reading in Aesch. Suppl. must be:—

XO. Βῆλον δίπαιδα πατέρα τοῦδ' ἐμοῦ πατρός.

BA. τὸ πᾶν σαφές τὴν ὄνομα τοῦτου μοι φράσον.

For the chorus having spoken of their father as present by them (τοῦδε), the king in his reply would designate him as by their side (τοῦτου)." This reading is partly Schütz's, partly Tyrwhitt's; I had admitted *πανσόφου τοῦτου* in the former editions, and still believe it to be true. The king might naturally call the old man *πανσόφος* from his prudence and venerable aspect, to put mere compliment out of the question: but he could not speak of 'this wise name' without knowing it; and if he knew it, he would not have asked it.

315. Δαναός, ἀδελφός δ'. So Pors. for Δαναός δ' ἀδελφός. See sup. 301. Inf. 891. Theb. 142.—*πεντηκοντάπαις*. Cf. Prom. 872. The Med. has *πεντηκοστήπαις*, the Paris MS. *πεντηκοντόπαις*.

316. καὶ τοῦδ' ἀνοίγε. So Porson for καὶ τοῦ Δαναοίγε. The MSS. also give *ἀφθόνῳ* or *ἀφθόνῳ*.

317. εἰδώς, &c. 'Now that you are assured of my pedigree from old times,

fail not to raise (i. e. protect) a race which is Argive by descent.' The MSS. give *ἀνοίγεις*, with a var. lect. *ἀνοίγεις*, which Hermann prefers, comparing Antig. 981, & δὲ σπέρμα μὲν ἀρχαιογόνων ἔκτας' Ἐρεχθιδᾶν. The sense would then be, *πρᾶσσοις ἄν, sc. δέχου ἡμᾶς, ὡς Ἀργεῖός ἐστιν ὁ στόλος ἄν ἤντησας*. But the use of *ἀντῶν* with an accusative is extremely rare, while the construction in the text is not uncommon, and answers to the Latin *fac ut erigas*. Herod. i. 209, *κοίεε ὡς μοι καταστήσεις τὸν ταῖδα*. Ib. ix. 91, *κοίεε ὡς μοι ἀποπέσει*. Thuc. iii. 70, *ἐκράσαν ὡς ἀποστήσωσιν Ἀθηναῖον τὴν πόλιν*. Eum. 739, *πράξομεν—ὡς μεταμῆλη*. Theb. 623, *τελείθ' ὡς πόλις εὐτυχῆ*.

319. δοκεῖτε δὴ μοι. J. Wordsworth compares Plat. Resp. ii. p. 368, *δοκεῖτε δὴ μοι ὡς ἀληθῶς πεποιθήσαι*. In the MSS. *δὴ* is omitted. Robertello has *δοκεῖτε γεμοι*. The *δὴ* is from Turnebus. The true reading is quite as likely to be *δοκεῖτ' ἐμοίγε*. The king expresses his conviction that they really are of Argive descent, but desires to know the cause of their exile before he extends to them his protection. 'Well, you do seem to me to have some ancient connexion with this land; but how happened it that,' &c. Thucyd. v. 80, *ἦν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἀργεῶν*. Her. ix. 48, *αὐτὸς τε γὰρ Ἕλληρ γένος εἰμὶ τὰρχαῖον*.

322. αἰόλα, sc. ἐστὶ, 'chequered,' 'capricious.' The word is properly used of varying shades or stripes of colour, whence a cat was named 'ring-tail,' *αἰλουρος*. So *αἰόλος δράκων* Trach. 11.—*πτερόν* carries on the same simile. Cf. *ὁμόπτερος* of the colour of hair, Cho. 166.

324. τίς ἤχει. 'Who would have said that this unexpected flight would bring

- κέλσειν ἐς Ἄργος κῆδος ἐγγενὲς τὸ πρὶν, 325
 ἔχθει μεταπτοιοῦσαν εὐναίων γάμων ;
- BA. τί φῆς ἰκνεῖσθαι τῶνδ' ἀγωνίων θεῶν,
 λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους ;
- XO. ὡς μὴ γένωμαι δμῶϊς Αἰγύπτου γένει.
- BA. πότερα κατ' ἔχθραν, ἢ τὸ μὴ θέμις λέγεις ; 330
- XO. τίς δ' ἂν φίλους ὄνοιτο τοὺς κεκτημένους ;
- BA. σθένος μὲν οὕτως μείζον αὐξεται βροτοῖς.
- XO. καὶ δυστυχοῦντων γ' εὐμαρῆς ἀπαλλαγῆ.
- BA. πῶς οὖν πρὸς ὑμᾶς εὐσεβῆς ἐγὼ πέλω ;
- XO. αἰτοῦσι μὴ ἴκδῶς παισὶν Αἰγύπτου πάλιν. 335
- BA. βαρέα σύ γ' εἶπας, πόλεμον αἰρεσθαι νέον.
- XO. ἀλλ' ἡ δίκη γε ζυμμάχων ὑπερστατεῖ.

(back) to Argos a race originally indigenous, causing them to leave their homes through dislike of marriage?' These verses are usually very differently explained, *φυγῆν* being taken for *φυγάδας*, and both *κέλσειν* and *μεταπτοιοῦσαν* as intransitive. See Elmsl. on Heracl. 39. But *πτοίω* and its compounds are clearly active, as Od. xviii. 340, *ὡς εἶπὼν ἐπέεσσι διεπτοίησε γυναῖκας*. Bacch. 303, *στρατὸν—φόβος διεπτοίησε*. The analogy of the *La* in *cello*, *percello*, shows that *κέλσειν* is transitive, though *ναῦν* is often understood, as sup. 15, and *κέλλειν τινὰ* may not elsewhere occur.

327. *τί φῆς*, &c. 'What is it that you say you conjure me by these gods to grant?' The Schol. absurdly explains *διὰ τί λέγεις ἀηλωθέναι* ;

330. *πότερα*. 'What is your objection? On the ground of personal dislike, or legal impediment?'—*τὸ μὴ θέμις* is used as an indeclinable noun, and even *θέμις* alone seems sometimes to have this peculiarity. See Elmsl. ad Oed. Col. 1191. Stallb. on Plat. Gorg. p. 605, v.

331. *ὄνοιτο*. The MSS. give *ὄνοιτο* (not *ὄνοιτο*). The correction of Boissonad is satisfactory: 'Why, who would object to masters if they were friends?' i. e. we should care little about being called *δμῶϊδες*, if we did not entertain a personal dislike. Compare *ὄνοταζομένη* sup. 10. Hermann thinks *φίλους* was a corruption of *φιλοῦσ'*, and the latter an alteration of *φιλοῦν*, and reads *τίς δ' ἂν φίλων ὄνοιτο*, &c. 'Sane odimus: quis enim amans sibi emat quibus serviendum

sit?' But the notion of buying (i. e. with a dowry) is here out of place, though not without examples, as Herod. v. 6. Virg. Georg. i. 31, 'Teque sibi generum Tethys emat omnibus undis.'

332. 'Tis by this kind of alliance (i. e. intermarriage with relations, inf. 382) that families acquire greater influence.'—'True; and when people are in distress, it is easy to desert them.' The chorus replies to one acknowledged truth by adducing another, which reflects on the king's hesitation to help them; hence *καλ—γε*, which Hermann objects to, and reads *ναλ—γε*. The connexion between the two verses must be looked for in the feeling of the speakers. The king appears, by his answer *σθένος μὲν οὕτω*, &c. to favour the cause of the male cousins. This conviction produces the desponding rejoinder, 'You mean then to desert us because we are the weak party, and in distress.'—*εὐμαρῆς*, 'a matter of indifference.' The true meaning of this verse is determined by the following, *πῶς οὖν*, &c. 'how then am I to act as you think I ought?'

335. *μὴ ἴκδῶς*. Porson, Herm., Dind., and others read *μὴ ἴκδῶς*. Cf. 408.

336. *νέον*, 'temere et secus quam par est susceptum,' Herm. So Dr. Wordsworth had explained it on Theocr. xxiii. 55. Cf. 993.

337. *ζυμμάχων*. 'Those who fight on her side.' Cf. 390. Others understand, 'those who fight on our side.' But the next verse seems to justify the former; 'yes, if she took part in the matter from the first,'

- BA. εἴπερ γ' ἀπ' ἀρχῆς πραγμάτων κοινωνὸς ἦν.
 XO. αἰδοῦ σὺ πρύμναν πόλεος ὧδ' ἔστεμμένην.
 BA. πέφρικα λεύσσων τάσδ' ἔδρας κατασκίους. 340
 XO. βαρὺς γε μέντοι Ζηνὸς Ἴκεσίου κότος.
 Παλαίχθονος τέκος, κλύθι μου στρ. ἀ.
 πρόφρονι καρδίᾳ, Πελασγῶν ἀναξ-
 ἶδε με τὰν ἰκέτῳ φυγάδα περιδρομον,
 λυκοδιώκτον ὡς δάμαλιν ἀμ πέτραις 345
 ἠλιβάτοις, ἵν' ἀλκᾷ πίσυνος μέμυκε
 φράζουσα βοτῆρι μόχθους.
 BA. ὀρῶ κλάδοισι νεοδρόποις κατάσκιον
 νεύονθ' ὄμιλον τῶνδ' ἀγωνίων θεῶν.
 εἴη δ' ἄνατον πρᾶγμα τοῦτ' ἀστοξένων 350
 μηδ' ἐξ ἀέλπτων ἀπρομηθῆτων πόλει
 νεῖκος γένηται· τῶν γὰρ οὐ δεῖται πόλις.
 XO. ἴδοιτο δῆτ' ἄνατον φυγὰν ἀντ. ἀ.
 ἱκεσία θέμις Διὸς Κλαρίου.

i. e. if the wrong has been wholly on one side throughout the entire business. The king implies that possibly the claim of the men may be just: see inf. 381—5. The Schol. mistook ἦν for the first person. — κοινωνὸς Rob. for κοινὸς of the MSS.

339. πρύμναν πόλεος. 'Gubernatores urbis deos dicit ramis Supplicum ornatos,' Herm. The ἀγωνιοὶ θεοὶ are meant, sup. 185, 238. At the same time there seems to be an allusion to the custom of crowning the sterns of ships, as Virg. Georg. i. 304, 'puppibus et laeti nautae imposuere coronas.' For the conduct of a state is compared to a ship's helm, Theb. 2.

345. λυκοδιώκτον. This is Hermann's certain correction of λευκοδιώκτον. The Schol. on 347 has τῷ ταυτῆς βοτῆρι σημαίνουσα τοὺς διαγωγμούς.

346. ἀλκᾷ πίσυνος, 'relying on its strength,' i. e. security. Cf. ἀλκῇ πεποιθὼς Cho. 229.

349. νεύονθ'. This correction of Bamberger's has been admitted by Dind. and Hermann, the latter of whom also reads τόνδ', as sup. 185. 'I perceive that the gods assent to your petition,' i. e. I see by the suppliant boughs which cover them that they cannot refuse the appeal. The MSS. give νέον θ', which can only be ex-

plained of the youthful company seated before, or belonging to, the gods; the chief objection to which lies in the particle τε. See inf. 635.

350. ἀστοξένων. Photius: ἀστοξένων· ὁ ἐκ προγόνων μὲν ἀστών, αὐτὸς δὲ ξένος καὶ ἀνανεώσεως δεόμενος. Pollux, iii. 60, with this passage in view, explains ὁ φύσει μὲν ἀστός, δόξῃ δὲ ξένος, ὡς Δαναὸς Ἀργείοις, ἀπὸ Ἰοῦς τῆς Ἀργείας ἔχων τὸ γένος. Hesych. ἀστοξένων· οἱ γένει μὲν προσήκοντες, ἐπὶ δὲ γῆς ἀλλοδαπῆς γεγονότες.

351. ἐξ ἀέλπτων. Eur. Frag. Oedip. xv. ἐκ τῶν ἀέλπτων ἢ χάρις μείζων βροτοῖς φανεῖσα. See Lobeck ad Ajac. p. 331. The use of the subjunctive must not be confounded with the optative: μὴ γένηται properly is, 'care must be taken lest,' &c., and hence it has very nearly the value of an imperative, μὴ γενέσθω. It is the same construction in fact as μὴ ποθήσῃς, ne feceris, but is less common with the third person. See inf. 394. Ag. 332. 130. Herod. vii. 204. Stallb. ad Plat. Phaed. p. 115, c. Hec. 548, μὴ τις ἀψηται χρὸς τοῦμοῦ.

353. τὰν ἄνατον MSS., but ἄνατον is repeated from 350 by δῆτα (sup. 204), i. e. ὅστε εἶναι ἄνατον πόλει.

354. Διὸς Κλαρίου. Schol. πάντα τᾶσι

σὺ δὲ παρ' ὀψιγόνου μάθε γεραϊόφρων
 ποτιτρόπαιον αἰδόμενος οὐ πενεῖ
 * * * * * ἱεροδόκα

θεῶν λήμματ' ἀπ' ἀνδρὸς ἀγνοῦ.

ΒΑ. οὔτοι κάθησθε δωμάτων ἐφέστιοι
 ἐμῶν τὸ κοινὸν δ' εἰ μαιίνεται πόλις,
 ξυνη̄ μελέσθω λαὸς ἐκπονεῖν ἄκη. 360

ἐγὼ δ' ἂν οὐ κραίνοιμ' ὑπόσχεσιν πάρος,
 ἀστοῖς δὲ πᾶσι τῶνδε κοινώσας πέρι.

ΧΟ. σύ τοι πόλις, σὺ δὲ τὸ δῆμιον, στρ. β.
 πρῦτανις ἄκριτος ὦν, 365

κρατύνεις βωμῶν ἐστίαν χθονὸς
 μονοψήφοισι νεύμασιν σέθεν,
 μονοσκήπτροισι δ' ἐν θρόνοις χρέος
 πᾶν ἐπικραίνεις ἄγος φυλάσσου.

κληρούτος καὶ κραίνοντος. Pausan. viii. 53, τὸ δὲ χωρίον τὸ ἀγγλόν, ἐφ' οὗ καὶ οἱ βωμοὶ Τεγεάταις εἰσὶν οἱ πολλοὶ, καλεῖται μὲν Διὸς Κλαρίου θῆλα δὲ ὡς ἐγένετο ἡ ἐπικλήσις τῷ θεῷ τοῦ κλήρου τῶν παίδων ἕνεκα τῶν Ἀρκάδων.—θέμις, 'the retributive justice.' So Ζεῦιου Διὸς θέμις Pind. Nem. xi. 9.

355. γεραϊόφρων. So Dind. and Herm. from G. Burges. The MSS. have γεραφρόνων. Mr. Conington observes that γεραροφρονῶν would better satisfy the metre and involve less change of the text. The antithesis is the same Cho. 163, πῶς οὐ παλαιὰ παρὰ νεωτέρας μάθω; In the next verse πενεῖ is Hermann's restoration for ὄνπερ, from the Schol. ἐφ' ἡ πτωχεύσεις. There are some words lost, which might be thus supplied by conjecture, ἱεροδόκοισι βωμοῖς δεῖ' εἰ γένετο, &c. 'If you show mercy to a suppliant you shall never want, provided the gods receive gifts from a holy man.'

360. ἐμῶν, 'my own private hearth.' See Thucyd. i. 136. Od. vii. 153.—μαιίνεται, cf. inf. 467. 813.

362. πάρος. This is but a conjecture, though a certain one, in ed. Rob. The MSS. give παράρος or παρ' ἄρος. Probably κα was written as a correction over ακ in a false reading ἄρος.

363. ἀστοῖς — τῶνδε. The MSS. have ἀστῶν — τοῖσδε. Hermann attributes the correction to Scaliger. The same

interchange of terminations occurred in μάταιον αἰτίας for μάταιος αἰτίαν sup. 225.

364. σύ τοι πόλις, κ.τ.λ. 'You are the city, you alone the public, being irresponsible lord over all causes both civil and religious.' To enlist the sympathies of an Athenian audience with the conduct of the Argive king, the poet represents him as deprecating absolute monarchy, and upholding constitutional rights, much as Euripides deals with the character of Theseus in his Suppliants. That this was really the early form of government in the Greek states appears from Thuc. i. 13, πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλείαι. Compare inf. 392. The word πρῦτανις, a synonym of βασιλεὺς, Prom. 176, (Dissen ad Pind. Nem. xi. 3,) seems connected in its etymology (πρῶ) with the simple notion of precedence. In ancient times the office of high priest was associated with that of king, as in later times the Roman Emperors called themselves 'Pontifex Maximus,' and as the 'Rex Sacrificus' held certain functions which were purely religious. The word however is here used with especial reference to the sacred fire (ἑστία) preserved in the Greek Πρωτανεία, — a Pelasgic rite connected with Persian fire-worship. See Müller, Dor. ii. pp. 73, 141. Arnold on Thuc. ii. 16.

- ΒΑ. ἄγος μὲν εἶη τοῖς ἐμοῖς παλιγκότοις· 370
 ὑμῶν δ' ἀρήγειν οὐκ ἔχω βλάβης ἄτερ·
 οὐδ' αὖ τόδ' εὐφρον, τάσδ' ἀτιμάσαι λιτάς·
 ἀμχανῶ δὲ καὶ φόβος μ' ἔχει φρένας
 δρᾶσαί τε μὴ δρᾶσαί τε, καὶ τύχην ἐλεῖν.
- ΧΥ. τὸν ὑπόθεν σκοπὸν ἐπισκόπει, ἀντ. β. 375
 φύλακα πολυπόνων
 βροτῶν, οἳ τοῖς πέλας προσήμενοι
 δίκας οὐ τυγχάνουσιν ἐννόμου.
 μένει τοι Ζητὸς Ἴκταιίου κότος
 δυσπαράθελκτος παθόντος οἴκτου. 380
- ΒΑ. εἶ τοι κρατοῦσι παῖδες Διγύπτου σέθεν
 νόμφ πόλεως, φάσκοντες ἐγγύτατα γένους
 εἶναι, τίς ἂν τοῖσδ' ἀντιωθῆναι θέλοι ;
 δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἴκοθεν
 ὡς οὐκ ἔχουσι κῦρος οὐδὲν ἀμφὶ σοῦ. 385

370. τοῖς ἐμοῖς. Perhaps we should read τοῖς ἐμοί.

379. Ἴκταιίου. Herm. reads ἰκτίου with Dindorf, a form not elsewhere found. The middle syllable may have been pronounced short, as in δέλιαιος, γεραῖός. See Eum. 907. Monk ad Hippol. 170.

380. δυσπαράθελκτος. So Schütz and Hermann for δ δυσπαρθέλκτου. Schol. τοῖς θρήνοις τῶν πασχόντων συμβαχεῖ ὁ τοῦ Διὸς χόλος. Hence the nominative seems more probable than the dative, though the latter may be rendered 'to those who are not easily softened by the complaints of the sufferer.' The transcribers would probably have altered it to suit οἴκτου. But as this introduced two terminations in —ois, some one who perceived that the words ought not to agree wrote φ in the margin for δυσπαρθέλκτω, instead of which the next transcriber gave δ δυσπαρθέλκτου. There is another reading, recorded also by the Schol., δυσπαρθενήτου, N and Λ, H and K, being sometimes confused. See inf. 775. So in 1040 we find ἀθλήτρον for ἄθελκτον. The anger of Ζεὺς Ἰκέσιος was especially dreaded by the Greeks. See 473. Pausanias viii. 25, 1, calls it μῆνμα ἀπαράτητρον, and quotes an oracle of Dodona,

μηδ' ἰκέτας ἀδικεῖν ἰκέται δ' ἱεροί τε καὶ ἄγνοί.

382. πόλεως. The king here professes his respect for the laws of other states, and his unwillingness to interfere with the local tribunals. See on this passage Müller, Dor. ii. p. 209. There was an Attic law that heiresses (ἐπίκληροι) should be bound to marry the next of kin, and not have the liberty of choosing for themselves. This allusion to Athenian customs explains 332 sup.—ἐγγύτατα γένους. Compare Isæus, p. 257, προσήκον εἶναι αὐταῖς μετὰ τῶν χρημάτων τῶ ἐγγύτατα γένους συνοικεῖν. Ar. Av. 1665, τοῖς ἐγγυτάτω γένους μετεῖναι τῶν χρημάτων. See Stallb. ad Plat. Lachet. p. 187, fin. Apol. p. 30, v, who remarks that the Attics said either ἐγγυτάτω τιῶ γένους or ἐγγυτάτω τιὸς γένει, but not ἐγγυτάτω τιῶ γένει, as we might rather have expected.

384. φεύγειν — ὡς. 'To urge in your defence that,' &c. So Xen. Hellen. i. iii. 19, ὑπαγόμενος θανάτου ἀπέφυγεν ὅτι οὐ προδοίη τὴν πόλιν. So also defendere, Cic. in Pis. x. 5, 'Si triumphum non cupiebas, cujus tandem rei te cupiditate arsisse defendes?' Tac. Ann. xiii. 43, 'Ille nihil ex his sponte susceptum, sed principii paruisse defendebat.'

ΧΟ. μή τί ποτ' οὖν γενοίμαν ὑποχείριος στρ. γ'.
 κράτεσιω ἀρσένων ὑπαστρον δέ τοι
 μῆχαρ ὀρίζομαι γάμου δύσφρονος
 φυγᾶ. ξύμμαχον δ' ἐλόμενος δίκαν κρίνε σέβας τὸ πρὸς
 θεῶν. 390

ΒΑ. οὐκ εὐκριτον τὸ κρίμα· μή μ' αἰροῦ κριτῆν.
 εἶπον δέ καὶ πρὶν, οὐκ ἄνευ δήμου τάδε
 πράξαμι' ἄν, οὐδέ περ κρατῶν καὶ μήποτε
 εἵτη λεῶς, εἴ πού τι μὴ τοῖον τύχη,
 ἐπήλυδας τιμῶν ἀπώλεσας πόλιν. 395

ΧΟ. ἀμφοτέρους Ὀμαίμων τάδ' ἐπισκοπεῖ ἀντ. γ'.
 Ζεὺς ἑτερορρετῆς, νέμων εἰκότως
 ἀδिका μὲν κακοῖς, ὅσια δ' ἐννόμοις.

386. μή τί ποτ' οὖν. Inf. 422, μήτι τληρ. Eur. Ion 719, μήτι ποτ' εἰς ἐμὰν πόλιν ἴκοιθ' ὁ παῖς. Orest. 1147, μὴ γὰρ οὖν (ζῆν) ἔτι. Perhaps however we should read μήποτε νυν, as τῖ and π, οὖν and νῦν, are often confused. See inf. 756.

387. ὑπαστρον μῆχαρ ὀρίζομαι. 'I make the stars the sole limit to my expedient for escaping from the marriage by flight,' i. e. I do not propose to fly only into this or that country, but as far as the canopy of heaven extends, till I shall have got clear away from a marriage that is odious to me. This seems to have been a proverb. Hesych. ἄστροις σημειοῦσθαι μακρὰν ὁδὸν καὶ ἐρήμην βαδίζειν ἢ δὲ μεταφορὰ ἀπὸ τῶν πλεόντων. Schol. οἱ μακρὰν ὁδὸν φεύγοντες δι' ἄστρον σημαίνεσθαι ἔλεγον. Oed. Tyr. 795, τὴν Κορινθίαν ἄστροις τὸ λοιπὸν ἐκμετροῦμενος χθόνα ἔφευγον. Lucian, Icaromemipp. init. εἶτα, ἀγαθὲ, καθάπερ οἱ Φοίνικες ἄστροις ἐτεκμαίρου τὴν ἀποδημίαν; Strabo, xvii. 1, πρότερον μὲν οὖν ἐνκτοπόρου πρὸς τὰ ἄστρα βλέποντες οἱ καμηλέμποροι, καθάπερ οἱ πλεόντες εἶδενον.

390. κρίνε, i. e. πρόκρινε. 'Prefer that which is righteous in the sight of the gods.' Cf. πρὸς πόλεως inf. 613. τὸ πρὸς γυναικῶν 525.

392. καὶ μήποτε. See on 352. Canter read μὴ καὶ ποτε. Hermanson, with J. Wordsworth, κοῦ μήποτε. (On καὶ and κοῦ confused see on 291.) The vulgate, however, may very well stand. It is likely that the poet had in view II. xxii. 106, μήποτέ τις εἴπρσι κακώτερος ἄλλος

ἐμεῖο, Ἐκτωρ βῆσι βίρφι πῖθήσας ἔλεσε λαόν.

394. τύχη. The MSS. have τυχηθῆ or —θη. This arose from the ο written over τύχη (i. e. τύχοι) being corrupted to θ. But the subjunctive is just as good (cf. εἰ κρανηθῆ sup. 86), and perhaps better, because the Greeks were fond of assimilating the tenses and moods of two verbs closely connected.—μὴ τοῖον, i. e. ἔτερον, 'adverse.' A common, yet remarkable euphemism. Thuc. vii. 14, ἦν τι μὴ ὁμοιον ἐκβῆ. Hesych. τοῖον οὕτως ἀγαθόν. Soph. Phil. 503, παθεῖν μὲν εἶ, παθεῖν δὲ ἄλτερα. Compare Pers. 225. Hence ἄλλως, φρουτρα.

396. ἀμφοτέρους. Herm. reads ἀμφοτέροις with Schütz, which is probable (cf. 468), but not necessary, for τάδε is sometimes used for 'thus,' or 'in this matter.' Iph. Taur. 299, δοκῶν Ἐρινῦς θεὰς ἀμύνεσθαι τάδε. Frag. Aesch. 129, τάδ' οὐχ ὄπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς ἀετσκομέσθα. Soph. Phil. 1116, πότμος οἱ δαιμόνων τάδ' ἔσχε. Cf. Prom. 283. Pers. 118, 161, where πρὸς or διὰ may be supplied as κατὰ in the above.—Ὀμαίμων Ζεὺς, i. e. ὁμόγνιος. Cf. δίκη Ὀμαίμων Theb. 410.—ἑτερορρετῆς, 'inclining to this side or that, as may happen,' i. e. impartial. Theognis, 157, Ζεὺς γὰρ τοι τὸ τέλειαντον ἐπιρρέπει ἔλλοτε ἔλλω.

397. νέμων ἄδικα. Not that Zeus awards injustice, but that he awards an equivalent for each man's deeds, κακὰ κακοῖς, ἀγαθὰ ἀγαθοῖς. This way of speaking is not without examples. Theogn.

τί τῶνδ' ἐξ ἴσου ρεπομένων μεταλγεῖς τὸ δίκαιον
ἔρξαι ; 400

- ΒΑ. δεῖ τοι βαθείας φροντίδος σωτηρίου,
δίκην κολυμβητήρος ἐς βυθὸν μολεῖν
δεδορκὸς ὄμμα, μηδ' ἄγαν ὠνωμένον,
ὅπως ἄνατα ταῦτα πρῶτα μὲν πόλει,
αὐτοῖσί θ' ἡμῖν ἐκτελευτήσει καλῶς, 405
καὶ μήτε δῆρις ρυσίων ἐφάψεται,
μήτ' ἐν θεῶν ἔδραισιν ὧδ' ἰδρυμένας
ἐκδόντες ὑμᾶς τὸν πανώλεθρον θεὸν
βαρὺν ξύνοικον θησόμεσθ' Ἀλάστορα,
ὅς οὐδ' ἐν Ἄιδου τὸν θανόντ' ἔλευθεροῖ. 410
μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου ;

746, δίκαιος ἐὼν μὴ τὰ δίκαια πάθῃ. Cho. 916, ἔκανες ἂν οὐ χρεῖν, καὶ τὸ μὴ χρεῖν πάθε. Orest. 647, ἀδικῶ λαβεῖν χρεῖ μ' ἂντι τοῦδε τοῦ κακοῦ ἔδικόν τι παρὰ σοῦ.

400. ρεπομένων. Hermann calls attention to the middle use of the verb. Why should it not be passive? For *ρέπω* is clearly transitive. Cf. Ag. 241. Eum. 848, and Theognis, quoted on 396, sup. — μεταλγεῖν, he rightly observes, is properly 'to grieve after any thing,' i. e. to regret or repent, as μεταστρέφομαι σὸν ἔλγος Med. 996. So μεταγγοῖς sup. 102, and μετακλόμαι Hec. 214. The meaning is, that as the merits of the case are equally balanced by impartial Zeus, there will be no cause to repent of having acted rightly.

401. The construction is the same as in Ag. 334, δεῖ φροντίδος (ὅστε) ὄμμα μολεῖν εἰς βυθὸν (τῶν πραγμάτων).— δεδορκός, alluding to divers, who keep their eyes open under water to see sponges, oysters, &c. See Il. xvi. 747. — ὠνωμένον, 'giddy,' or, as is vulgarly said, 'muddled.' The form occurs Bacch. 687.

404. πρῶτα μὲν. It is not very clear whether μὲν is answered by τε in the next verse, or by καὶ in 406, in which latter case the stop should be removed after πόλει. The former construction is not without examples. Cho. 962, σεμνοὶ μὲν ἦσαν ἐν θρόνοις τόθ' ἤμενοι, φίλοι τε καὶ νῦν. Hippol. 996, ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν, φίλοις τε χρῆσθαι.

406. ρυσίων ἐφάψεται. 'Lay hands on you as booty.' In a quarrel, δῆρις, each party endeavours to make a reprisal on the other, and carry off what he can as a fair and lawful prize. See on these words sup. 309. Oed. Col. 858, καὶ μείζον ἄρα ρύσιον πόλει τάχα θήσεις ἐφάφομαι γὰρ οὐ ταῦταιν μόναν. From *ρύεσθαι*, to drag off for oneself, came *ρύσιον*, any thing forcibly carried away, as cattle in a foray. See Il. xi. 671, seqq. Od. xxi. 16, seqq. As stolen cattle have to be surrendered, or a pledge given for their return, *ρύσιον* came to mean 'pignus,' and *ρυσιάζω* 'to distrain,' or take an equivalent by force. Inf. 418, ρυσιασθεῖσαν. Ion 523, ἀφίμαι κού ρυσιάζω, τὰμὰ δ' ἐδρίσκω φίλα. Cf. frag. 251, ἐρρησσίαζον. Lastly, *ρύσιον τίσαι*, Solon. frag. 19, Philoct. 960, is 'to pay back what you have taken,' and so 'to redeem your pledge.' In Ag. 518, ρυσίων ἀμαρτεῖν is 'to lose,' i. e. to be obliged to give up, 'the prize,' or booty already obtained.

409. θησόμεσθα ξύνοικον, i. e. bring an enduring curse on the country from the anger of Zeus *ἱκέσιος*. Cf. 263, 613. Oed. Col. 788, χάρας ἀλάστορα ὀμδὸς ἐνναίων δέ.

411. μῶν οὐ δοκεῖ. Hermann calls this 'ineptissimum,' and reads *μῶν σοὶ δοκεῖ*. As *μῶν* is the same as the Latin *nam*, this would mean, 'surely you cannot think,' or 'perhaps you think there is need,' &c. whereas the sense should be, 'surely you cannot think there is no need,' i. e. *μῶν οὐ δοκεῖ*. The poet might have said either *οὐ σοὶ δοκεῖ* or *ἀρ' οὐ δοκεῖ*,

XO.	φρόντισον, καὶ γενοῦ πανδίκως εὐσεβῆς πρόξενος· τὰν φυγάδα μὴ προδοῦς, τὰν ἕκαθεν ἐκβολαῖς δυσθέοις ὀρμέναν μηδ' ἴδης μ' ἐξ ἐδρῶν πολυθέων ῥυσιασθείσαν, ὧ πᾶν κράτος ἔχων χθονός. γνώθι δ' ὕβριν ἀνέρων, καὶ φύλαξαι κότον. μήτι τλῆς τὰν ἰκέτιν εἰσιδεῖν ἀπὸ βρετέων βία δίκας ἀγομέναν ἱππηδὸν ἀμπύκων, πολυμίτων πέπλων τ' ἐπιλαβὰς ἐμῶν. ἴσθι γὰρ, παισὶ τάδε καὶ δόμοις, ὀπότερ' ἂν κτίσης, μένει δορὶ τίνειν ὀμοίαν θέμω. τάδε φράσαι δίκαια Διόθεν κράτη.	στρ. α'. 415 ἀντ. α'. 420 στρ. β'. 425 ἀντ. β'. 430
BA.	καὶ δὴ πέφρασμαί· δεῦρο δ' ἐξοκέλλεται· ἦ τοῖσιw ἦ τοῖς πόλεμον αἵρεσθαι μέγαν	

just as a Roman might say *nonne videtur* or *numquid non videtur*. Cf. Oed. Col. 1729, *μὴν οὐχ ἔρα?*

416. *ὀρμέναν*. Thus Pauw for *δρομέναν* or *δρομίαν*. The same variations occur Ag. 1378.

417. *ἴδης, περιῶρης*.—*πολυθέων*, cf. 218.

421. *κότον*. Schol. *τὸν τοῦ Διός*. Cf. 380, 610.

422. *μήτι τλῆς τὰν*, &c. The Med. has *μήτι τ' ἀίσταν*, by the slight change of Δ to Α.

426. *ἀμπύκων*. There is a play on the double sense of *ἀμπυξ*, which meant the frontal of a horse's bridle (*ἀμπυκτηρ* Theb. 466), and also a golden ornament worn on the forehead of women, ll. xxii. 469. Theocr. i. 33, *ἀσκητὰ πέπλω τε καὶ ἀμπυκι*. Theb. 316, *τὰς δὲ κεχειρωμένας ἀγεσθαι ἱππηδὸν πλοκάμην*.

429. *δορὶ τίνειν*. Thus Hermann after Boissonade. The MSS. give *δρεικτίνειν* or — *τίνειν*, ο having been corrupted, as it constantly is, to ε, and transposed. Dindorf edits *Ἄρει· κτίνειν*, as I had done

in ed. 2, from Seidler. But I was then hardly aware of the extreme accuracy with which the antistrophic metres of Aeschylus correspond, syllable for syllable, not merely foot for foot. Construe, *τάδε μένει παισὶ, τίνειν*, &c. i. e. 'whether you oppose the gods or the sons of Aegyptus, you must abide by the consequences.'—*ὀμοίαν* for *ὀμοίαν* is due to Klausen, who has thus restored one of the many Homeric forms in this play.

431. *κράτη, ἰμπερία*, 'commands.' So Cho. 1, *πατρώ' ἐποπτεύων κράτη*. Antig. 60, *εἰ νόμον βίᾳ ψήφον τυράννων ἢ κράτη παρέξιμεν*. Sup. 387, *κράτεσιν ἀρσένων*.

432. *ἐξοκέλλεται*, 'is stranded.' Schol. *ὁπως ἀποβαίνει*. The later Scholiast on Prom. 190 observes: *κέλσαι κυρίως τὸ τὴν ναῦν προσορμίσει τιπὶ εὐγαλήνῃ καὶ ἐυλίμενῃ τόπῳ. ἐξοκέλαι δὲ τὸ τὴν ναῦν ἐκβληθῆναι ὑπ' ἀνέμου ἔξω τοῦ λιμένος*. In this sense it occurs Ag. 649, *μήτ' ἐξοκέλαι πρὸς κραταίλων χθόνα*.

433. *τοῖσιw ἦ τοῖς*. Cf. 352, 1031. Schol. *ἢ τοῖς θεοῖς ἢ τοῖς Αἰγυπτιαῖς*.

πᾶσ' ἔστ' ἀνάγκη, καὶ γεγόμενται σκάφος
 στρέβλαισι ναυτικαῖσιν ὡς προσηγμένον. 435
 ἄνευ δὲ λύπης οὐδαμοῦ καταστροφῆ.
 καὶ χρήμασιν μὲν, ἐκ δόμων πορθουμένων,
 γένοιτ' ἂν ἄλλα, Κτησίου Διὸς χάριν,
 ἄτης τε μείζω καὶ μέγ' ἐμπλήσαι γέμος.
 καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια, 440
 ἀλγεινὰ θυμοῦ κάρτα κινητήρια,
 γένοιτο μύθου μῦθος ἂν θελκτήριος.
 ὅπως δ' ὄμαιμον αἶμα μὴ γενήσεται,
 δεῖ κάρτα θύειν καὶ πεσεῖν χρηστήρια
 θεοῖσι πολλοῖς πολλὰ, πημονῆς ἄκη. 415
 ἧ κάρτα νείκους τοῦδ' ἐγὼ παροίχομαι

434. γεγόμενται. 'It is nailed fast, like a ship's hull set in the stocks.' Cf. 922. The exact meaning of στρέβλαισι is unknown. Hesych. στρέβλαι ναυτικά· τὰ ξύλα τῶν νεῶν ἐν οἷς διασφηνοῦνται γομφούμενα. It would seem to mean some device for keeping the planks or ribs of vessels in their proper places while they are being pegged down, as is practised in modern ship-building. Hermann objects to προσηγμένον (προσάγω), and reads with Scaliger προσημένον. Had this latter been found in all the MSS., it would probably have been altered to προσηγμένον by the same critics.

437. χρήμασιν. There is another reading preserved by the Schol., χρημάτων, which Dindorf adopts. If Aeschylus wrote χρήμασιν, it was from a dislike to the similarity of termination in three words of the verse. It is easy to supply αὐτῶν, i. e. χρημάτων, to πορθουμένων. Cf. Ag. 938. Eum. 742. Sup. 115. Prom. 880. Theb. 263. Hermann reads καὶ δάμασιν μὲν χρημάτων πορθουμένων, because 'expugnata domo non opibus, quae jam nullae sunt, aliae possunt accedere, sed domui, quae spoliata opibus est.' But this is a hypercritical objection. We may understand ἄλλα χρήματα γένοιτ' ἂν ἐπὶ χρήμασιν or ἀπὲρ χρημάτων. If any correction is required, πορθουμένοις is the most probable. The next verse seems to belong to this place, though in the MSS. it stands after ἄτης τε μείζω, which is thus read: ἄτην γε μείζω (or μείζων) καὶ μέγ' ἐμπλήσας γόμου. The attempt of

the Scholiast to explain it is futile: τοῦ Διὸς ἐμπιπλῶντος καὶ γεμίζοντος ἄτης τὸν γόμον, which shows that he read γεμίζων. But there can be little or no doubt of ἄτης τε μείζω, 'greater than the loss.' For γόμου I have given γέμος, from Ag. 1192, i. e. ὅστε καὶ ἐμπλήσαι. Hermann has καινὸν ἐμπλήσαι γόμου. On Zeus Κτήσιος see Ag. 978, 1005.

440. τοξεύσασα. The nominative absolute, not unusual in Aeschylus. See Eum. 95. Cho. 511. The following line comes after γένοιτο, &c. in the MSS., and Hermann, observing 'duplex facta est comparatio, utraque tribus versibus, utraque consimili ordine et forma sententiarum,' ingeniously reads μὴ ἀλγεῖν ἂ θύμου, i. e. ὅστε μὴ. The general sentiment is this: 'The loss of property may be repaired, the injuries inflicted by the tongue may be amended; but the blood of relations once shed, there is neither remedy nor atonement.' Compare Ag. 978. Eum. 615. Eur. Suppl. 775. μόνον βροτοῖς οὐκ ἔστι τάνάλωμ' ἀναλωθὲν λαβεῖν, ψυχὴν βροτείαν χρημάτων δ' εἰσὶν πόροι.

446. παροίχομαι. 'I pass by, I decline, this quarrel.' After much hesitation the king thus delivers his present decision. His view of the matter is given in the next couplet; and then the chorus replies, 'hear what I had resolved on in the event of my petition being refused.' Hermann says, this reply is too abrupt; and he alters and transfers to the chorus v. 446, thus: ἧ κάρτ' ἀνοικτος τοῦδ' ἐγὼ παροίχομαι, 'Assuredly I am undone without

θέλω δ' αἰδρις μᾶλλον ἢ σοφὸς κακῶν
εἶναι. γένοιτο δ' εὖ παρὰ γνώμην ἐμήν.

ΧΟ. πολλῶν ἄκουσον τέρματ' αἰδοίων λόγων.

ΒΑ. ἤκουσα, καὶ λέγοις ἄν οὐ με φεύζεται.

450

ΧΟ. ἔχω στρόφους ζώνας τε, συλλαβὰς πέπλων.

ΒΑ. τύχῃ γυναικῶν ταῦτα συμπρεπῆ πέλει.

ΧΟ. ἐκ τῶνδε τοίνυν, ἴσθι, μηχανὴ καλή—

ΒΑ. λέξον· τί ν' αὐδὴν τήνδε γηρυθεῖς' ἔσει ;

ΧΟ. εἰ μὴ τι πιστὸν τῶδ' ὑποστήσεις στόλω—

455

ΒΑ. τί σοι περαίνει μηχανὴ συζωμάτων ;

ΧΟ. νέοις πίναξι βρέτεια κοσμήσαι τάδε.

ΒΑ. αἰνιγματῶδες τοῦπος· ἀλλ' ἀπλῶς φράσον.

ΧΟ. ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν.

ΒΑ. ἤκουσα μαστικτῆρα καρδίας λόγων.

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pity from him.' He also denies that *νεῖκουσ παροίχεσθαι* is explicable, and reads in Med. 99^b, *θόστανε μοῖρας, ὅσον παροίχει*. It is true that the word properly means 'to be past and gone,' as Ag. 550, or as inf. 718, 'to be undone;' but we have the similar phrases *εἰκειν* or *παραχωρεῖν ὁδοῦ* very frequently, so that we may fairly accept the scholium *ἐκτὸς ἔσομαι τοῦ νεῖκουσ*.

447. *αἰδρις μᾶλλον ἢ σοφός*. Though I foresee evil, I hope I may prove wrong in my boding.

449. *τέρματ' αἰδοίων λόγων*. The sense seems to be, 'hear what will be the end of all these appeals for mercy, if they are rejected.' See sup. 188.

450. *ἤκουσα, καὶ λέγοις ἄν*. 'I do hear you; speak on.' Of course the aorist must be taken to mean, 'I have prepared myself to listen.'

451. *στρόφους*. The MSS. give *στρόβους*, which Hermann retains without any remark. But *στρόβος* is 'a whirlwind,' Ag. 640, *στρόφος* or *στρόφιον* 'a boddice,' or sash for the breast, Theb. 865. Ar. Thesm. 139, 638, frag. Thesm. ii. 309. Catullus has 'strophio luctantes victa papillas.' It was used like the Roman *fascia*, and, like it also, sometimes meant 'swathing-clothes,' Hom. Hymn. ad Apoll. Del. 12.—*συλλαβὰς πέπλων* refers only to *ζώνας*, and *πέπλων* cannot be understood properly, since it was the *χιτῶν* only that was gathered round the waist. But *πέπλος*, as Müller has observed, Dias.

Eum. p. 64. was a general term for the tragic dress. He reckons among the articles of stage attire 'very broad embroidered girdles (*μασχαλιστήρες*), sitting high on the breast,' which are perhaps the *στρόφοι* here meant.

452. *τύχῃ γυναικῶν*. 'These things are befitting the condition of women,' i. e. I am not surprised to hear that you wear them. Because the MSS. give *τύχαν* or *τύχα*, by a common Doricism (see on Prom. 694), Hermann reads *τάχ' ἄν γυναικί—πέλοι*.

455. *ὑποστήσεις*. So Well., Dind., Herm. for *ὑκοστήσεις*. Cf. Ajac. 1091, *γνώμασ ὑποστήσασ σοφός*.

457. *νέοις πίναξι*. Schol. *καινοῖς ἀναθημασι τὰ ἀγάλματα τῶν θεῶν κοσμήσω*. λέγει δὲ ὅτι μετεωρήσω ἐμαντήν τῇ ἀγχοῦνῃ. The custom of attaching votive tablets to statues, 'genua incerare deorum,' is well known. We must infer that the statues of the *ἀγόνιοι θεοὶ* were of colossal size, or they would not have served for executing the threat.

458. *ἀπλῶσ*. So Dind. Herm. for *ἄλλὰ πῶσ*, after Abrschius. For this antithesis is elsewhere found, as Prom. 611, *οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ*. Anaxilas ap. Athen. xiii p. 56^b, *ἀλαλοῦσ' ἀπλῶσ μὲν οὐδὲν, ἀλλ' ἐν αἰνιγμοῖσ τισίν*. Dobree (Adv. i. p. 516) quotes the same corruption from Demosth. p. 1315. 26.

460. The MSS. give *μαστικτῆρα*, which occurs also in Pers. 694, *μή τι μαστικτῆρα*

ΧΟ. ξυνήκας ὠμμάτωσα γὰρ σαφέστερον.

ΒΑ. καὶ πολλαχῆ γε δυσπάλαιστα πράγματα,
κακῶν δὲ πλήθος ποταμὸς ὧς ἐπέρχεται.
ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὐπορον
τόδ' ἐσβέβηκα, κοῦδαμοῦ λιμὴν κακῶν 465
εἰ μὲν γὰρ ὑμῖν μὴ τόδ' ἐκπράξω χρέος,
μίασμ' ἔλεξας οὐχ ὑπερτοξεύσιμον
εἰ δ' αὖθ' ὀμαίμοις παισὶν Αἰγύπτου σέθεν
σταθεὶς πρὸ τειχέων διὰ μάχης ἦξω τέλους,
πῶς οὐχὶ τανάλωμα γίγνεται πικρὸν, 470
ἄνδρας γυναικῶν εἶνεχ' αἰμάξαι πέδον ;
ὅμως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον
Ἴκτῆρος· ὑψιστος γὰρ ἐν βροτοῖς φόβος.
σὺ μὲν, πάτερ γεραῖέ τῶνδε παρθένων,

μῦθον ἀλλὰ σύντομον λέγε. Hesych. μακιστήρ βέλος. There is a gloss in the Med. μακιστήρα ἰόν. Hesychius probably took it from this place; for in the Persae it clearly bears the sense of μήκος. Compare the Doric form Μάκιστος, Ag. 280. The conjecture of Auratus, μαστικτήρα, containing as it does the very same letters with the addition of τ, seems to be a safer reading, and has been admitted by Dindorf. Compare μαστικτῶρ, Eum. 154. Hermann gives δακιστήρα, because the Schol. explains καρδίας δηκτικόν. It appears to me that the Schol. is too sparing of his comments on this play to have made so needless a remark, had he read δακιστήρα.

462. The MSS. insert μὴν or μὲν before πολλαχῆ, but add γε. From not knowing the latter fact, I formerly edited καὶ πολλαχῆ μὲν. But μὲν was probably added in the margin to suit δὲ in the next verse. See on 927.

465. ἐσβέβηκα. So Schütz for ἐσέβηκα.

467. μίασμα. The pollution of the holy images by the suicide of the maidens. It is this argument which makes the king relent at last, and reconsider his decision. If compassion is the real motive, the plea is religious fear (472); and the responsibility of undertaking the dangerous cause is shifted from himself to the people. 'Go,' says the king to Danaus, 'and appeal to the citizens. Show them your suppliant boughs before the public tem-

ple, and secure their sympathy. The final decision must be given in the assembly (512); at present I can only act as πρόξενος (465), the supporter and patron of your cause, not as supreme arbiter.'

468. ὀμαίμοις. The Med. and others give ὀμαίμοις. See 396.

470. τανάλωμα. See Ag. 553. The article is used as Iph. Taur. 1001, τὸ κινδύνευμα γίγνεται καλόν.—εἶνεχ' I have given for the vulg. οὐνεχ'. See on 184.

473. φόβος. Schol. ὁ τοῦτου φόβος μέγας ἐστὶν ἐν βροτοῖς. 'There is nothing men so much fear as the vengeance of the god of suppliants.' See on 380. On ὑψιστος for μέγιστος see Gloss. ad Pers. 812, ed. Blomf.

474. σὺ μὲν. He was going to say something about the conduct of the maidens meanwhile; but this is postponed to v. 499. After this verse Hermann introduces one of his own composition, which he supposes to have been lost, ἴθ' ὡς τάχιστα, τήνδ' ἐρημώσας ἔδραν. I still think that the difficult τε may be explained by the similar passage Cho. 1033, which is by many needlessly altered, ἀλλ' εὐ τ' ἐπραξας, μηδ' ἐπιευχθῆ στόμα φήμη ποιητῆ. For μηδ' ἀπορριφθῆ is in effect the same as καὶ μὴ ἀπορριφθῆ. The meaning is, 'let not a word about me be dropped.' Mr. Conington conjectures ψόγος, on account of φιλαίτιος, which is ingenious and not improbable, for λόγος and ψόγος, λέγειν and ψέγειν,

- κλάδους τε τούτους αἰψ' ἐν ἀγκάλαις λαβὼν 475
 βωμοὺς ἐπ' ἄλλους δαιμόνων ἐγχωρίων
 θες, ὡς ἴδωσι τῆσδ' ἀφίξεις τέκμαρ
 πάντες πολῖται, μηδ' ἀπορριφθῆ λόγος
 ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λεώς.
 καὶ γὰρ τάχ' ἂν τις οἰκτίσας ἰδὼν τάδε 480
 ὕβριν μὲν ἐχθήρειεν ἄρσενος στόλου,
 ὕμιν δ' ἂν εἴη δῆμος εὐμενέστερος·
 τοῖς ἧσοσιν γὰρ πᾶς τις εὐνοίας φέρει.
44. πολλῶν τὰδ' ἡμῖν ἐστὶν ἠξιωμένα,
 αἰδοῖον εὐρεθέντα πρόξενον λαβεῖν. 485
 ὀπάοντας δὲ φράστοράς τ' ἐγχωρίων
 ξύμπεμψον, ὡς ἂν τῶν πολιτισσούχων θεῶν
 βωμοὺς προνάους καὶ † πολιτισσούχων ἔδρας
 εὐρωμεν, ἀσφάλεια δ' ἦ δι' ἄστεως
 στείχουσι· μορφῆς δ' οὐχ ὁμόστολος φύσις· 490
 Νεῖλος γὰρ οὐχ ὅμοιον Ἰνάχφ γένος

are elsewhere confounded, e. g. Cho. 976. But *ρίπτειν* and *ἀπορρίπτειν λόγον*, 'temere loqui,' are phrases of common occurrence, often with the implied notion of impropriety or contempt. See Prom. 319, 963. Herod. i. 163. vii. 13. viii. 92; and *λόγος τινὸς* means 'words about a person,' as *λόγοι τῶν παρεστῶτων κακῶν*, Ion 929. *μῦθος φίλων*, Antig. 11. Cf. Ajac. 224, 997. Stallb. ad Protag. p. 26, v. On *ἀγκάλαις λαβὼν* see inf. 641.

479. γὰρ. 'Beware,' says the king, 'lest the people should hear that you have privately consulted me first, for they are fond of blaming their rulers,' i. e. naturally jealous of their constitutional rights.

480. *οἰκτίσας ἰδὼν τάδε*. 'Feeling pity for you on seeing these suppliant wreaths.' So Hermann for *οἰκτος εἰσιδὼν τάδε*. The correction was also made by Mr. Linwood. The γὰρ seems clearly to refer to *ὡς ἴωσι πάντες*, &c. not, as Hermann says, to *ἀπορριφθῆ*. He evidently understood 'let not my words be thrown away,' which is the common, but certainly less correct, explanation, though *ἀπέριπται* is so used Eum. 206.

483. *εὐνοίας*. The plural occurs Theb.

445. Ἀρτέμιδος εὐνοίαισι. Isocr. Archidam. p. 129, ταῖς γ' εὐνοίαις μεθ' ἡμῶν ὄντας.

485. *εὐρεθέντα*. I have at last given up the vulgate *εὐρέοντα*, unable to resist the unanimous judgment of later editors in favour of Porson's emendation. Mr. Shilleto on Dem. de Fals. Leg. p. 164 (433, κ) defends *εὐρέοντα* by *πολλῶ ῥέοντι*, Dem. de Cor. p. 272, and Hor. Sat. i. 7, 28, 'salso multoque fluenti.' But, after all that may be said, it is a strange thing to talk of 'getting a patron who flows well,' whether we explain 'speaking kindly' or 'offering a safe and favourable course.' We might be tempted to read *εὐροῦντα* from Pers. 603, *ἴταν δ' ὁ δαίμων εὐροῖ*, but that *δαίμων* is not so much a personification as a synonym of *τύχη*. Translate, 'who has been proved merciful.'

486. *φράστορας ἐγχωρίων*, i. e. τῶν ἐγγ. οἱ φράσουσι. Plut. de Mul. Virt., ad init. αὐτοὶ μὲν ἐπλανῶντο περὶ τὴν χώραν, φραστῆρων δεόμενοι.

488. *προνάους*. This, as Hermann well observes, has reference to *ὡς ἴωσι πάντες πολῖται* in 477. For *πολιτισσούχων*, which is clearly an error of the transcriber from the preceding verse, Hermann reads *πολυέστους*. I had conjectured *περιστόλους*.

τρέφει. φύλαξαι, μὴ θράσος τέκη φόνον.
καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὕπο.

ΒΑ. στείχουτ' ἄν, ἄνδρες· εὐ γὰρ ὁ ξένος λέγει.

ἡγείσθε βωμοὺς ἀστικούς, θεῶν ἔδρας· 493
καὶ ξυμβόλοισιν οὐ πολυστομεῖν χρεῶν,
ναύτην ἄγοντας τόνδ' ἐφέστιον θεῶν.

ΧΟ. τούτω μὲν εἶπας, καὶ τεταγμένος κίοι.
ἐγὼ δὲ πῶς δρῶ ; ποῦ θράσος νέμεις ἐμοί ;

ΒΑ. κλάδους μὲν αὐτοῦ λείπε, σημείον πόνου. 500

ΧΟ. καὶ δὴ σφε λείπω χειρὶ καὶ λόγοις σέθεν.

ΒΑ. λευρὸν κατ' ἄλλος νῦν ἐπιστρέφον τόδε.

ΧΟ. καὶ πῶς βέβηλον ἄλλος ἄν ῥύοιτό με ;

ΒΑ. οὔτοι πτερωτῶν ἀρπαγῆ σ' ἐκδώσομεν.

ΧΟ. ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίσιω ; 505

ΒΑ. εὐφήμον εἶη τοῦπος εὐφημουμένη.

492. φόνον. So Haupt for φόβον, which Hermann retains and defends. It is true that there is an antithesis, though rather an unmeaning one, in the vulgate: 'beware lest courage should produce fear,' i. e. lest my boldness in going alone should cause a panic among the citizens. But the real point to be guarded against is clearly contained in the next verse: 'There may be slaughter in consequence of a mistake.' The Schol. has μὴ θαρσήσας μόνος ἀπελθεῖν φοβηθῶ ὑπὸ τινος. Unless we should read φορευθῶ, this only shows that he found φόβον but could not explain it. The two words are perpetually confused in the MSS. See Prom. 363. There does not seem to be much weight in Hermann's objection, that by reading φόνον 'Argivi ut proni ad caedem notarentur.'—On καὶ δὴ see Eum. 854.

496. ξυμβόλοισιν. Schol. τοῖς συντυγχάνουσιν. Hermann suspects ξυμβολούσιν, as ξυμβολεῖ occurs in this sense Theb. 314. The correction is the more probable because σύμβολος seems to have had a distinct and technical meaning: see on Prom. 495. On the attendants here present as supernumeraries on the stage see inf. 916.

499. νέμεις. Pors., Dind., and others read νεμῆις. Schol. ἀπὲρ τοῦ παραγενομένης μου τὸ θράσος νέμεις. It is clear that ποῦ has dropped out after τοῦ.

501. χειρὶ καὶ λόγοις. 'At your beck

and command.' χειρὶ of course refers to αὐτοῦ, which is said δευκτικῶς.

502. λευρὸν ἔλλος. The epithet implies what is at once level and open; see Prom. 377. ἔλλος involves a similar idea; hence it is sometimes used of the sea, as inf. 847, Pers. 114, and inf. 552 of the open plains of Egypt. Strabo well remarks (ix. p. 412) οἱ δὲ ποιηταὶ ἔλλση καλοῦσι τὰ ἱερὰ πάντα, κὰν ἢ ψιλὰ. The king points to an unoccupied part of the orchestra near the sacred statues, which the chorus in the next verse calls βέβηλον because it was uninclosed and accessible to all. There was a grove sacred to Argus not far from Nauplia (Herod. vi. 76-8) which the poet may have had in mind.

504. ἀρπαγῆ σ'. The MSS. give ἀρπαγες, as sup. 489, ἀσφαλείας δὲ for ἀσφάλεια δ' ἦ. Porson and the subsequent editors give ἀρπαγαῖς σ', αι and ε being often confused; cf. 927. Pers. 533.—πτερωτῶν, cf. 220. So Eur. Bacch. 257, σκοπεῖν πτερωτοὺς κάμπυρον μισθοὺς ἐχειν.

505. ἀλλ' εἰ. 'But what if?' See Cho. 762. Hermann reads ἀλλ' ἦ with Porson.

506. εὐφημουμένη. Bekk. Anecd. i. p. 77, εὐφημεῖται· ἀκούει καλῶς. εὐφημος is 'complimentary,' Dem. de Fals. Leg. p. 356. The meaning is, 'You who have been received with fair words ought not

- ΧΟ. οὔτοι τι θαῦμα δυσφορεῖν φόβῳ φρενός.
 ΒΑ. αἰεὶ δ' ἀνάκτων ἐστὶ δέϊμ' ἐξαίσιον.
 ΧΟ. σὺ καὶ λέγων εὐφραине καὶ πρᾶσσω φρένα.
 ΒΑ. ἀλλ' οὔτι δαρὸν χρόνον ἐρημώσει πατήρ. 510
 ἐγὼ δὲ λαοὺς ξυγκαλῶν ἐγχωρίους
 πείσω τὸ κοινὸν, ὡς ἂν εὐμενὲς τιθῶ,
 καὶ σὸν διδάξω πατέρα ποῖα χρῆ λέγειν.
 πρὸς ταῦτα μίμνε, καὶ θεοὺς ἐγχωρίους
 λιταῖς παραιτοῦ τῶν σ' ἔρωσ ἔχει τυχεῖν. 515
 ἐγὼ δὲ ταῦτα ποροσυνῶν ἐλεύσομαι
 πειθῶ δ' ἔποιτο καὶ τύχη πρακτῆριος.
 ΧΟ. ἀναξ ἀνάκτων, μακάρων στρ. α.
 μακάρτατε, καὶ τελέων

to call your cousins by such ugly names as 'hateful dragons.'"

508. ἀνάκτων. Mr. Linwood suggests *γυναικῶν*. Hermann, with his usual confidence, says 'apertum est poetam ἀνάκτων scripsisse. Sunt enim virgines ἀναρκοὶ absente patre.' Schütz understands, 'an excessive fear of majesty always possesses inferior minds;' which implies that *φόβῳ φρενός* in the preceding verse has reference to the king himself, whereas it clearly is meant as an apology for their mistrust and harsh language. on the plea of fear of their pursuers. The sense appears to be, as Scholefield explained it, 'if you are afraid, I am not; for fear becomes not kings.' This is the Homeric sense of *ἐξαίσιος*, 'unreasonable,' 'improper,' as *Od. iv. 690. xvii. 577*. The meaning 'excessive' appears to belong to a later age. There is a passage very similar in sentiment, *Oed. Col. 655*, where Theseus replies to the affrighted maidens, *τοῦμὲν οὐκ ὀκνεῖ κέαρ*. Thus the answer of the chorus is quite appropriate: 'do you, who say you are not afraid, assure us not only by words, but by your deeds.' For *φρένα* the MSS. give *φρενί*, which was corrected by Heath. In the ed. 2, I admitted Bothe's *φρενοῦ*, but I think it safer to return to *φρένα*, with Hermann, though it is not easy to account for the corruption. Compare *Orest. 287, τοῖς μὲν λόγοις ἠθέρηνη, τοῖς δ' ἔργοισιν οὐ*.—καὶ — καὶ means, 'as by saying, so by acting.' Cf. 734.

510. ἐρημώσει. Hermann complains

both of the metre and the omission of the pronoun, and reads *δαρὸν σ' ἐξερημώσει*. But this is a reckless alteration. He might with less violence have written *πατρός*, 'you will not be long left alone from your father,' which I strongly suspect is the true reading.

511. ξυγκαλῶν. The poet had in view the *σύγκλητοι ἐκκλησίαι* of the Athenians, before which it was the custom to produce public suppliants. Thus in *Eur. Suppl. 354*, Theseus says, *λαβὼν Ἀδραστον δεῖγμα τῶν ἐμῶν λόγων, ἐς πλῆθος εἶμι*. There is an allusion to the Assembly also *inf. 598 seqq.*

513. ποῖα. This reading is written above the vulgate *τοῖα* in the Paris MS. Mr. Shilleto on *Dem. de Fals. Leg. p. 186 (446, R.)*, conjectured *τοῖ' ᾄ*. Cf. *Prom. 783. 943*. But *τ* and *π* are elsewhere confused, as *sup. 295. inf. 547. 843*.

516. ἐλεύσομαι. This form is rare for *εἶμι*. and not very common in its proper sense, *veniet*. See *Elmsl. on Heracl. 210. Trach. 593, διὰ τάχους ἐλεύσεται*.—*ποροσυνῶν* for *ποροσύνων* is due to Heath. See *Elmsl. on Heracl. 799*.

519. τελέων τελειότατον. As τὰ τέλη or οἱ ἐν τέλει are 'magistrates,' or 'authorities,' *τελεσφόροι*, and *τέλειος* is an attribute of Zeus as the perfecter and accomplisher of prayers (*Ag. 946*), as well as of other gods (see on *Theb. 240*), the two words are here combined, by a Grecism which hardly admits of translation, and *γενέσθω*, 'so be it,' is as it were

τελειότατον κράτος, ὄλβιε Ζεῦ, πιθοῦ τε καὶ γενέσθω ἄλευσον ἀνδρῶν ὕβριν εὖ στυγίης, λίμνα δ' ἔμβαλε πορφυροειδεῖ τὰν μελανόζυγ' ἄταν. τὸ πρὸς γυναικῶν ἐπιδῶν, παλαίφατον ἀμέτερον γένος φιλίας προγόνου γυναικὸς νέωσον εὐφρον' αἶνον γενοῦ πολυμνήστωρ, ἔφαπτορ Ἴουῶ δίας τοι γένος εὐχόμεθ' εἶναι γᾶς ἀπὸ τᾶσδ' ἔνοικοι. παλαιὸν δ' εἰς ἴχνος μετέσταν ματέρος, ἀνθονόμους ἔπωπᾶς, λειμῶνα βούχιλον, ἔνθεν Ἴω οἴστρω ἐρεθομένα	520 ἀντ. α. 525 530 στρ. β'. 535
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the *amen* to the request which follows. Lobbeck conjectures *γένει σφ*, but no change seems advisable.

524. μελανόζυγ' ἄταν. Three ideas seem combined in this unusual phrase; the black men (inf. 700), the ship bringing them, and the μέλαινα ἄτα (Ag. 745), or dark calamity which attended their presence.

525. τὸ πρὸς γυναικῶν. 'Favourably regarding that which is on the side of us women (i. e. the women's cause), recall the pleasing legend of our ancient race descended from an ancestress that was dear to thee.' Here νέωσον αἶνον γένος is precisely like κτίσαι βοᾶν Ἄρη inf. 627, i. e. αἶνει γένος ἡμέτερον. A well known example is Soph. El. 124, τάκεισσι οἰμωγὰν Ἀγαμέμνονα. The explanation seems to be, that the person is put in apposition to the thing as the subject of it, much as in Prom. 209, where see the note.—τὸ πρὸς γυναικῶν forms an antithesis to ἀνδρῶν ὕβριν in 522. Compare ξριν γυναικῶν, 634. σέβας τὸ πρὸς θεῶν, 390. Hermann very needlessly reads τὸ πρὸς γενναρχῶν, connecting τὸ with γένος. For the use of αἶνος; 'a tale,' 'a legend,' cf. Hes. Opp. 200, νῦν δ' αἶνον βασιλεῦσ' ἔρέω. The Scholiast is right as to the sense, ἀνα νέωσον τὴν φήμην δεῖ σοῦ ἔσμεν.

529. πολυμνήστωρ. This explains and

enforces νέωσον. Dind. and Herm. read πολυμνήστορ. the advantage of which is not very apparent, as the quantity of ὕβριν (522) will suit either. Porson corrected ἔφαπτορ for ἐφάπτορ.

530. δίας. The construction is, εὐχόμεθα εἶναι γένος ἀπὸ τᾶσδε γᾶς, ἔνοικοι δίας γᾶς. Schol. τῆς δίας Λιγύπτου. Cf. 4. 552. Hermann prefers the less involved order, εὐχόμεθα εἶναι γένος ἀπὸ τῆσδε δίας γῆς, ἔνοικοι αὐτῆς, which makes δία refer to Argolis. See Pers. 273. But μετέσταν more naturally suits the former, implying transition from one to the other. Cf. sup. 41. The difficulties of metre may fairly be pleaded in advocating the less obvious meaning. Porson read δὲ ἄς, but this does not suit the strophe.

533. ἔπωπᾶς. 'The watchings,' i. e. the place where Io was watched by Argus.

536. ἐρεθομένα. The MSS. reading is ἐρεσσομένα, (Schol. ἔλαυνομένη,) and in v. 544 Λύγιδ' τε γόαλα. As one of these verses must be altered, ἐρεθομένα is perhaps better than the other alternative which I before proposed, and Hermann has adopted from his own conjecture, Λύγιδ' τ' ἀγ γόαλα. For ἐρέθω, ἐρεθίζω, ἐρεθισμός, are peculiarly applied to the teasing and tickling of insects. So Theocr. v. 111, οὕτω χύμεις θὴν ἐρεθίζετε

φεύγει ἀμαρτίνοος,
 πολλὰ βροτῶν διαμειβομένα
 φῦλα. διχῆ δ' ἀντίπορον
 γαίαν ἐν αἴσῃ διατέμνουσα πόρον κυματίαν ὀρίζει· 540
 ἰάππει κἀσίδος δι' αἶσας ἀντ. β'.
 μηλοβότου Φρυγίας διαμπάξ·
 περᾶ δὲ Τεύθραντος ἄστου Μυσῶν
 Λυδία τε γύαλα·
 καὶ δι' ὄρων Κιλικίων 515
 Παμφύλων τε διορνημένα
 πὰρ ποταμούςς ἀενάους,
 καὶ βαθύπλουτον χθόνα, καὶ τὰς Ἀφροδίτας πολύ-
 πυρον αἶαν.

τὸς καλαμεντάς. Suidas: μὴσὴ μινί τις ἐρεθίζουσα τὰς βοῦς. Another grammarian has ὀστρὸν ἐρεθισμός. The verse is a dochmiac of resolved syllables.

540. διχῆ ὀρίζει. Literally, *disterminal*, 'separates the opposite continents (i. e. leaves them apart) by crossing the Bosphorus.' Cf. Prom. 752. But διχῆ may perhaps allude to her double or twice made journey from Europe into Asia. — ἐν αἴσῃ, 'by destiny,' ἐν εἰμαμένη Schol. Cf. Herod. ii. 111, κυματῆς δὲ ποταμῶς ἐγένετο.

541. κἀσίδος. The MSS. give βασιδος, and the corruption must be ancient, for the Schol. remarks λείπει δὲ καί. The editors follow Turn. in reading δ' Ἀσίδος. But I think κἀσίδος is more likely to be right, for κ and β are constantly confused. So ἡ βαί and ἡ καί v. 75, καββὰς and κάκκας inf. 807. ὀβρικάλους and ὀκρ. Ag. 141. κόρη and βόρη Eum. 824. προβλήσιος and προκλ. Herod. ix. 75. Θηβαίῳ and Θηκαίῳ ib. ii. 86. βαρύδικος and καρύδικος Cho. 922. Compare κάργεια in the verse of Sophocles quoted on v. 269.—ἰάππει is intransitive, or rather, ἑαυτὴν is to be supplied. So βίπτειν Eur. El. 1346, ed. Herm. Cycl. 160. Theogn. 176. βαλεῖν Ag. 1143. ἰέναι Pers. 472.

543. Τεύθραντος ἔστυ. Strabo, xii. p. 871, Τευθρανία, ἐν ᾗ Τεύθρας καὶ ἡ τοῦ Τηλέφου ἐκτροφή, ἀπὸ μέσον ἔστι τοῦ τε Ἑλλησπόντου καὶ τῆς περὶ Σίπυλον καὶ Μαγνησίαν. Ib. xiii. p. 615, πεπίστευται ἔτι καὶ δὲ Τεύθρας καὶ δὲ Τήλεφος ἐβασί-

λευσαν τῆς χώρας τῆς περὶ τὴν Τευθρανίαν καὶ τὸν Κόικον.

545. ὄρων. So Herm. from the margin of the MS. in the Escorial Library. The Med. has ὄρων by a second hand, ὄρων by the first. Hermann says that in choruses the tragedians use ὄρων, not ὄρων.

546. Παμφύλων τε. The MSS. add γένη. The spondee is perhaps defensible, (see v. 70.) especially in a proper name.

547. πὰρ ποταμούςς. So Robortello by conjecture. The MSS. have τὰν ποταμούςς. See on 513. We find πὰρ even in a senarius, Eum. 220, and the poet may have had in view Homer's πὰρ ποταμῶν κελᾶδοντα Il. xviii. 576. Hermann reads γᾶς, and appears to construe ποταμούςς γᾶς Παμφύλων. So inf. 646, 672, γᾶς has been corrupted to τᾶς or τος. In the Med. δ' is added after ποταμούςς. The grammarians were very particular about these connecting particles, and occasionally (Prom. 429, Theb. 696) intruded them even against the metre. The Scholiast sometimes remarks λείπει δὲ καί, e. g. in v. 541, and again 570. The rivers and the 'rich land' here meant are probably those of Cilicia, which Xenophon, Anab. I. ii. 22, describes as a plain well-watered and very productive of corn and fruits. For the poet traces the course of Io through Asia Minor, from north to south, till she crosses over to Cyprus, and thence to Egypt.

549. τὰς Ἀφροδίτας (τὰν Ἀφ. Herm.) αἶαν, i. e. Cyprus, which Eur. Bacch. 401 is called νᾶσος τᾶς Ἀφροδίτας, and is de-

ικνεῖται δ', εἰσικνουμένον βέλει στρ. γ'. 550

βουκόλου πετρόεντος,
δῖον πάμβοτον ἄλσος,

λειμῶνα χιονόβοσκον, ὄντ' ἐπέρχεται
Τυφῶ μένος,

ὔδωρ τε Νείλου νόσοις ἄθικτον, 555
μαινομένα πόνοις ἀτίμοις, ὀδύνας τε κεντροδαλήτισι θυιάς
ἼΗρας.

βροτοὶ δ', οἱ γὰς τότε ἦσαν ἔννομοι, ἀντ. γ'.

scribed by Strabo, xiv. 6, as εβουνοσ καλ εβέλαλοσ σίτω τε αἰταρκεῖ χρωμένη. The Schol. understands Phoenicia, probably on account of the worship of Astarte or Venus Urania. But the people of Cyprus had derived the worship from the Assyrians, perhaps independently of the Phoenicians. Pausan. i. 14, 6. There is no difficulty in making Io swim over the sea, for she had crossed the Bosphorus, Prom. 750.

550. εἰσικνουμένον. Schol. τοῦ οἰστρου τῷ κέντρον αὐτὴν διατρυκῶντος. There can be little doubt that he explains the present MSS. reading; for ἐφικνεῖσθαι, καθικνεῖσθαι, are frequently used for 'to strike.' Indeed, the Latin *icere* is only the Greek *ικειν*. Compare *iculus* with *iktós* (ἐφικτός). Oed. Tyr. 809, κἀρα δειλοῖσ κέντροισί μου καθικετο. Photius: ἐφίκοντο ἐφήψαντο. Hermann objects that there is no point in this play on words, 'she goes along as the sting goes into her,' and corrects ἐγκεχυμένα, from Prom. 578, χρεῖ τις ἀδ με τὰν τάλαιναν οἰστρου. Of the propriety of this or any other 'lusus verborum,' Aeschylus was surely the best judge. There does not seem the slightest probability in the alteration. No transcriber was likely to meddle with ἐγκεχυμένα if he had found it in his MS.

551. βουκόλου. Hesychius doubtless had this passage in view: βουκόλοι: οὐ μόνον οἱ τῶν βοῶν νομεῖς ἀλλὰ καὶ (ὡὰ τινα ὀβῶα καλοῦνται). The gloss however is founded on an absurd mistake, since βουκόλος is only metaphorical.

552. δῖον ἄλσος, Egypt; see on 502.—πάμβοτον, cf. 834.

555. ὔδωρ τε Νείλου. The MSS. give τὸ for τε, which is due to Schütz. Hermann and Dindorf follow the Schol., who

explains ὔδωρ τὸ Νείλου as exegetical of τυφῶ μένος. So also Klausen on Ag. 262, 'aqua Nili in qua inest vis Typhonis; quae aucta est vi Typhonis.' Haupt compares Il. xvii. 213 seqq. I think that the whole passage should be differently explained; and I threw out a hint to that effect in ed. 2. Τυφῶς is here the real giant, also called Τυφῶν and Τυφῶνός, who was fabled to have wandered over Egypt seeking Osiris. Strabo, xvii. 1, μυθεύουσι γὰρ δὴ διότι ἡ Ἴσις κατὰ πολλοὺς τόπους κατὰ γῆς θεῆς σοροῦς τοῦ Ὀσίριδος· μία δὲ τούτων ἦν ἔχουσα τὸν Ὀσίριον, ἄφανῆς πᾶσι· τοῦτο δὲ πράξειε λαθεῖν βουλομένη τὸν Τυφῶνα, μὴ ἐκελθὼν ἐκρίψει τὸ σῶμα τῆς θήκης. Herod. ii. 156, ὅτε δὴ τὸ πᾶν διζήμενος ὁ Τυφῶν ἐπῆλθε, θέλων ξευρεῖν τοῦ Ὀσίριος τὸν παῖδα. See also Herod. iii. 5. It is remarkable that in the above three passages ἐπέρχεσθαι is the verb used; and if Aeschylus employs the present tense, it is to represent the action as more nearly contemporaneous with and directly concerning Io, who was also called Iasis. By this explanation, ὔδωρ τε Νείλου is the accusative depending on ἱκνεῖται, 'she comes to Egypt and the waters of the Nile.'—νόσοις ἄθικτον, in allusion to its salubrity, for which it is still celebrated. So εβποτον βέλοσ Prom. 831. See Wilkinson's Egypt, vol. i. 293—5; ii. 5.

556. κεντροδαλήτισι. So Herm. after Erfurd for —ήτοις. There can be very little doubt about this emendation, which the metre requires.—θυιάς, 'frenzied,' μαινομένη.

559. ἔννομοι, Schol. οἰκήτορες, a very rare word. See Pind. Pyth. ix. 101, οἱ χροῦς αἰσαν αὐτίκα, συντελεθεῖν ἔννομον, δωρήσεται.

χλωρῷ δείματι θυμὸν

560

πάλλοντ' ὄψιν ἀήθη,

βοτὸν † ἐσορῶντες δυσχερές μιξόμβροτον,
τὰν μὲν βοῶς,

τὰν δ' αὖ γυναικός· τέρας δ' ἐθάμβουν.

καὶ τότε δὴ τίς ἦν ὁ θέλξας πολύπλαγκτον ἀθλίαν οἰστρο-
δόνητον Ἰώ ;

567

Ζεὺς αἰῶνος κρέων ἀπαύστου.

στρ. δ.

* * * *

βίας ἀπημάντω σθένει

570

καὶ θεΐαις ἐπιπνοΐαις

παύεται, δακρύνων δ' ἀποστάζει πένθιμον αἰδῶ.

562. *ἐσορῶντες*. Hermann denies that Aeschylus could have written this: and here it is to be feared that he is right. For *πάλλοντο* is sufficient to govern *ὄψιν*, to which *βοτὸν* was in apposition; and the Schol. must have meant this by adding *ὄρῶντες*, that is, he found nothing else but *πάλλοντο*, and wrongly supposed the participle must be supplied. And hence it seems to have crept into the text, to the ejection of some epithet. Hermann supplies *κακόχαρι*, an improbable word. Perhaps *κεραστί* (Prom. 692) or *κεροφόρον* is more likely. The Schol. has *τερατώδες*, which seems a gloss (not on *μιξόμβροτον*, but) *δυσχερές*, as Prom. 821, *ἄλλην δ' ἀκούσει δυσχερῆ θεωρίαν*. Hermann adds, that the reading of the Med. *ἐσ ὄρῶντες* shews that the gloss of the Schol. has been patched up to make a senarius. The argument however is inconclusive, for the same MS. has *ἐσ ὄρῶν* in Prom. 254. For *πάλλεσθαι ὄψιν*, compare *ἐκτεπληγμένοι ἡμῶς* Thucyd. vi. 11. Eur. Bacch. 1289, *λέγ', ὡς τὸ μέλλον καρβία πῆδημ' ἔχει*, i. e. φοβέεται.

564. *τὰν δ' αὖ*. Hermann gives *τὰ δ' αὖ* from MS. Guelph. This passage is not very easily reconciled with v. 294, where Io is spoken of as wholly changed into a cow. See on Prom. 578. The usual legend represented her as a woman with a cow's head. Herod. ii. 41, *τὸ τῆς Ἰσίου ἀγάλμα ἔδν γυναικῆιον βοῦκερῶν ἔστι, κατὰ περ Ἑλληνες τὴν Ἰοῦν γράφουσι*. So Propert. iii. 20, 17 (ii. 28, 17.) 'Io versa caput primos mugiverat annos: Nunc dea, quae Nili flumina vacca bibit.' She was, in fact, an impersonation of the

Moon, whence she is called 'priestess of Hera,' v. 287, i. e. attendant of Earth. Her horns may be supposed to have represented the moon's crescent, as Pausanias (vi. 24, 5) describes figures symbolising the sun and moon in the agora at Elis; of which he says, *καὶ τῆς μὲν κέρατα ἐκ τῆς κεφαλῆς, τοῦ δὲ αἰ ἀκτῖνες ἀέχουσιν*. Mr. Blakesley, on Herod. ii. 41, inclines to think the name *Io* derived from the Coptic word for the moon. Others connect it with *ala*, earth.

568. This passage is mutilated. Hermann's supplement is contrary to the punctuation of the antistrophe, *δὲ αἰῶνος κρέων ἀπαύστου | πράκτωρ τῶνδ' ἐφάνη Ζεὺς*. In the next verse he reads *δῶα δ'* for *βλα δ'*, and these words are confused in Prom. 533. But the Schol. remarks, *λείπει δ καὶ*. (See sup. 547.) He therefore read *βλας*, and with this clue to guide us we may assume the sense, including the lost verse, to have been this: 'For by him she was released from the violence of the persecution by his un-harming might.' The Greeks do not say *παύεται βλα τινός*, but *παύεται βλας τῆς*.

572. *ἀποστάζει*. She sheds tears on returning to her senses (*ἐμψρων*, Prom. 876), tears being the attribute of humanity alone. Hermann, who maintains that *ἀποστάζειν* means rather 'to exhibit' by bringing out to the surface, than 'to cast off,' reads *ἀποσχάζει*. The Schol. however is clearly with the text, for he adds *ἐννοοῦσα δ πέπονθεν*. And so Antig. 959 may very well be understood, *δεῦνδν ἀποστάζει ἀιθρῶν τε μένος*, i. e. 'wears away,' 'frets away his anger.'

λαβούσα δ' ἔρμα Δίον ἀψευδεὶ λόγῳ
 γείνατο παῖδ' ἀμεμφῆ,
 575 δι' αἰῶνος μακροῦ πάνολβον
 ἄντ. δ'.
 ἔνθεν πᾶσα βοᾷ χθῶν
 "Φυσίζοον γένος, τὸ δὴ
 Ζηνός ἐστιν ἀληθῶς 580
 τίς γὰρ ἂν κατέπαυσεν Ἴηρας νόσους ἐπιβούλους;"
 Διὸς τόδ' ἔργον καὶ τόδ' ἂν γένος λέγων
 ἐξ' Ἐπάφου κυρήσαις.
 τίν' ἂν θεῶν ἐνδικωτέροισιν στρ. ε.
 κεκλοίμαν εὐλόγως ἐπ' ἔργοις; 585
 * * πατήρ φυτουργός, αὐτόχειρ ἄναξ
 γένους παλαιόφρων μέγας
 τέκτων, τὸ πᾶν μῆχαρ οὐριος Ζεὺς·
 ὑπ' ἀρχᾶς δ' οὐτως θοάζων ἄντ. ε.

574. ἔρμα. Schol. βάρος. Δίον ἀψευδεὶ λόγῳ must be taken together; cf. 580.

578. τὸ δὴ. Pors., Dind., Herm. read τὸδε. There seems no necessity for the change.

582. τὸδε γένος, i. e. ἡμᾶς. Hermann regards this and the next verse as part of the speech, which I have marked with inverted commas. The argument reverts to the first strophe of the chorus. As Zeus relieved Io, and the chorus are descended from her through her son Epaphus, so he is the proper god to invoke in the present distress.

585. εὐλόγως. See 46. 'What god can we reasonably invoke as having performed juster works?' i. e. than the ἔργον mentioned just before. The sense is, 'Who has proved his justice towards our race more clearly than Zeus?'

586. A word is lost, as Hermann observes, from the beginning rather than the end of this verse. He supplies ἐδέ γε, which does not seem satisfactory. Some verb appears rather to be wanting, answering to κεκλοίμαν, like εἶε (Eum. 807). — παλαιόφρων, cf. πολυμήτωρ, 529; or perhaps, δ' πάλαι στείρων γένος, as 355. 775.

588. τὸ πᾶν μῆχαρ οὐριος, 'directing every expedient,' δ' πᾶσαν μηχανὴν οὐρίζων. So ἔπορα πρόμιος Prom. 925. ἀποτρόπων ἄγος Cho. 147. We cannot be sure that οὐριεὶ (Pers. 604) is not the

true reading. The Schol. took πᾶν μηχανή for the nominative, ἢ πάντων μηχανῆ, i. e. δ' πάντα μηχανώμενος.

589. θοάζων. Schol. οὐχ ὅτι τὰς ἀρχᾶς δὲ τινος τῶν κρείσσωνων καθήμενος, τὸ μείον ἔχων. We may readily explain τὸ μείον κρατῶναι by τὸ μείον κράτος ἔχει. But the passage is perplexed and difficult. Hermann, who denies that θοάζω ever means 'to sit,' (on which much disputed question see Buttmann's Lexil, and New Cratylus, § 472.) explains 'ad nullius imperium properans,' comparing sup. 90. The construction, in his view, is this, σέβει τὸ μείον κρατῶναι τῶν κρείσσωνων κάτω, and the general sense as follows: 'himself urged to action by no authority (and in consequence disliking that others should be coerced), he approves of the inferior mastering the superior though from a lower position, no one else being seated above him.' That is, 'he will not allow the strong to prevail over the weak in the present contest.' It seems better to acquiesce in the commonly received interpretation, 'he does not, sitting under the rule of another, hold an empire less than superiors; nor does he worship from a lower place, while another is enthroned above.' The passage contains some of the Pythagorean speculations on the Divine Nature, and would present much less difficulty if we knew more about θοάζω.

- τὸ μείον κρεισσόνων κρατύνει 590
 οὔτινος ἄνωθεν ἡμένου σέβει κάτω
 πάρεστι δ' ἔργον ὡς ἔπος
 σπεύσαι τι τῶν βούλιος φέρει φρήν.
 ΔΑ. θαρσεῖτε, παῖδες· εὐ τὰ τῶν ἐγχωρίων 595
 δήμου δέδοκται παντελῆ ψηφίσματα.
 ΧΟ. ὦ χαῖρε, πρέσβυ, φίλτατ' ἀγγέλλων ἐμοί·
 ἔνισπε δ' ἡμῖν ποῖ κεκύρωται τέλος,
 δήμου κρατοῦσα χεῖρ ὅπη πληθύεται.
 ΔΑ. ἔδοξεν Ἀργείοισιν οὐ διχορρόπως, 600
 ἀλλ' ὥστ' ἀνηβῆσαι με γηραιᾷ φρενί·
 πανδημία γὰρ χερσὶ δεξιωνύμοις
 ἔφριξεν αἰθῆρ τόνδε κραιώντων λόγον·
 ἡμᾶς μετοικεῖν τῆσδε γῆς ἔλευθέρους
 κάρρυσιάστους, ξύν τ' ἀσυλία βροτῶν
 καὶ μήτ' ἐνοίκων μήτ' ἐπηλύδων τῶν 605
 ἄγειν· ἔὰν δὲ προστιθῆ τὸ καρτερόν,
 τὸν μὴ βοηθήσαντα τῶνδε γαμόρων
 αἴτιμον εἶναι ξύν φυγῇ δημηλάτῳ.

592. *πάρεστι*—*σπεύσαι*. 'Action is as prompt as speech to execute anything that his counselling mind brings forth;' or, as Callimachus says, 'he will accomplish by the evening what he may have thought of in the morning.' *ἔργον ὡς ἔπος* was a common proverb, and in point of construction may here be taken for *ταχύτης*. Hom. Hymn. Merc. 46, *ὡς ἔμ' ἔπος τε καὶ ἔργον ἐμήδετο κῆρυξ* Ἑρμῆς. Il. xix. 242, *αὐτίκ' ἔπειθ' ἔμα μῦθος ἦν, τετέλεστο δὲ ἔργον*. Herod. iii. 136, *ταῦτα εἶπε, καὶ ἔμα ἔπος τε καὶ ἔργον ἔποιε*. The MSS. give *δοῦλιος*, which Auratus corrected. Hermann finds an intentional relation between *θοάων* and *σπεύσαι*, but this is not very evident. The meaning of all this is, that every wish is instantly and without trouble effected, i. e. he has only to will it, and it is done: (*τῶν ἄπορον δαιμονίων*, sup. 93.) Therefore he can render assistance promptly and of his own free will.

597. *ποῖ, quorsum?* 'To what purport has the vote of the people been passed?' This is the usual construction, as *ποῖ τελευτήσει*, &c. Cf. Pers. 731. Cho. 519.

—*κυροῦν* occurs Pers. 229. Eum. 550. Cf. Herod. viii. 56, *τοῖσι ὑπολειπομένοισι αὐτῶν ἐκυρώθη πρὸ Ἰσθμοῦ ναυμαχίειν*.

598. *χεῖρ ὅπη*. So Dobree for *χειροπληθύεται*. See sup. 170. Others read *χεῖρ ὅποι*, Hermann *χεῖρ ὅπερ*, on account of the apparent tautology; which however involves an unusual construction, 'the decision which the hand of the people has carried by a majority.' It seems most probable that *πη* should have been lost before *πλη*.—*ποῖ* and *ὅπη* correspond like *οἶα* and *ὄστω* Oed. Tyr. 1272, *οἶ* and *ὄστω* Trach. 1118, *ὄσα* and *ὄστω* Dem. Aphob. p. 817. 7. For *πληθύεται* most editors read *πληθύνεται*, as in Ag. 1341. Dindorf retains the vulgate, and Herod. has *πληθύεσθαι* ii. 93. There is no proof that *πληθῶ* and *πληθῶν* differed in meaning; cf. *θῶ* and *θῶν*. The allusion is to the *χειροτομία* in the Athenian assembly.

600. *ἀνηβῆσαι με*. So Tyrwhitt for *ἀν ἡβῆσαι με*.

603. *μετοικεῖν, μετοίκους εἶναι*.—*ἔλευθέρους*, cf. 317.

τοιάνδ' ἔπειθε ῥῆσιν ἀμφ' ἡμῶν λέγων
 ἀναξ Πελασγῶν, Ἴκεσίον Ζητῆος κότον 610

μέγαν προφωνῶν μήποτ' εἰσόπῳ χρόνου
 πόλιν παχύναι, ξενικὸν ἀστικὸν θ' ἅμα
 λέγων διπλοῦν μίασμα πρὸς πόλεως φανὲν
 ἀμήχανον βόσκημα πημονῆς πέλειν.

τοιαῦτ' ἀκούων χερσὶν Ἀργεῖος λεῶς 615
 ἔκραν' ἄνευ κλητῆρος ὡς εἶναι τάδε

δημηγόρους δ' ἤκουσεν εὐπειθεῖς στροφὰς
 δῆμος Πελασγῶν, Ζεὺς δ' ἐπέκρανεν τέλος.

ΧΟ. ἄγε δῆ, λέξωμεν ἐπ' Ἀργεῖοις 620
 εὐχὰς ἀγαθὰς, ἀγαθῶν ποιῶν.

Ζεὺς δ' ἐφορεύοι Ξένιος ξενίου
 στόματος τιμὰς ἐπ' ἀληθείᾳ

611. *προφωνῶν* for *πρόφρων ἄν* is due to Canter. The insertion of *ρ* in similar words is very frequent, as sup. 283. inf. 672, 836. Thus *ἄβατον* and *ἄβροτον* are confused Prom. 2, *ἐπαχθῆ* and *ἐπράχθη* ib. 49. Aldus has *φρωνεῖν* and *φρωνεῖν* in Eum. 269 and Ag. 198, for *φρονεῖν*, &c. Hermann translates, 'edicens, ne civitas magnam in futurum tempus Jovis iram augeat.' However, *παχύνειν χόλον* is a very unusual, not to say improbable expression; while *οἱ παχεῖς* was a common phrase for *οἱ πλούσιοι*. See Photius in *v. παχεῖς*. Bæhr on Herod. v. 30. vi. 91. Theb. 768, *δλθος ἔγαν παχυνθεῖς*. Hence *παχύνειν* should rather mean *πλουτίζειν*. The sense, in my judgment, is this: 'warning them that the great wrath of Zeus would never hereafter enrich the city.' Professor Conington well observes, in approval of this view, the confirmation it receives from the word *βόσκημα* in 614. 'The disease is to be a drain on the body politic, exhausting its powers of support, and preventing it from thriving or becoming fat.' The idiom is well known, by which any thing is said to be done by another, who in fact only allows it to be done, i. e. who is passive rather than active in the matter, as Ajac. 674, *δεινῶν ἔγημα κυμάτων ἐκόμισσε στένοντα πόρτον*. Theb. 369, *σπουδῆ οὐκ ἀπαρτίζει πόδα*, 'haste does not let his feet go regularly.' The Schol. however has *μήπως ἀξήσσει κότον ὁ Ζεὺς*. He seems to have considered *παχύναι* as

the optative, and to have read *πόλει*.

613. The *double* pollution, as the Schol. observes, was that of rejecting those who were at once *ξένοι* and *ἄστοι*, suppliants and relations. Cf. *ἀστέξενοι* v. 350.—For *πρὸ π.* Hermann reads *πρὸς π.*, as I had corrected in ed. 1. Compare Il. xxii. 198, *αὐτὸς τε ποτὶ πρόλοις πέτετ' ἀεί*. Xen. Anab. ii. 2, 5, and iv. 3, 26, *πρὸς τοῦ ποταμοῦ*. The metaphor is from a pestilence or a hostile army suddenly appearing.

616. *κλητῆρος*. So Turn. for *κλήτορος*. The word is rare in the sense of *κῆρυξ*, and probably from Homer's *κῆρυκα καλήτορα*, Il. xxiv. 577. Schol. *πρὶν εἰπεῖν τὸν κῆρυκα ἀράτω τὰς χεῖρας ὄψω ταῦτα δοκεῖ*. Their enthusiasm was shown by not waiting for the due forms and ceremonies of the meeting.

618. *Ζεὺς*, i. e. *Ζεὺς ἀγοραῖος* Eum. 931. Hermann reads *ἔλυσεν* for *ἤκουσεν*, and *κράνειεν* for *ἐπέκρανεν*. These alterations cannot be justified. What authority can he adduce for *ἀνευ στροφὰς, solvere contentione?* *στροφὰς* are the eloquent periods of oratory, whence *στρέφειν λόγους*, Plat. Gorg. p. 511, where see Heindorf. There is a slight repetition in the sense, but evidently for the sake of an antithesis; 'it was the people, as I said, that heard the eloquent appeal, but it was Zeus who put it into their hearts to vote in our favour.' Danaus, in fact, corrects himself, to give all the praise and the honour to Zeus.

† τέρμον' ἀμέμπτως πρὸς ἅπαντα.

HM. A. νῦν ὅτε καὶ θεοὶ Διογενεῖς κλύουτ' εὐκταῖα γένει
 χεούσας στρ. ἀ.

μήποτε πυρίφατον τάνδε Πελασγίαν 626

τὰν ἄχορον βοᾶν κτίσαι μάχλον Ἄρη,
 τὸν ἀρότοις θερίζοντα βροτοὺς ἐν ἄλλοις

οὔνεκ' ᾗκτισαν ἡμᾶς,
 ψῆφον δ' εὐφρον' ἔθεντο. 630

αἰδοῦνται δ' ἰκέτας Διὸς, ποιμναν τάνδ' ἀμέγαρτον.

HM. B. οὐδὲ μετ' ἀρσένων ψῆφον ἔθεντ' ἀτιμώσαντες ἔριν
 γυναικῶν, ἀντ. ἀ.

δῖον ἐπιδόμενοι πράκτορά τε σκοπὸν 635

δυσπολέμητον, ὃν τίς ἂν δόμος ἔχοι

623. ἀμέμπτως. Hermann has ἀμμεπτον, because the Med. gives ἀμέμπτων. On —ων and —ως confused see Agam. 1366. The Schol. explains βεβαίως εἰς παντελὲς φέρων αὐτάς. It is not very easy to say whether he meant βεβαίως as an equivalent to ἀμέμπτως or ἐπ' ἀληθεία, and in the latter case whether from φέρων some participle—perhaps πέμπων—is to be restored to the text. The reading of the Med. is as much in favour of this as the context; for we want something to fill up and elucidate the strange phrase ἐφορεοὶ τιμὰς στόματος πρὸς ἅπαντα τέρμονα, 'May Zeus regard with favour the requital of a stranger's prayers, so as to give them accomplishment satisfactorily in every result.' It appears to me highly probable that Aeschylus wrote πέμπων πρὸς τέρμον' ἅπαντα, 'conducting all things to their end,'—a sense at once simple and satisfactory.

625. νῦν ὅτε. See Theb. 702. Lobbeck ad Ajac. 801. From the original sense 'now is the time when' something is to be done or will be done, the two words passed into the single idea 'now at length,' 'now if ever.'—χεούσας, i. e. χεούσης ἐμοῦ.

626. The MSS. reading is τὰν Πελασγίαν πόλιν. Hermann is probably right in correcting τάνδε Πελασγίαν. We have Πελασγία for Argos in Prom. 879. The grammarians were fond of patching up senarii; see on Ag. 448. The same critic reads τὰν ἄχορον for τὸν ἄχ. (as Mr. Conington had before proposed), and explains the whole passage thus: 'Never

may this Argive city, consumed by fire, raise the joyless cry of wanton war.' Κτίσαι βοᾶν Ἄρη is for βοᾶν Ἄρη. See supra 523—8. The order of the words, he rightly observes, is entirely against joining πυρίφατον κτίσαι. On the supposed historical allusion to the treaty between Athens and Argos, v. c. 461; see introductory note.

628. ἐν ἄλλοις. Hermann and others explain *infaustis, adversis*, comparing μὴ τοῖον, v. 394. The sense seems to me rather to be this: 'who mows down men in other battle fields, and may some day do so in this;' which is equivalent to expressing a hope that he will not. The Scholiast, in merely repeating the words of the text, τὸν ἐν ἄλλοις ἀρότοις θερίζοντα τοὺς βροτοὺς, seems to have thought the order might be mistaken by some.

635. πράκτορά τε σκοπὸν. These words are suspicious, for the reason given on Cho. 1058. Hermann has πράκτορα πάν-σκοπον, from the Schol. τὸν Διὸς ὀφθαλμὸν τὸν πάντα σκοποῦντα. But he might just as probably have intended to explain σκοπὸν. Mr. Conington inclines to Bamberger's πράκτορ' ἔτις κότον, which spoils the dochmiac. The true reading πράκτορ' ἐπίσκοπον is perhaps to be restored from II. xxii. 254, ἀλλ' ἔγε δεῦρο θεοὺς ἐπιθάμεθα· τοὶ γὰρ ἄριστοι μάρτυροι ἔσονται καὶ ἐπίσκοποι ἁρμονιδῶν. The sense is, 'having due regard to the divine and avenging observer.' Cf. τὸν ὀψόμεν σκοπὸν sup. 375.

636. τίς. So Well. for οὐτίς. The idiom is not uncommon. Dem. p. 1017,

ἐπ' ὀρόφων μαιίνοντα ; βαρὺς δ' ἐφίξει.

ἄζονται γὰρ ὁμαίμους,

Ζηνὸς ἱκτορας ἄγνου.

τοιγάρτοι καθαροῖσι βωμοῖς θεοὺς ἀρέσονται. 640

HM. A. τοιγὰρ ὑποσκίων ἐκ στομάτων ποτάσθω φιλο-
τιμος εὐχά· στρ. β'.

Μήποτε λοιμὸς ἀνδρῶν

τάνδε πόλιν κενώσαι·

645

μηδ' ἐπιχωρίοις * στάσις

πτώμασιν αἱματίσαι πέδον γὰς.

ἦβας δ' ἄνθος ἄδρεπτον

ἔστω μηδ' Ἀφροδίτας

δύο μόνοι μαρτυροῦν, οἷς τίς ἂν πιστεύσειεν ; Id. p. 314, ἐφ' οἷς τίς οὐκ ἂν αὐτὸν εὐδαιμονίσεις ; Lysias, Orat. ii. p. 194, init. δ' τίς ἴδων οὐκ ἂν ἐφοβήθη ; Plat. Gorg. p. 500, c, οὐ τί ἂν μᾶλλον σπουδάσειέ τις ;

637. μαιίνοντα. Most editors have condemned this word as corrupt ; yet it is easy to show that it is both genuine and literal in its meaning, 'making dirt on the roof.' The doctrine,—probably Pythagorean, certainly eastern,—that a roof beset with foul birds was an evil omen, is still scarcely extinct, since some superstitious persons fear a raven or an owl on a house-top little less than the evil one himself. Compare Ag. 1447, ἐπὶ δὲ σώματος δίκαν κόρακος ἐχθροῦ σταθείς. Nothing can be clearer than the testimony of Hesiod, Opp. 744, μηδὲ δόμον ποιῶν ἀπεκίεστον καταλείπειν, Μήτις ἐφεζομένη κρόσσῳ λακέρυζα κορώνη, where we should perhaps read κρόσσῳ. Hence μιδώτωρ became a general term for an unclean spirit, or evil genius. The original use of the metallic plate called *mirriscos* (the nimbus of saints) was to keep birds from dirtying the heads of statues ; see Ar. Av. 1114—17. Hence μιδώτωρ ἐν κάρῳ is joined, Eum. 169. Med. 1371. It may be added, that ἐφίξει in the present passage is the word regularly used of the perching or alighting of birds. The Romans had the same ideas on the subject. Tibull. v. 63, 'e tectis strix violenta canat.' They constantly spoke of birds as *foedae, obscuroe, importunae*. Tac. Ann. xii. 43, 'insestum diris avibus capitolinum.' This too is the

chief point in the description of the disgusting Harpies, Virg. Aen. iii. 216, 'foedissima ventris Proluvies.'

638. ἄζονται γὰρ. The Schol. observes that γὰρ refers to v. 634.

641. ὑποσκίων. Cf. 349. Ag. 476.

The boughs were so carried as to shroud the face. Hence Orest. 383, ἀφύλλου στόματος ἐξέπτων λιγῶς. Dr. Kennedy (Journal of Classical Philology, ii. p. 235) suggests that "each suppliant, while seated, retained his *στίμμα* attached to his neck by a festoon of wool, even while it lay on or beside the altar." In this way he explains the obscure verse Oed. Tyr. 3, ἱκταρίοις κλάδοισιν ἐξεστημένοι, the notion of the boughs themselves and the fillet worn on the neck or head being one and the same. The boughs seem to have been clasped in the arms (*ἐν ἀγκύλαις*, sup. 474), and thus held upright against the chest so as to shroud the face.

645. τάνδε πόλιν. So Herm. and others for τάνδε. Cf. 626, 662. 'May pestilence never empty this city of its inhabitants.'

646. στάσις is wanting in the MSS. I added the word in ed. 1, and so Hermann has edited from Bamberger. Cf. Eum. 933, a passage very similar to the present.—πτώμασιν here clearly means *corpses*. Assuming that στάσις, and not νέων, was the lost word immediately preceding, we must pronounce Phrynichus wrong in saying, p. 376, πτώμα ἐπὶ νεκροῦ τιθέασιν οἱ νῦν, οἱ δ' ἀρχαῖοι οὐχ οὕτως, ἀλλὰ πτώματα νεκρῶν ἢ οἰκῶν. Euripides has πτώματα νεκρῶν, Phoen. 1482.

εὐνάτωρ βροτολοιγὸς Ἄρης κέρσειεν ἄωτον. 651

HM. B. καὶ γεραροῖσι πρεσβυτοδόκοι γερόντων θυμέλαι
φλεγόντων ἀντ. βʹ.

τὼς πόλις εὖ νέμοιτο

Ζῆνα μέγαν σεβόντων, 655

τὸν Ξένιον δ' ὑπέρτατον,

ὃς πολιῶ νόμῳ αἴσαν ὄρθοι.

τίκτεσθαι δὲ φόρους γᾶς

ἄλλους εὐχόμεθ' αἰεὶ,

Ἄρτεμιν δ' Ἐκάταν γυναικῶν λόχους ἐφορεύειν.

HM. A. μηδέ τις ἀνδροκμῆς λουγὸς ἐπελθέτω στρ. γʹ. 661

τάνδε πόλιν δαΐζων,

ἄχορον ἀκίθαριν δακρυογόνον Ἄρη

βοάν τ' ἐνδημον ἐξοπλίζων. 665

νούσων δ' ἐσμὸς ἀπ' ἀστῶν

651. Both *βροτολοιγὸς* and *ἄωτον* are Homeric words. The latter appears here synonymous with *ἄσθες*, as Fishlake well observes with reference to Battmann's discussion upon it in *Lexilogus*. The sense is, 'May the flower of the youth not perish in war.'

652. *γεραροῖσι*—*φλεγόντων*. 'Blaze with offerings.' So Ag. 91, *βαῖμοι δόροισι φλέγονται*. On *γεραρά*, a neuter adjective used for a substantive, see Ag. 701. *New Cratylus*, § 297. The MSS. give *γεμόντων*, which Hermann supposes to have arisen from a gloss for *φλεόντων*, for so he reads for *φλεγόντων*, from Ag. 368. 1389. He conjectures the word so ejected, and agreeing with *γεραροῖσι*, to have been *προβοῦλοις*. All this is ingenious, perhaps plausible; but it is too uncertain for any prudent editor to accept. There is no objection to the slight tautology in *πρεσβυτοδόκοι γερόντων*. Compare *τὴν θυμοβόρον φρένα λύπη* Ag. 103. Indeed, the Schol. seems to have found this reading, for he explains v. 655 thus: *τῶν γερόντων σεβόντων τὸν Δία τὸν ξένιον ὑπερτάτως*,—though he also has *πληρούσθωσαν*, which must be a gloss either of *γεμόντων* or Hermann's *φλεόντων*.

658. *φόρους*, *felus*, 'produce,' in general. The more usual word is *φορά*, *φόρος* being 'tribute.' The latter meaning is hardly to be reconciled with *τίκτεσθαι*,

unless we understand metaphorically 'the earth's tribute' for 'its fruits.' The MSS. have *ἐφόρους*, and so the Schol. *βασιλείς*. But Hermann and Dind. are probably right in accepting the correction of H. L. Ahrens; for it was quite out of place to pray for new kings, but quite in place to anticipate the usual triple wish (more fully explained below, v. 670), that a continued succession (*ἄλλους αἰεὶ*) of produce from crops, herds, and women might be kept up.

664. *ἄχορον*. This passage was restored by Porson from Plutarch, *Amatorius*, § 15, *ἡ δ' ἀρεϊμάνιος ἀτῆ λεγομένη καὶ πολεμικῆ παντὶ δῆλον ὅτι τῷ θεῷ ἀνιεται καὶ βακχεύεται, ἄχαριν ἀκίθαριν ἀκ γόνον ἀρ τᾶτε δῆμον ἐξοπλίζουσαν*. The MSS. give *ἄχορος ἀκίθαρης—βοῶν τε δῆμον ἐξω ταίζων*. The last three words might easily have been corrected by critical sagacity, especially as the Schol. explains *μάχη*ν ἐμφύλιον. Hermann discusses at some length a difficulty which seems to arise from the same sentiment having been before expressed, and he concludes that a distinction must be made between *στάσις* (646), and *λογὸς* in the sense of party quarrels and civil factions. The same kind of repetition may indeed be remarked in 658 and 670. It is a well known characteristic of Eastern poetry, and of Hebrew in particular.

ἴζοι κρατὸς ἀτερπής
 εὐμενῆς δ' ὁ Λύκειος ἔστω πάσα νεολαία.

HM. B. καρποτελή δέ τοι Ζεὺς ἐπικρανώτω ἀντ. γ'.

φέρματι γὰν πανώρφω 671

πρόνομα δὲ βοτὰ γᾶς πολύγωνα τελέθου,

τὸ πᾶν τ' ἐκ δαιμόνων λάβοιεν.

εὐφήμοις δ' ἐπὶ βωμοῖς

μοῦσαν θείατ' αἰδοῖ 675

ἀγνῶν τ' ἐκ στομάτων φερέσθω φάμα φιλο-
 φόρμιγξ.

HM. A. φυλάσσοι τ' ἀτρεμαῖα τιμὰς, στρ. δ'.

τὸ δῆμιον, τὸ πτόλιω κρατύνει,

προμαθίας εὖ κωρόμητις ἀρχά·

680

667. κρατὸς. The MSS. have κράτος. Turn. κράτους, and so the Schol. With νοσῶντων ἰσχυρῶν, 'troop of maladies,' we may compare Horace's 'cohors februm.'

668. Λύκειος. This ancient name of the god of light (Λύκη) was in early times, when that word had become obsolete, confounded with λύκος (Soph. El. 6), and thence a notion of destructiveness attached to it (Müller, Dor. i. p. 326), which is apparent in the present prayer, 'may the destroying god be favourable to our youth.' Cf. Theb. 132, καὶ σὺ Λόκει' ἄναξ Λύκειος γενοῦ στρατῷ δαίφ. See *New Cratylus*, p. 443. There was probably an old verb λυκέω, luceo, but with the *υ* short, whence λυκάβας, λυκηγενής, λυκαυγές (*diluculium*), ἀμφιλύκη ῥόξ, &c. Apollo was said to destroy with his darts those who died suddenly by disease or other unknown cause. There was a temple of Apollo Lyceus at Argos, said to have been founded by Danaus himself, Pausan. ii. 19, 3.

671. πανόρφω. Schol. κατὰ πᾶσαν ἄραν ἀξανομένην. Three blessings are generally combined in prayers for prosperity, viz. that children may be born, fruits come to maturity, flocks increase. See Eum. 865. Oed. Tyr. 170, 270. Herod. iii. 65, καὶ ταῦτα μὲν ποιῆσιν ὄμιν γῆ τε καρπὸν ἐκφέρει καὶ γυναικῆς τε καὶ ποίμναι τίκτοιεν. Id. vi. 139, ἀποκτείνασιν δὲ τοῖσι Πελασγοῖσι τοὺς σφετέρους παῖδας τε καὶ γυναικᾶς ὅντε γῆ καρπὸν ἔφερε ὅντε γυναικῆς τε καὶ ποίμναι ὁμοίως ἔκτιον καὶ πρὸ τοῦ. See also ib. ix. 93. Hesiod, Opp. 232. Callim. Hymn. in

Dian. 125, seqq.

672. βοτὰ γᾶς. So Herm. for the corrupt βρότατος of the MSS. The common reading, βοτὰ γᾶς, is from Turn. Cf. 653. On πρόνομα see Ag. 128. Hermann understands 'pecudes huc illuc, dum pabulum quaserunt, vagantes.' On the corruption of βοτὰ into βροτὰ see 611, 836.

673. λάβοιεν. So Turn. for λάβοιεν. Hermann reads θέλοιεν, which he admits is an *isoris* of very rare occurrence (Hom. Hymn. ad Pan. 33), but he does not notice what is strongly in favour of λάβοιεν and against θέλοιεν, that the Schol. explains ἐκ δαιμόνων by παρὰ δαιμόνων.

675. μοῦσαι θείατ'. This admirable correction of μοῦσαι θεαί τ' seems to have occurred independently to Hermann and H. L. Ahrens.

677. ἀτρεμαῖα. So Butler for ἀτμίλια. Another reading, ἀσφαλῖα, is preserved in the Med. and the Scholia. We can hardly doubt that it was from a gloss ἀσφαλῆως, which, with the additional scholium ἀμετακίνητοι εἶεν ἀτοῖσι αἱ ἀρχαί, is a strong testimony in favour of ἀτρεμαῖα. Cf. Herc. Fur. 1054, οὐκ ἀτρεμαῖα θρήνον αἰδέετ', ἢ γέροντες; Hermann reads ἀτρέμεια with considerable confidence, though the word does not seem elsewhere to exist, and the sense, 'incolumitas servet honores,' is by no means very satisfactory.

680. προμαθίας. The MSS. have προμαθεὺς or προμηθεὺς. Dobree corrected προμαθῆς (Soph. El. 1079). Hermann has edited προμαθίς, a form unknown

ξένοισί τ' εὐξυμβόλους,
πρὶν ἐξοπλίζειν Ἄρη,

δίκας ἄτερ πημάτων διδοῖεν.

HM. B. θεοὺς δ', οἱ γὰν ἔχουσιν, αἰεὶ

ἀντ. δ'.

τίοιεν ἐγχωρίους πατρώαις

685

δαφνηφόροισιν βουθύτοισι τιμαῖς.

τὸ γὰρ τεκόντων σέβας

τρίτον τόδ' ἐν θεσμίοις

δίκας γέγραπται μεγιστοτίμου.

AA. εὐχὰς μὲν αἰνῶ τάσδε σώφρονας, φίλαι.

690

ὑμεῖς δὲ μὴ τρέσητ' ἀκούσασαι πατρὸς

ἀπροσδοκίτους τούσδε καὶ νέους λόγους.

ικεταδόκου γὰρ τῆσδ' ἀπὸ σκοπῆς ὄρω

except in the proper name *Πρόμαβις*. The chief difficulty seems to lie in the improbable compound *εὐκοινομήτης*. The Schol. has ἡ ἀρχὴ ὑπὸ (read εὐ) τῶν κοινῶν προνοουμένη τῆν τε πόλιν καὶ τὸ κοινὸν ἀβζει. I formerly (in p. vi. of the Preface to the *Prometheus*) suggested *προμαβίας*, in this sense: 'may the government, wisely letting its counsels share in precaution, preserve intact the offices, viz. the people which is the real strength of the state.' I commend to the thoughtful reader Mr. Conington's emendation *αἰσίμασι τιμαῖς* (cf. *Eum.* 949). He understands *προμηθεὺς εὐκοινομήτης ἀρχὰ* of the king who (sup. 363) takes counsel with his citizens, and so protects the people (τὸ δῆμιον) wherein the strength of the state lies. We might also read, on the analogy of the plural *εὐνοίας* sup. 483, τὸ πόλιν κρατύνει *προμαβίας εὐκοινομήτης ἀρχὰ*, 'may the constitutional monarchy preserve the magistracies of the people, which well support the state by their vigilance.' The metre of the antistrophe points decidedly to either *προμηθίας* or *προμηθίας*. Müller (*Diss. ad Eum. p.* 83) proposes *φυλάσσοι τιμίοισι τιμαῖς* — *προμαβείας τ' εὐθόμητης ἀρχὰ*.

681. *εὐξυμβόλους* — *δίκας*. 'May they grant to strangers satisfaction by international compacts, without having recourse to blows.' The *αἰ ἀπὸ συμβόλων* or *συμβόλαιαι δίκαι* are meant, on which see *Thuc. i.* 77. Butt. *Mid. p.* 570. Müller on *Eum. p.* 83. *Thuc. iv.* 118, τὰ ἀμφίλογα δίκη διαλύοντας ἀνευ πολέμου. *Herod. vi.* 42, *δωσιθικοί*.

686. The MSS. give *δαφνοφόροισιν*. The *θεοὶ ἐγχωρίοι*, *Hermann* observes, are the indigenous Argive gods, including the heroes, and, strictly speaking, the gods of the Danaids also, since they abjure the Egyptian divinities inf. 1002.

687. τὸ γὰρ. This explains *πατρώαις*. The laws of *Draco*, called *θεσμῶν* (*Aelian, Var. Hist. viii.* 10), are alluded to, among which this triple precept occurred, borrowed, as was said, from *Triptolemus, γονεῖς τιμῶν, θεοὺς καρποῖς ἀγάλλειν, ἔφα μὴ σίνεσθαι*. *Aeschylus* however doubtless took his doctrine from *Pythagoras*: see *Laertius, vit. Pyth. xix.* 23. Compare also *Pind. Pyth. vi.* 33, and *Eur. frag. Antiop. 38, τρεῖς εἰσὶν ἀρεταὶ τὰς χρεῶν σ' ἀσκεῖν, τέκνον θεοὺς τε τιμῶν, τοὺς τε φύσαντας γονεῖς, νόμους τε κοινούς Ἑλλάδος*. — *τρίτον τόδε* has no reference to any received order of the above precepts, but means 'this with two others,' as *Stanley* remarked.

693. τῆσδ' ἀπὸ σκοπῆς. I formerly conceived the *thymele* to be meant; but to this there is the objection already noticed at v. 204, viz. that *Danaus* on the stage could not speak of the raised steps in the orchestra as ἦδε, still less can we suppose that he left the stage and joined his daughters at the *thymele*. We must rather understand the place he occupied on the *λογεῖον*, somewhat higher than his daughters, who had ranged themselves near him at v. 228. The Athenian stage commanded a real view of the sea; see *Arist. Equit. 170*—1, where the sausage-seller is represented as being able to see

τὸ πλοῖον εὔσημον γὰρ οὗ με λανθάνει
 στολμοί τε λαΐφους καὶ παραρρύσεις νεῶς
 καὶ πρῶρα πρόσθεν ὄμμασιν βλέπουσ' ὁδόν,
 οἶακος εὐθηντήρος ὑστάτου νεῶς
 ἄγαν καλῶς κλύουσά γ', ὡς ἂν οὐ φίλην.
 πρέπουσι δ' ἄνδρες νήιοι μελαγχίμοις
 γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν
 καὶ τᾶλλα πλοῖα πᾶσά θ' ἢ πικουρία
 εὐπρεπτος αὐτῇ δ' ἡγεμῶν ὑπὸ χθόνα
 στείλασα λαΐφος παγκρότως ἐρέσσεται
 ἄλλ' ἡσύχως χρῆ καὶ σεσωφρονισμένως

695

700

it merely by mounting his chopping-block. Hence Danaus might actually point to some imaginary vessels in the offing.—τὸ πλοῖον, i. e. the very ship we have been fearing. Cf. 701. By adding εὔσημον γὰρ, &c. he gives his reason for knowing it to be that particular ship and no other, — 'I say the ship, for it is so clearly marked that I cannot mistake it.'

695. παραρρύσεις. These were a kind of covering of hides, so placed as to afford shelter from the enemies' darts. Something of the same sort is described in Thuc. vii. 65, τὰς πρῶρας καὶ τῆς νεῶς ἔνω ἐπὶ πολὺν κατεβύρωσαν, ὅπως ἂν ἀπολισθάνοι καὶ μὴ ἔχῃ ἀντιλαβὴν τὰ ἐμβαλλόμενα. See Hesych. in παραρρύματα and παραρήματα. Pollux, i. 93. x. 134. Xenophon, Hellen. i. 6, 19.

696. ὄμμασιν. Stanley supposes that the poet meant to derive πρῶρα from προορῶν. But this is needless; for he doubtless alludes to the emblem of an eye painted on the prow, on which see Wilkinson's Egypt, ii. p. 127: 'The place considered peculiarly suited to the latter emblem (the eye of Osiris) was the bow of the boat; and the custom is still retained in some countries to the present day. In India and China it is very general: and we even see the small barks that ply in the harbour of Malta bearing the eye on their bows, in the same manner as the boats of ancient Egypt. The Egyptians however appear to have confined it to boats used in the funeral ceremonies.' The last statement is contradicted by the present passage. The same painted eye is alluded to in Acharn. 95, where Pseudartabas, the 'King's Eye,' is said ναύφρακτον βλέπειν.

697. ὑστάτου νεῶς, 'at the hinder part of the ship.' On the Egyptian rudder, which was a paddle worked by a long handle, see Wilkinson, ii. p. 125.

698. ὡς ἂν οὐ φίλην. The MSS. give τὰς (or τῶσ') ἂν, which Hermann retains, and explains with the Schol. ὅπως δὲ ἡμῖν κλύουσα τοῦ σπαικος οὐ φίλη ἐστίν, i. e. ἡ τὰς ἂν οὐ φίλην εἴη, namely, with the prow advancing towards us, and not going away from us. If τὰς ἂν can be understood as τὰς ἂν ὄσθα, so as to avoid the abruptness of τὰς ἂν εἴη, this explanation is satisfactory. But on the other hand γε is sometimes added after ἔγαν, as Ag. 1212. Antig. 573. Ajac. 589. Alcest. 825, and the use of ὡς ἂν, sc. κλύοι, may be defended by many similar passages. Thuc. vi. 57, ἀπερισκέπτως προσπεσόντες, καὶ ὡς ἂν μάλιστα δι' ὀργῆς. Demosth. Mid. p. 519, ὄρυβον καὶ κρότον τοιοῦτον, ὡς ἂν ἐπαινοῦντές τε καὶ συνησθέντες, ἐποιήσατε. Xen. Cyr. v. 4, 29, δῶρα πολλὰ καὶ παντοία φέρων καὶ ἔγαν, ὡς ἂν ἐξ οἴκου μεγάλου.

700. λευκῶν. The Egyptians wore εἴματα λίνεα νεόπλατα, Herod. ii. 37.

702. αὐτῇ, i. e. that which bore the party in pursuit, as distinct from the rest, who would lend aid if required.

703. παγκρότως. Like πύγυλος, κρότος is the equal stroke of the oar. The ancient ships, when close to land, used to furl the sails and row into port. So Aen. iii. 207, 'vela cadunt, remis insurgimus.' Compare Od. xvi. 353, ἰστία τε στέλλοντας ἕρεμά τε χερσὶν ἔχοντας. Il. i. 452, ἰστία μὲν στείλαντο θέσαν δ' ἐν νηὶ μελαίνῃ, — τὴν δ' εἰς ὄριον προέρεσαν ἕρετροῖς.

- πρὸς πρᾶγμ' ὀρώσας τῶνδε μὴ 'μελεῖν θεῶν 705
 ἐγὼ δ' ἄρωγους ξυνδίκους θ' ἤξω λαβῶν.
 ἴσως γὰρ ἂν κήρυξ τις ἤ πρέσβη μόλοι,
 ἄγειν θέλοντες ῥυσίων ἐφάπτορες.
 ἀλλ' οὐδὲν ἔσται τῶνδε μὴ τρέσπητέ νυ.
 ὁμως ἄμεινον, εἰ βραδύνοιμεν βοῆ, 710
 ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτέ.
 θάρσει· χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρᾳ
 θεοὺς ἀτίζων τις βροτῶν δώσει δίκην.
- ΧΟ. πάτερ, φοβοῦμαι, νῆες ὡς ὠκύπτεροι στρ. ἀ.
 ἦκουσι, μῆκος δ' οὐδὲν ἐν μέσῳ χρόνον 715
 περίφοβόν μ' ἔχει τάρβος ἐτητύμωσ,
 πολυδρόμου φυγᾶς ὄφελος εἶτι μοι.
 παροίχομαι, πάτερ, δείματι.
- ΔΑ. ἐπεὶ τελεία ψῆφος Ἀργείων, τέκνα,
 θάρσει, μαχοῦνται περὶ σέθεν, σάφ' οἶδ' ἐγώ. 720
- ΧΟ. ἐξῶλές ἐστι μάργον Διγύπτου γένος, ἀντ. ἀ.
 μάχης τ' ἄπληστον· καὶ λέγω πρὸς εἰδότα.
 δορυπαγεῖς δ' ἔχοντες κυανώπιδας
 νῆας ἐπλευσαν ὧδ' ἐπιτυχεῖ κότῳ,
 πολεὶ μελαγχίμῳ ξὺν στρατῷ. 725

706. ξυνδίκους, i. e. to argue the legal question alluded to sup. 381.

707. ἂν. So Herm., Dind. with G. Burges for ἤ.—πρέσβη, the reading of the Med., is not elsewhere found, but seems to be a synonym of πρεσβεία. The Paris MS. however has πρέσβης, which in some degree supports the reading of Turnebus, πρέσβος. There is an equal difficulty in the latter, which only in the plural has the sense here required. On ῥυσίων see sup. 406.

709. οὐδὲν ἔσται τῶνδε. This refers to κγεῖν θέλοντες. 'They will wish to carry you off, but fear not, they shall not succeed.' For ὁμως we should probably read ὁμως δ', as in 472, ὁμως δ' ἀνάγκη Ζηνὸς αἰθεῖσθαι κότον.—βοῆ. Schol. νῦν τῇ βοηθείᾳ. If, says Danaus, we should be long absent in our attempt to procure aid, your best course will be to keep close to the statues. Properly, 'in the matter of the rescue.' That the whole of this ῥῆσις belongs to Danaus, to whom it is rightly

assigned in the MSS., and that I was wrong in following Dindorf, who makes the latter part a dialogue between the chorus and Danaus, has been well shown by the Reviewer of my former edition. Hermann also gives the whole to Danaus.

715. μῆκος χρόνου. No length of time will intervene before they are here.

716. τάρβος — εἶτι ὄφελος. Vereor ne parum profuerit fugisse. See on v. 72. The Schol. read παροίχεται, and so ed. Turn., which gives an entirely different sense: 'if there was any good in my coming here, it has all vanished now through my fears, for I see I shall obtain no aid.' Cf. 446. 706, οἴχομαι φόβῳ.

719. τελεία. τελεία Med., which is important in reference to Theb. 692.

724. ἐπιτυχεῖ, 'which has reached us,' i. e. successful.—For πόλει Stanley corrected πολεῖ. The dative seems to have been in little use, though we find πολέεσ Ag. 702, πολέος Od. viii. 406.

- ΔΑ. πολλοὺς δέ γ' εὐρήσουσιν ἐν μεσημβρία
θάλλει βραχίον' εὖ κατερρινημένους.
- ΧΟ. μόνην δὲ μὴ πρόλειπε· λίσσομαι, πάτερ. στρ. β'.
γυνὴ μονωθείσ' οὐδέν' οὐκ ἔνεστ' Ἄρης.
δολόφρονες δ' ἄγαν καὶ δολομήτιδες 730
δυσάγνοις φρεσίν,
κόρακες ὥστε, βωμῶν ἀλέγοντες οὐδέν.
- ΔΑ. καλῶς ἂν ἡμῶν ξυμφέροι ταῦτ', ὦ τέκνα,
εἰ σοί τε καὶ θεοῖσι ἐχθαιροίατο.
- ΧΟ. οὐ μὴ τριαίνας τάσδε καὶ θεῶν σέβῃ ἀντ. β'.
δείσαντες ἡμῶν χεῖρ' ἀπόσχωνται, πάτερ· 736
περίφρονες δ' ἄγαν ἀνιέρφ' μένει
μεμαργωμένοι

726. ἐν μεσημβρία. Hermann reads *μεσημβρίας* with Schütz, Dindorf *μεσημβρινῶ* with Botbe. There does not seem any reason for objecting to the vulgate: 'having their arms well-hardened by heat in the noon-day sun.' The custom of the Athenians which is here alluded to may be learnt from Plato, *Phaedr.* § 35. *Respubl.* viii. 9. *Eur. Bacch.* 468, οὐχ ἡλίου βολαΐσιν, ἀλλ' ἐπὶ σκιάσ τὴν Ἄφροδίτην καλλονῇ θηράμενος. — *κατερρινημένος* is properly 'filed down,' whence in *Ar. Ran.* 901, τὸν μὲν ἀστειῶν τι λέξαι καὶ κατερρινημένον, it means 'polished.' The metaphor conveys the idea of rubbing away and removing all superfluous flesh. Bothe compares *Quintil. Inst.* Or. viii. 3, 12, 'quorum lacertos exercitatio expressit ac constrinxit.' So also *Tac. Germ.* 30, 'strictos artus.' *Lucret.* iii. 214, 'nil ibi limatum de toto corpore cernas.'

730. I have here ventured to follow Hermann in inserting *ἄγαν*. The MSS. give *δολόφρονες δὲ καὶ δολομήτιδες*. Stanley's *δολόφρονες* is of course right; but there is no authority for the commonly received *δολομήτιδες* beyond Askew's margin. Now *ἄγαν* occurs in the same place in the antistrophic verse 737; the two words ought clearly to be similar compounds; and, last but not least, the *Med.* gives *καὶ* without an accent, which implies an admitted corruption.

732. *βωμῶν*. As birds snatch prey from the very altar, so these hawks (cf. 220) would carry off suppliants even from

their sacred asylum. *Pausan.* v. 14, 1, οἱ ἱκτινες πεφουκότες ἀρπάξουσι μάλιστα ἄρνιθον, ἀδικουσιν οὐδὲν ἐν Ὀλυμπίᾳ τοὺς θύοντας. ἦν δὲ ἀρπάξου ποτὲ ἱκτινὸς ἦτοι σπλάγγχνα ἢ τῶν κρεῶν, νενομίσταται τῷ θύοντι οὐκ ἀσπίον εἶναι τὸ σημεῖον.

734. σοί τε καὶ θεοῖσιν, i. e. to both equally, and therefore to the latter as much as to the former. So *Philoct.* 390, δ' Ἄτρείδας στυγῶν ἐμοὶ θ' ὁμοίως καὶ θεοῖς εἶη φίλος. *Il.* xxii. 41, σχέτλιος, εἴθε θεοῖσι φίλος τοσσόνδε γένοιτο, ὅσσον ἐμοὶ, i. e. not φίλος at all, but ἐχθρός. Compare also *Cho.* 104. The meaning is, it will be all in our favour if they do attempt a sacrilegious act, for then they will have the gods against them.

735. σέβῃ. Mr. Conington conjectures *ἔδη*. The plural of *σέβας* perhaps hardly occurs; the singular constantly means 'an object of veneration,' as *Cho.* 48. 150.

736. οὐ μὴ ἀπόσχωνται. 'There is little chance of their keeping hands off us through any reverence for these tridents,' &c. (cf. 214). The Schol. wrongly understood *χεῖρ'* for *χειρ*, which Dindorf has very erroneously changed to *χεῖρε*. As the usual construction is *ἀπέχειν χεῖρας τινός* or *ἀπὸ τινος*, but in the middle simply *ἀπέχεσθαι τινος*, the grammarian thought that *χεῖρ'* could not stand for *χεῖρα*. Compare however *Od.* xxii. 316, κακῶν ἀπο χεῖρας ἐχέσθαι.

737. *περίφρονες*, sc. *εἰσι*, 'proud.' Cf. *Ag.* 1400, *περίφρονα* ἔλακες.

κυνοθρασεῖς θεῶν οὐδὲν ἐπαίοντες.

ΔΔ. ἀλλ' ἔστι φήμη τοὺς λύκους κρείσσους κυνῶν 740
εἶναι· βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν.

ΧΟ. ὡς καὶ ματαίων ἀνοσίων τε κνωδάλων
ἔχοντας ὄργας, χρὴ φυλάσσεσθαι κράτος.

ΔΔ. οὔτοι ταχέα ναυτικοῦ στρατοῦ στολή,
οὐδ' ὄρμος, οὐδὲ πεισμάτων σωτηρία 745
ἐς γῆν ἐνεγκεῖν, οὐδ' ἐν ἀγκυρουχίαις

θαρσοῦσι ναῶν ποιμένες παραντίκα,
ἄλλως τε καὶ μολόντες ἀλίμενον χθόνα.

ἐς νύκτ' ἀποστείχοντος ἡλίου φιλεῖ
ὠδῖνα τίκτειν νύξ κυβερνήτη σοφῶ. 750

740. κρείσσους κυνῶν. This reply to *κυνοθρασεῖς* is introduced by ἀλλὰ. Hermann reads *κρείσσονας λύκους κυνῶν*, because MS. Guelph. and Rob. have the lengthened form for *κρείσσους*. The article is certainly unusual; but the alteration is rather bold. Suidas in v. βύβλος quotes the next verse, as also two of the writers in 'Paroemiographi Graeci,' ed. Gaisford, pp. 22 and 373. The meaning, according to them, is something like our proverb, 'Many a slip 'twixt the cup and the lip,' because the byblus does not always bring its umbel to maturity. It may be questioned if such was the meaning of the poet. He seems to say, 'As wolves are stronger than dogs, and corn is better food than the papyrus plant, so Argives are more than a match for Egyptians.' On the byblus used as food for the poorer classes (Cyperus Papyrus) see Wilkinson's Ancient Egyptians, i. p. 168. It was not however the fruit, but the stalk of the plant which was eaten, as Herodotus expressly says, ii. 92.

742. ὡς καὶ ματαίων. καὶ means *etiam*, and belongs to *ἔχοντας*, otherwise καὶ —τε must stand for τε—καὶ, on which questionable use see Theb. 576. The sense is, *ἐπειδὴ οὐ μόνον μάργοι καὶ περιφρονεῖς εἰσι, ἀλλὰ καὶ ἔχουσι*, κ.τ.λ. Hermann cuts the knot by reading *ἔμνας*. But ὡς is almost necessary if we read *ἔχοντας* (MSS. *ἔχοντες*), for this is the usual idiom. So Heracl. 693, ὡς μὴ μενούσθα τέλλα σοι λέγειν πάρα. Oed. Tyr. 101, ὡς τόδ' αἶμα χειμάζον πόλιν. Thuc. viii. 66, ἀλλήλοισ γὰρ ἑπαντες δαπέτως προσέθεσαν οἱ τοῦ δήμου, ὡς

μετέχοντά τινα τῶν γιγνομένων. On μάταιος see 194.

743. κράτος. Schol. τὴν βίαν. Dindorf thinks the word corrupt, construing *χρὴ φυλάσσεσθαι αὐτοὺς ὡς ἔχοντας*.

744. Schol. στολῆ· ὄρμῃ. The MSS. also give the dative. The word here implies *τὸ στέλλειν στρατὸν* (Ag. 772), 'the getting under weigh,' as ὄρμος is *τὸ ὀρμίζειν*, the mooring when the ships have reached their destination. 'Naval movements are not in their nature either rapid or secure.'

745. Hermann gives *σωτήρια*, from Scaliger, comparing Troad. 810, *καθερ' ἀνήφατο πρυμῶν*. The MSS. have *σωτηρίων*, Turn. *σωτηρία*, and *σωτηρίων* is said to have been the original reading in MS. Guelph. We must supply *ταχέα ἐστὶ*, and so the emphasis is on *παραντίκα* in 747. Hermann needlessly reads *κούδ'* for *οὐδ'* ἐν ἀγκ.

747. ποιμένες. Cf. Ag. 640. Pilots are even called *νομήτες* in an oracle ap. Pausan. x. 9, 5.

748. ἀλίμενον χθόνα. See supra 31.

749—50. There is reason to suspect corruption in this interesting passage. If with Hermann and Dindorf we place the stop at *ἡλίου* and not at *χθόνα*, the sentence beginning with *φιλεῖ* is too abrupt, especially (cf. 752) at this unusual place in a senarius; and Hermann's *φιλεῖ δ'* is extremely questionable as an Aeschylean licence. On the other hand, if 749—50 form a distinct sentence, the repetition of *νύξ* is rather awkward, though it may be defended on the ground that *ἥλιος* might otherwise have been taken

οὕτω γένοιτ' ἂν οὐδ' ἂν ἔκβασις στρατοῦ
καλῆ, πρὶν ὄρμῃ ναῦν θρασυνθῆναι. σὺ δὲ
φρόνει μὲν, ὡς ταρβούσα, μὴ ἀμελεῖν θεῶν,
πράξασ' ἀρωγῆν· ἄγγελον δ' οὐ μέμψεται
πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσω φρενί. 755

ΧΟ. ἰὼ γὰρ βοῦνι, πάνδικον σέβας, στρ. ἀ.

τί πεισόμεσθα ; ποῖ φύγωμεν Ἀπίας
χθονός, κελαιὸν εἴ τι κεῦθός ἐστί που ;

μέλας γενοίμαν καπνός

νέφεσσι γειτονῶν Διός· 760

τὸ πᾶν δ' ἄφαντος ἀμπετῆς, αἴστος ὡς
κόνις, ἄτερθε πτερύγων ὀλοίμαν.

ἄφυκτον δ' οὐκ ἔτ' ἂν πέλοι κέαρ, ἀντ. ἀ.

for the nominative. Then again Plutarch, who twice quotes the verse, viz. in the treatise 'non suaviter vivi secundum Epicurum,' p. 1040, A, and *Symposiac.* i. Quæst. 3, p. 619, adds in the former passage the words *καὶ γαλήνη*, whence I formerly suggested that a line might have been lost like *κἂν ᾗ γαλήνη, νήμεός θ' εὐθρ κλύδων*. Hermann has even ventured to insert this verse in the text. For the sentiment compare *Theog.* 1376, *οὐδέ οἱ ἐν πόρτῃ νύξ ἐπιούσα μέλει*, and the passage translated by Cicero from the *Prom. Solut. frag.* 193, 3, 'navem ut horrisono freto Noctem paventes timidi adnectant navitæ.'

753. *φρόνει μὲν*. The *μὲν* here answers to *ἄγγελον δ'*, the sense being *καὶ σὺ μὲν μὴ ἀμελεῖς θεῶν, ἐγὼ δὲ πείσω τὴν πόλιν, γέρον μὲν ἂν, ἡβῶν δὲ γλώσσω*. 'Do you bear in mind that you are not to desert the gods, as that you might be tempted to do in your alarm, now that you have obtained their aid;' i. e. do not leave your seat at the sanctuary during your father's absence. Cf. *Theb.* 618, *γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φρενί*.—Here Danaus leaves the stage, reappearing at v. 816 in the character of the herald.

756. *γὰρ βοῦνι*. The MSS. have *γὰρ βοῦνιτι ἐνδικον σέβας*. Most of the later editors follow Pauw, *βοῦνις, ἐνδικον*, but Dindorf has *βοῦνι, ἐνδικον*, which he defends by *Acharn.* 749, *Δικαιοπόλι, ἢ λῆς, κ.τ.λ.* The true reading, I am persuaded, is *γὰρ βοῦνι, πάνδικον*, as I corrected in ed. 1, the πρὶν *πάνδικον* having been taken for *τι*, by a frequent error. So in

Plat. Lysid. p. 217, c, the MSS. give *τὸ ἐτι δν* for *τὸ ἐπὶν*. *Thucyd.* viii. 50, ad fin. *ἄλλο τι ἂν* and *ἄλλο πᾶν* are confused. See *Theb.* 262, *Pora.* ad *Phoen.* 1277. Then, as a matter of course, *ἐνδικον* was altered to *ἐνδικον*. From this passage Hesychius doubtless took his *βοῦνις γῆ· Αἰσχύλος*. On the word, which was called *barbarous* sup. 109, see *New Cratylus*, p. 660, where the connexion is traced with *βοῦς, βῶλαξ, βομός*. Mr. Blakesley (*Herod.* vol. i. p. 556) thinks it an ancient Pelasgian term.

759. *καπνός*. The scholium on this word (ed. Dind.) really belongs to *ἄτερθε πτερύγων*, 763; *μεταβληθεῖν μὴ εἰς πτηνόν, ἀλλ' εἰς ἀψυχόν τι*.

761. *ἀμπετῆς, αἴστος ὡς*. So Haupt for the corrupt *ἀμπίσσις δόσως, or ἀμπετήσας δόσως* of the MSS. Hermann, one of whose principles seems to have been to give something different from rather than something better than other critics, has *τὸ πᾶν δ' ἀφάντως ἀμπετῆς εἰς δός, ὡς, κ.τ.λ.*, and explains it from *Hesych.* *ἄσπνεῖμα ἢ ἰαμα (ἄημα)*. The balance of probabilities seems strongly in favour of Haupt, who appositely compares *Troad.* 1320, *κόνις δ' ἴσα καπνῷ πτέρυγι πρὸς αἰθέρ' αἴστον οἶκον ἐμὸν με θήσει*, though the passage requires correction. See also *Plat. Phæd.* p. 70, A, *μὴ ὥσπερ πνεῦμα ἢ καπνός διασκεδασθεῖσα οἰχῆται διαπομένη καὶ οὐδὲν ἐτι οὐδαμῶ ᾗ*. Hermann seems right in deriving *ἀμπετῆς* from *ἀναπετόνυμι* rather than *ἀναπέτομαι*.

764. *ἄφυκτον*. This verse is perhaps corrupt; for it is questionable if it can

κελαινόχρως δὲ πάλλεται μου καρδία·	765
πατρός σκοπαὶ δέ μ' εἶλον οἴχομαι φόβῳ.	
θέλομι δ' ἂν μορσίμου	
βρόχου τυχεῖν ἐν ἀρτάναις,	
πρὶν ἄνδρ' ἀπευκτὸν τῷδε χριμφθῆναι χροῖ.	
πρόπαρ θανούσας δ' Ἄιδας ἀνάσσοι	771
πόθεν δέ μοι γένοιτ' ἂν αἰθέρος θρόνος,	στρ. β'.
πρὸς ὃν νέφη δ' ὕδρηλὰ γίγνεται χιῶν,	
ἢ λισσὰς αἰγίλιψ ἀπρόσδεικτος οἰόφρων κρεμὰς	775
γυπιάς πέτρα, βαθὺ πτώμα μαρτυροῦσά μοι,	
πρὶν δακτορος βία	
καρδίας γάμου κυρῆσαι.	
κυσὶν δ' ἔπειθ' ἔλωρα κάπιχωρίοις	ἀντ. β'.
ὄρνισι δεῖπνον οὐκ ἀναίνομαι πέλειν	781
τὸ γὰρ θανεῖν ἐλευθεροῦται φιλαιάκτων κακῶν.	
ἐλθέτω μόρος πρὸ κοίτας γαμηλίου τυχών.	785

mean 'my heart will no longer be without flight,' i. e. my fears will not allow me to remain; and *καρδία* in the very next verse shows that *κέαρ* can hardly be genuine. Hermann ventures to edit *ἀλυκτὸν δ' οὐκ ἔτ' ἂν πέλοι νόσος*, 'the spectre (i. e. the herald) can no longer be avoided.' Mr. Conington inclines to adopt Bothe's *πέλοιστο κήρ*, and to read *ἔφυκτος*. There is a strong probability that they are right.

765. *κελαινόχρως*. So Pauw for *μελανόχρως*. Cf. Cho. 402. Pers. 118. Herm. has *κελαινόχρων*—*πρὸ καρδίας*, objecting to *μου* not only as not suiting the metre but as feeble and useless in itself.

766. *πατρός σκοπαί*. Cf. 693. Schol. *προσκοπήσας ὁ πατήρ καὶ σφῆμνας ἐτάραξεν ἡμᾶς*.—*εἶλον*, i. e. *ἔλεσαν*.

769. *ἀρτάναις*. So the Paris MS. alone for *σαργάναις*.

770. *τῷδε χριμφθῆναι χροῖ*. The Med. has *ἐχριμφθῆν χροῖν*. Rob. with MS. Gaelph. *ἐγχιμφθῆναι χεροῖν*. Boissonade conjectured *χροῖ*, which is now found in the Escorial MS. I formerly edited *τῷδε*, i. e. *ἐμοί*, retaining *χεροῖν* from Robortello.

771. *πρόπαρ*, a rare use for *προπάροισθε*. 'Sooner than that happens, may Hades possess me in death.' So *πάρος*, Cho. 359.

774. *νέφη δ'*. Not knowing what to

do with this verse, I have retained the MS. reading. Porson transposed *χιῶν* and *νέφη*, but Hermann with reason objects to that order of the words in the sense required by the context. He reads *κύφειλλ' ὕδρηλὰ* with G. Dindorf; an alteration sufficiently bold in itself, and especially as it appears that *κύφειλλα* is only known as an Alexandrine word. It is more probable that Aeschylus wrote *βεγγηλὰ*, 'where the cold clouds become snow,' and that some one corrected *ὕδρηλὰ*, preferring the antithesis between water and ice, and inserted *δ'* for no better purpose than to fill up the hiatus.

775. *ἀπρόσδεικτος*. So lofty that its summit cannot be seen or pointed out from below: *ὕψηλόν οὐτῶς ὡς τὰς κορυφὰς αὐτοῦ οὐκ οἶδ' ἔτι εἶναι ἰδέσθαι*, as Herodotus says of mount Atlas, iv. 184. The description, as Hermann remarks, is fine, and the accumulated epithets convey a picture singularly truthful to nature.

777. *δακτορος*. Schol. *τοῦ γάμου δακτύλος τῆς καρδίας μου*.

782. *ἐλευθεροῦται*. Schol. *ἀντὶ τοῦ ἐλευθεροῦ*. There seems no reason why it should not be taken passively, for the present tense might be excused by the metre, as inf. 941, 966, though in a general sentiment it can hardly be considered incorrect.

ἢ τίν' ἀμφυγὰν εἶτ' ἦ
 καὶ γάμου λυτῆρα τέτμω ;
 ἵυζε δ' ὀμφὰν οὐρανίαν στρ. γ'.
 θεοῖσι, μέλη λίτανα καὶ
 τέλεα δέ πως, πελόμενά μοι 790
 λύσιμα· μάχαν δ' ἔπιδε, πάτερ,
 βίαια μὴ φίλοις ὀρῶν
 ὄμμασιν ἐνδίκοις,
 σεβίζου δ' ἰκέτας σέθεν,
 γαιάοχε παγκρατὲς Ζεῦ. 795
 γένος γὰρ Αἰγύπτειον, ὕβριν ἀντ. γ'.
 δύσφορον, ἀρσενογενὲς,
 μετὰ με δρόμοισι διόμενοι
 φυγάδα μάταισι πολυθρόοις
 βίαια δίζηνται λαβεῖν. 800
 σὸν δ' ἐπίπαν ζυγὸν

786. This passage is quite corrupt in the MSS., τίν' ἀμφ' αὐτὰς εἶτι πόρον τέτμω γάμου καὶ λυτῆρα; Hermann's ἀμφυγὰν is a really good emendation, 'or what other refuge or deliverer from the marriage can I hope to find?' For the rest he reads εἶτ' ἦ πόρον τέτμω γάμου λυτῆρα: adding με at the end of the strophic verse 779. The reading in the text seems to me some improvement on his suggestion. For γάμου λυτῆρα compare ἀναλυτῆρ δόμεν Cho. 153. I think πόρον is only a gloss to λυτῆρα, and that this explains the marginal note in some MSS. λείπει εβρω, for πόρον εὔρειν was the ordinary phrase; cf. Prom. 59. Med. penult. πόρον εἶρε θεός. Iph. Aul. 356. Mr. Conington also suggested φυγὰς and τέτμω.

788. οὐρανίαν. MSS. οὐράνια. Dindorf ὄρανιαν. The Aeolic form occurs Oed. Col. 1466, as in the fragment of Alcaeus, βει μὲν δ Ζεὸς ἐκ δ' ὄρανῶ μέγας χειμών. Hermann retains οὐράνια, and reads in 7916 Αἰγύπτειον ἕβρι, where he supposes ἕβρι to be a neuter adjective, like ἕβριν ἄνερα Hes. Opp. 119. Without venturing upon this, I consider Αἰγύπτειον (cf. 58) very probable, for it is unlikely that the common form Αἰγύπτειον γένος could have meant any thing but the Egyptian race in general. Cf. Pers.

575, ἀμβάσων οὐράν' ἔχη.

789. Schol. λίτανα λιτανευτικά. See Theb. 99. The MSS. have μέλη λίτανα θεοῖσι καὶ. Hermann reads μέλη θεοῖσι λίτανα καὶ, and in 797 δόσοιστον ἀρσενογενὲς, σί, κ.τ.λ. I have adopted the transposition proposed by Mr. Conington, θεοῖσι being a disyllable.

791. μάχαν. So Hermann for μάχμα, as I had before corrected.

792. μὴ—ὀρῶν. See sup. 74. The MSS. have φιλεῖς, which might be rendered *num amas videre?* But Lachmann's φίλοις is much more probable. Hermann gives στέρης, supposing φίλει or φιλεῖς to have been a gloss.

796. ἕβριν δ. So Boän φοβερόν, 866.

799. μάταισι. Schol. ταῖς ζητήσεσι, and this sense seems determined by the context. There is a natural connexion between the ideas of *searching* and *not finding*, whence it seems that the accusative of this word passed into the adverb μάτην, like ἔγαν from ἄγα, and then again, from the sense of μάταιος (sup. 194), μάται meant ἀκολασία, Cho. 904. Cognate forms are μάω, μέμαα, ματέω.—βίαια, i. e. βιαίως.

801. ἐπίπαν, 'universal.' Schol. ἴσον ἐπὶ πάντων. The adjective occurs Pers. 42. I formerly edited ἐπὶ πάν, but I now think the vulgate as good.

ταλάντου τί δ' ἄνευ σέθεν
θνατοῖσι τέλειόν ἐστιν ;

XO.

ὄ, ὄ, ὄ, ἄ, ἄ, ἄ.

ὄδε μάρπτις νάιος γάιος.

805

τῶν πρὸς, μάρπτι, κάμνοις, † ἰὸφ ὄμ
αὔθι καββὰς νῦν.

δυταν βοὰν ἀμφαίνω.

ὀρῶ τάδε φροίμια πράξαντας πόνων

βιαίων ἐμῶν. ἐή, ἐή,

810

βαῖνε φυγῆ πρὸς ἀλκάν

βλοσυρόφρονα χλιδῆ

δύσφορα ναῖ κᾶν γῆ.

ἄναξ, προτάσσω.

ΚΗΡΤΞ.

σοῦσθε, σοῦσθ' ἐπὶ βᾶριν ὅπως ποδῶν.

816

XO.

οὐκοῦν, οὐκοῦν

804. The passage which follows, as far as 874, is unfortunately so corrupt that while there is the greatest scope for conjecture, there is the utmost uncertainty in most of the guesses, however ingenious, which have hitherto been made. The whole passage was probably so obliterated as to be only partially legible in the ancient copy from which the Medicean was derived. I have thought it best to give the corrupt readings in those places which seem hopeless, while I have occasionally admitted such corrections as seem highly probable and not widely departing from the letter of the MSS. Hermann has indeed reduced the unmetrical mass 804—831 to strophes and antistrophes; but few will venture to follow him in such wholesale emendations as that of 806—8, where he reads *δυσίφρονα λύσιν καββασίας δλωλνία βόαμα φαίνω*.—In the first verse we might write *δ* and *δ* for *ε* and *ε*. In ed. 2, I assigned this verse to the herald, as *Θάνατος* comes on the stage with *δ* *δ* *Alcest.* 28. But it is safer to return to the MSS., especially as the Schol. observes, *ταῦτα μετὰ τινος πάθους ἀναβῶσται, ἐξ ἐπύπτου τοῦς Λιγυκτιμάτας ἰδεῖσθαι*.

805. *μάρπτις*. So Turn. for *μάρπις*.

Hesych. *μάρπτου ὄβριστος*, perhaps from this passage. Compare the masculine forms *τρήχτις*, *λάττις*. 'Here on land is the plunderer who came by sea.'

806. *ἰὸφ ὄμ* are mutilated and corrupt parts of lost words.—*καββὰς νῦν*, for *κάκκας νυ*, seems plausible: 'May you be lost (perhaps, stranded or shipwrecked, cf Theb. 198. Ag. 653) before you reach us having landed here.' Schol. *πρότερον θάνατος, δ μάρπτι, πρην ἡμᾶς συλλαβεῖν*. Compare the Aeolic *καββαίς* Pind. Nem. vi. 87. Schol. *καταβῶσται*. On *κ* and *β* confused see sup. 541.

809. The MSS. give *πράξαν*. Turn. *πράξενα*, a mere conjecture. Possibly we should read *πράξαντα* or —*τας*, 'I see them performing this first prelude to the violent treatment of me.' Cf. *πράσσειν σημεία* Ag. 1326. Hermann omits the word as a gloss.

815. *προτάσσω*, 'be our patron.' Thucyd. iii. 52, *προτάξαντες σφῶν αὐτῶν Ἀστυμαχόν*. Schol. *πρὸ ἡμῶν παρατάξει*.

816. *ὅπως ποδῶν*. Schol. *ὅς ἔχετε τάχος (read τάχους) ποδῶν*. Herod. ix. 59, *πάντες ἐβίλακον ἕς ποδῶν ἕκαστος εἶχον*. Plat. Gorg. p. 507, *ἀπολασίαν φευκτόν ἕς ἔχει ποδῶν ἕκαστος*.

817. *οὐκοῦν*. 'Now then there will be

- τιλμοί, τιλμοί καὶ στιγμοί,
πολναίμων φόνιος
ἀποκοπὰ κρατός. 820
- ΚΗ. σοῦσθε, σοῦσθ' ὀλόμεναι ὀλόμεν' ἐπ' ἄμαλα.
ΧΟ. εἶθ' ἀνὰ πολύρρυτον στρ. ἀ.
ἀλμιόεντα πόρον
δεσποσίῳ ξὺν ὕβρει
γομφοδέτῳ τε δόρει διώλον. 825
αἶμον' ἔσω σέ γ' ἐπ' ἄμαλα
† ἡσυδουπία τάπιτα.
- ΚΗ. κελεύω βία μεθέσθαι σ' ἵχαρ
φρενὸς ἄφρονος ἄγαν.
ἰῶ, ἰού. 830
λεῖψ' ἔδρανα, κί' ἐς δόρυ
ἂ τίει' ἄμ πόλιν οὐ σέβω.

tearings of hair and piercings of flesh and gory murderous decapitation.'

821. ὀλόμεναι. MSS. ὀλόμεναι or ὀλόμεναι. Perhaps the epic form οὐλόμεναι should be restored. The repetition of ὀλόμεναι adverbially, if the passage is right, may be compared with ὀλόμενον ὀλομένη Cho. 145, κακὰ κακῶς, and similar phrases.—ἄμαλα is restored from Hesychius for ἀμίδα. He derives it ἀπὸ τοῦ ἀμᾶν τὴν ἄλα, whence perhaps the aspirate should be thrown back, ἄμαλα. The first syllable however would seem to be long, from 821 compared with 837.

822. The MSS. have πολύρρυτον and ἀλμιόεντα. The first was corrected by Wellauer, the second by Hermann. The antistrophic verses being correct, these alterations may safely be admitted. Compare *τερμίδεις* and *ἀγνύρτος* Prom. 443. See however sup. 70.

825. διόλου. This also seems almost certain for διόλου or διούλου, and is due to Hermann. 'Would that you had perished on the briny way, with your lordly insolence and your nail-fastened ship.' See sup. 434.

826—7. These two verses are corrupt, the latter beyond the hope of restoration. For αἶμονες ἔς we may venture upon αἶμον' ἔσω σ', from the Schol. ἡμαγμένον σε καθίξω. The future indeed, from ἔω, does not occur; but we have the similar epic forms εἶσεν, εἶσον, ἔσας, and καθ-

έσωσιν ἀγῶνα, Hom. Hymn. ap. Thuc. iii. 104. The MS. reading ἐπ' ἀμίδα has been corrected as before by Hermann, who gives αἶμον' ἴσως σέ γ' ἐπ' ἄμαλα ἤσει δουκίαν τὰπὶ γῆ, 'cruentum te fortasse mittent in navem perituram copiae terrestres Argivorum.' Dr. Donaldson proposes ἢ σὺ δουκίς, ἄντα, 'do you beat your breast, noisy one?' comparing Pers. 124. Mr. Conington thinks Aeschylus may have written αἶμονα σ' ἐπ' ἀμίδα θήσω | τρόπον δραπέτα. The wide difference between the guesses of the best critics shows the rashness of admitting any one of them.

828. ἵχαρ. Schol. τὴν ἐπιθυμίαν ἵχαρ εἶπεν. Etymol. M. ἱχαίνειν ἐπιθυμεῖν. χάω, ἱχάω, ἱχαίνω, ἵχαρ. Hermann retains and defends the word, inserting σ' to complete the dochmiac. He does not appear to object to the accusative after μεθέσθαι. In the next verse the MSS. give φρενί τ' ἔταν, but Schol. τὴν ἔτην τῆς φρενός. I have acted on Hermann's hint, that this verse probably corresponded in composition with 841. See 62 compared with 57. He however has given φρενὸς ἄφρονά τ' ἄγαν, where ἄγα is indignatio.

830. ἰῶ ἰὼν Med. ἰῶ ἰὼ Rob. ἰού, ἰού Hermann.

832. The Med. gives ἀτίετα πόλι εἰσεβῶν, and so the Schol. must have found, μήποτε μετέχον τιμῆς ἐν τῇ πόλει

- ΧΟ. μήποτε πάλιν ἴδοιμ' ἀντ. α.
 ἀλφεισίβοιον ὕδωρ,
 ἔνθεν ἀεζόμενον 835
 ζώφυτον αἶμα βοτοῖσι θάλλει.
 γεῖος ἔχω βαθυχάϊος
 βαθρείας, βαθρείας, γέρον.
 ΚΗ. σὺ δ' ἐν ναῖ, ναῖ βάσει τάχα 840
 θέλεος ἀθέλεος,
 βία, βία.
 βᾶθι, πρόκακα μὴ παθεῖν
 ὀλομένα παλάμαις * ἐμαῖς.
 ΧΟ. αἰαῖ, αἰαῖ, στρ. β.
 καὶ γὰρ δυσπαλάμως ὄλοιο 846
 δι' ἀλίρρυτον ἄλσος,
 κατὰ Σαρπηδόσιον χῶμα πολύψαμμον ἀλαθεῖς

τῶν εἰσεβῶν. I have followed Schol. field; 'the gods that are revered in this city I honour not.' Cf. *τίεται* in 1019; and 869, οὐ γὰρ φοβοῦμαι δαίμονας τοὺς ἐνθάδε. Hermann has ἀτίετος ἀνὰ πόλιν ἀσεβῶν, 'impune in urbe sacratas sedes violans.'

836. *βοτοῖσι*. So Mr. Conington rightly reads for *βοτοῖσι*. Schol. Med. τὸ ζωοποιῶν τὰ θρέμματα. The confusion is very common; see on 672, and on 263, 611. The Nile water was thought to fatten and improve cattle, whence Apis was not allowed to drink it, as Wilkinson shows from Aelian, 'Ancient Egyptians,' i. p. 293. Cf. Pers. 33, *πολυθρέμμων Νείλος*.

837. *γεῖος*. So Herm. for *ἀγειος*, which probably arose from the very common error of prefixing the article. He considers that the word, which does not elsewhere occur, (though Steph. Byzant. has *γέγειος*, apparently a corruption of it,) meant 'one born, or having property, in a land.' He well adds: 'debent hae virgines causam memorare cur jure suo istos gradus (sc. before the statues of the gods) teneant; itaque dicunt *γεῖος βαθυχάϊος ἔχω βαθρείας*, ut indigenae antiquissima nobilitate generis hunc locum sibi vindicantes.' We might, however, be tempted to prefer *χαῖος*, comparing *βαρὸ τὸ περιβαρὸν* Eum. 155. Hesych. *χαῖος ἀγαθός*. See Theocr. vii. 6. Ar.

Lysistr. 90. Schol. *χαῖοι γὰρ οἱ εὐγενεῖς*. The rest of his gloss is confused, and arose either from a very different reading or a very erroneous idea of the meaning. For *ἔχω* the MSS. have *ἐγώ*. The correction was made by Butler.

840. *δ' ἐν ναῖ* Hermann and Conington for *δὲ ναῖ*. 'Ut sacrum esse hunc quem tenent locum asseverant, iterant hanc vocem; ad quae respondens praeco acerba cum ironia *ἐν ναῖ, ναῖ* dicit, ipse quoque iterato nominans eum locum in quo mox sunt sessurae.' Hermann.

842. The Med. gives *βία βία τε πολλῆ φροῦδα βάτεται βαθμι τροκακὰ παθῶν ὀλομένα παλάμαις*. The other MSS. present only slight variations. Hermann observes, as I had before remarked, that *βάτεται* arose from a gloss *βάτε* combined with *βᾶθι*. I had also anticipated his *πρόκακα*. Cf. Pers. 967, 971, and on the corruption, sup. 295. The addition of *ἐμαῖς* is due to Dr. Donaldson.

846. *καὶ γὰρ*. Herm. with Heath reads *εἰ γὰρ*. Perhaps we may say that *καὶ* connects *δυσπαλάμως* with *παλάμαις*,—'yes, you may speak of hands, but may you perish without a hand to help you.' Compare 739—40.

848. *πολύψαμμον*. So I corrected *πολύψαμβον* in ed. 1, and the same occurred to Hermann. *κατὰ* is 'off the sandbank,' as *κατὰ πρῶν* ἄλιον Pers. 872. In the next verse I think he has hardly done

εὐρέταισιν αὔραις.

ΚΗ. ἴνζε καὶ λάκαζε, καὶ κάλει θεούς 850
 Αἰγυπτίαν γὰρ βάρην οὐχ ὑπερβορεῖ,
 χέουσα καὶ πικρότερον οἷζύος νόμον.

ΧΟ. οἰοῖ, οἰοῖ 855
 λύμας· ἄγρια γὰρ σὺ λάσκεις.
 † περιχαμπτὰ βρυάζεις

ὁ σε θρέψας ὁ μέγας Νεῖλος ὑβρίζοντά σ' ἀποτρέ-
 ψειεν αἶστον ὕβρην.

ΚΗ. βαίνειν κελεύω βάρην εἰς ἀμφίστροφον 860
 ὅσον τάχιστα· μηδέ τις σχολαζέτω
 ὀλκή γὰρ οὔτοι πλόκαμον οὐδάμ' ἄζεται.

ΧΟ. οἰοῖ, πάτερ, 865
 βρετέων † ἄρος ἄτα· στρ. γ'.

justice to my conjecture for *εὐρέταις ἐν αὔραις*, by briefly saying 'Nihili est *εὐρέταισιν αὔραις*.' Both metre and sense are thus restored, and without any material change. There was a promontory of Cilicia called by this name, *Χαρπηδῶν ἀκτὴ* Soph. frag. 40. Strabo, xiv. p. 670, *εὐθὺς γὰρ ἐστὶν ἡ τοῦ Καλυκίδου ἐκβολὴ κέμπαντι ἡδὲνα ποιοῦσαν ἕκραν ἢ καλεῖται Χαρπηδῶν*. Another *Χαρπηδονία ἕκρα* was near the Thracian Chersonese, Herod. vii. 58. The east wind would be likely enough to drive ships from their course in the voyage from Greece to Egypt; though there is no necessity to understand it otherwise than poetically for any stormy blasts. Hermann gives *ἀερίαισιν*, from *ἀερία* sup. 71.

852. I have adopted Hermann's reading of this verse, as on the whole the most probable. 'You shall not escape even though you should utter a still more piercing cry of woe.' The MSS. have *ἴνζε καὶ βῶα πικρότερ' ἄχέων οἷζύος νόμου* ἔχων.

854. *λύμας*. The MSS. give *λύμασις* *πυρογασυλάσκει* or —. The verse cannot be restored with any thing like certainty, nor is it easy to conjecture what the Schol. could have found, who explains *εἰς ὅτερ τῶν Αἰγυπτίων πρεσβεῖοι*. Hermann reads *λυμανθεῖς ἐν πρὸ γῆς ὀλάσκεις περικομπὰ βρυάζων*. I have retained the corrupt *περιχαμπτὰ*. Hesych. *βρυάζειν γαυριᾶν, τρυφᾶν*.

856. *ὁ σε θρέψας*. Thus I corrected *ὁς ἐρωτᾶς* in ed. 2. Written in uncial letters

these two readings are as nearly as possible identical. For the confusion of T and Y see Ag. 1543. I was not then aware that the margin of the Med. has *ὁ Νεῖλος σε*, which reduces this conjecture almost, if not quite, to certainty. Cf. 670. Hermann perceived the sense required, and has edited *ὁ δὲ βώτας, ὁ μέγας Ν.*, *qui te nutritiis magnus Nilus*.—*ἄιστον*, sc. *ὅστε εἶναι*. The epithet ought, from the natural order of the words, to belong to *ὕβρην*. The construction seems confused between *ἀποτρέψειν σε ὑβρίζοντα*, and *ἀποτρέψειν τὴν σὴν ὕβρην ὅστε γενέσθαι αἶστον*.

858. *ἀμφίστροφον* Dind., Herm., with Porson for *ἀντίστροφον*, from the Schol. *τὴν ἐξ ἀμφοτέρων τῶν μερῶν ἐλισσομένην, ὅ ἐστιν ἀμφίελισσαν*. The vulgate might indeed be defended by 696, and we may add the testimony of Wilkinson, 'Ancient Egyptians,' ii. 129, that there are no instances of double-prowed ships in ancient paintings. It seems however certain that the Schol. must have found the reading in the text; and we have only to suppose that a kind of barge is described to either end of which a moveable rudder might be applied. See on 697. Tac. Ann. ii. 6, 'adpositis utrimque gubernaculis, converso ut repente remigio hinc vel illinc adpellerent.' Hist. iii. 47, 'pari utrimque prora et mutabili remigio, quando hinc vel illinc adpellere indiscretum et innoxium est.'

862. *βρετέων*, κ.τ.λ. The MSS. have

ἀμαλάδ' ἄγει μ'
ἄραχνος ὡς βάδην,
ὄναρ, ὄναρ μέλαν.

ὄτοτοτοῦ,

865

μᾶ Γᾶ, μᾶ Γᾶ, βοᾶν
φοβερὸν ἀπότρεπε.
ὦ βᾶ Γᾶς παῖ Ζεῦ.

ΚΗ. οὔτοι φοβοῦμαι δαίμονας τοὺς ἐνθάδε·

οὐ γάρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφή.

870

ΧΟ.

μαιμῆ πέλας

ἀντ. γ'.

* * * *

δίπους ὄφιοι,

ἔχιδινα δ' ὡς μέ τις

πόδα δάκνουσ' ἔχει

βροτῖσα ροσεται μαλ' ἄδει. Eustath. ad Od. p. 1422, 63, ἀπὸ τοῦ ἀρῶ καὶ ἄρος τὸ ἐφελος παρ' Αἰσχύλου ἐν Ἴκετίῳ, βρότεις ἄρος ἔτα, ἦτοι τὸ εὖ τῶν βροτῶν καὶ τὸ ἐφελος ἔτη ἐστίν. It is to be feared that he found a corrupt reading and endeavoured to explain it; for ἄρος is totally unknown from other sources. Hermann however retains it, reading βρότεις from the Schol. ἢ τῶν βροτῶν ἐπικουρία βλέπτει με, and in the next verse ingeniously correcting ἀμαλάδ' ἄγει με. Cf. 33 and 821. I formerly admitted βροτῶν πρὸς ἔταν ἀλά μ' ἄγει from Stephens; comparing Eum. 248, ὁ δ' ἄθρε νῦν ἀλά μ' ἔχων περὶ βρότεις πλεχθεὶς θεῶν. Certainly the united authority of the Schol. and the learned Eustathius is not lightly to be set aside.

864. ὄναρ. The herald creeps stealthily towards me like a spider or a spectre. Hermann gives ὄναρ, a word of no authority, but before introduced by him in 764.

866. μᾶ Γᾶ. Schol. ὁ μήτερ γῆ. Compare Cho. 39, ἰὼ γαῖα μάα. Similarly in Prom. 580, the Earth is invoked to keep away the spectre of Argus. On the shortened form μᾶ the following passage of Strabo may tend to throw some light, and it is perhaps equally applicable to βᾶ for βασιλεύ (Lib. viii. p. 364): "Ἐνιοὶ δὲ κατὰ ἀποκοπὴν δέχονται τὴν Μεσοσύνην εἰρητὰ γὰρ ὅτι καὶ ἀβτὴ μέρος ἦν τῆς Λακωνικῆς· παραδείγμασι δὲ χρωτὰι τοῦ

μὲν ποιητοῦ τῷ Κρῶ καὶ Δῶ καὶ Μάμῃ — Ἡσιόδου δὲ, ὅτι τὸ βρῖδν καὶ τὸ βριαρὸν βρῖ λέγει. Σοφοκλῆς δὲ καὶ Ἴων τὸ βρῖδιον Ῥᾶ. Ἐπίχαρμος δὲ τὸ λῖαν, Λί. Ξυρακῶ δὲ τὰς Ξυρακούσας· καὶ Ἐμπεδοκλείδῃ δὲ, μία γίνεταί ἀμφοτέρων ὕψι, ἢ ὕψι· καὶ παρ' Ἀντιμάχου, Δῆμητρος τοῖς Ἐλευσίνοισι ἱερῆ ὕψι· καὶ τὸ ἄλφειον Ἄλφει. Εὐφορίων δὲ καὶ τὸν ἦλον λέγει· Ἡλ' παρὰ Φιλίτῃ δὲ, Δμωῖτες εἰς ταλάρωι λευκῶν ἄγουσι ἔρι.

866. ὦ βᾶ. Said to be the vocative of an old word βᾶς for βασιλεύς. Zeus is called son of Earth because Earth and Rhea were identical. Hermann compares Soph. Phil. 391, Γᾶ, μᾶτερ ἀντοῦ Διῶς.—βοᾶν φοβερὸν, the herald whose cry inspires fear; as δεινοὶ μάχην Pers. 27. Hermann reads βοῶ, the Med. having βοᾶν.

870. ἐγήρασαν. Schol. εἰς γῆρας με ἤγαγον (ἤγαγον). Hesych. γηράσκοντα· γηροκομῶντα. See on Cho. 894.

874. The same correction of this verse occurred to Hermann which I had printed in ed. 2, τις πῶδ' ἐνδακούσ' for τί ποτ' ἐνδακούσ' ἐχ'. But I now think πόδα δάκνουσ' more probable, not only because it suits the antistrophe perfectly, but because the present is far more appropriate than the aorist, and the ν may have arisen from a correction of δακούσ' to δάκνουσ'. There can be little doubt that the poet was thinking of Philoctetes, on which subject he wrote a play. Compare frag. 246. 248.

- ὄτοτοτοῖ,
 μᾶ Γᾶ, μᾶ Γᾶ, βοᾶν
 φοβερὸν ἀπότρεπε.
 ὦ βᾶ Γᾶς παῖ Ζεῦ.
- ΚΗ.** εἰ μὴ τις ἐς ναῦν εἴσω αἰνέσας τάδ.
 λακίς χιτῶνος ἔργον οὐ κατοικτιεῖ.
- ΧΟ.** ἰὼ πόλεως ἀγοί,
 πρόμοι, δάμναμαι. στρ. δ'.
881
- ΚΗ.** ἔλξειν ἔοιχ' ὑμᾶς ἀποσπάσας κόμης,
 ἐπεὶ οὐκ ἀκούετ' ὄξυ τῶν ἐμῶν λόγων.
- ΧΟ.** διωλόμεσθ' ἄελπτ', ἀντ. δ'.
885
 ἀναξ, πάσχομεν.
- ΚΗ.** πολλοὺς ἀνακτας, παῖδας Αἰγύπτου, τάχα
 ὄψεσθε θαρσεῖτ', οὐκ ἐρεῖτ' ἀναρχίαν.
- ΒΑ.** οὗτος τί ποιεῖς ; ἐκ ποίου φρονήματος
 ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάξεις χθόνα ; 890
 ἀλλ' ἦ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν ;
 κάρβανος ὦν δ' Ἑλλησι ἐγχλίεις ἄγαν
 καὶ πόλλ' ἀμαρτῶν οὐδὲν ἄρθωσας φρενί.
- ΚΗ.** τί δ' ἠμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ ;
- ΒΑ.** ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι.

879. χιτῶνος ἔργον. Schol. τὴν ἐργασίαν τοῦ χιτῶνος.—λακίς, cf. Cho. 26. In this place it must mean the act of rending, as sup. 112.

881. πρόμοι. So Stanley for πρόμοι.

883. οὐκ ἀκούετ' ὄξυ. So Porson for οὐ κακοῦ ἔξυ or ἔξω, and so Dind., Herm. Feder proposed οὐκ ἀκούειν ἀξιοῦτ', but δέξια ἀκοή is a constant phrase, e.g. Soph. El. 30. In the MSS. and old edd. this and the succeeding iambic distich (886—7) are transposed, an arrangement first questioned by Heath, but retained by Dindorf. It is not certainly wrong ; but the order in the text, which Hermann also adopts, gives a sort of play on ἀναξ and πολλοὺς ἀνακτας.

888. ποίου. Hermann reads τίνος from an anonymous conjecture. But it is well known that in questions ποῖος regularly follows τίς, and the quantity of the word is no valid objection. Cf. Od. xx. 89, τοῖος ἐὼν οἶος ἦεν ἄμα στρατῶ. So τοιαύτας is made short Eum. 402.

891. The MSS. give κάρβανος δ' ὦν, corrected by Porson. See on 316. The antithesis between Ἑλληνες and βάρβαροι, i. e. all except Greeks, is too well known to require illustration.

894. ξένος εἶναι. 'To behave as a stranger.' ξένος ὦν would have meant, 'You forget you are a stranger.' Dobree compares Oed. Col. 927, (a play which has several well-marked resemblances to this,) ἠπιστάμην ξένον παρ' ἀστοῖς ὡς διατῆσθαι χρεών. So also Antig. 579, χρὴ γυναῖκας εἶναι τὰςδε. Hermann considers two following verses to have dropped out, supposing the argument to have proceeded thus : Herald : 'Why, I am wronging nobody.' King : 'Yes you are, in dragging away these Suppliants.' Herald : 'Why, I am but taking my own.' The difficulty seems sufficiently met by marking an aposiopesis, the verb to ἐγὼ being ἀγοίμ' ὦν in 901. Compare supra 453—7.

- ΚΗ. πῶς δ' οὐχί; τὰπολωλόθ' εὐρίσκων ἐγώ— 895
 ΒΑ. ποίοισιν εἰπὼν προξένους ἐγχαυρίοις;
 ΚΗ. Ἐρμῆ, μεγίστῳ προξένῳ, μαστηρίῳ.
 ΒΑ. θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει.
 ΚΗ. τοὺς ἀμφὶ Νεῖλον δαίμονας σεβίζομαι.
 ΒΑ. οἱ δ' ἐνθάδ' οὐδὲν, ὡς ἐγὼ σέθεν κλύω. 900
 ΚΗ. ἄγοιμ' ἂν, εἴτις τάσδε μὴ ᾿ξαιρήσεται.
 ΒΑ. κλάοις ἂν, εἰ ψαύσειας, οὐ μάλ' ἐς μακράν.
 ΚΗ. ἤκουσα τοῦπος οὐδαμῶς φιλόξενον.
 ΒΑ. οὐ γὰρ ξενούμαι τοὺς θεῶν συλήτορας.
 ΚΗ. λέγοιμ' ἂν ἐλθὼν παισὶν Αἰγύπτου τάδε. 905
 ΒΑ. ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι.
 ΚΗ. ἀλλ' ὡς ἂν εἰδὼς ἐννέπῳ σαφέστερον,
 (καὶ γὰρ πρέπει κήρυκ' ἀπαγγέλλειν τορῶς
 ἕκαστα,) πῶς φῶ, πρὸς τίνος τ' ἀφαιρεθεῖς
 ἦκευ γυναικῶν αὐτανέψιον στόλον; 910
 οὗτοι δικάζει ταῦτα μαρτύρων ὕπο
 Ἄρης· τὸ νεῖκος δ' οὐκ ἐν ἀργύρου λαβῆ
 ἔλυσεν ἀλλὰ πολλὰ γίγνεται πάρος
 πεσήματ' ἀνδρῶν κάπολακτισμοὶ βίου.

897. Ἐρμῆ. The patron of heralds, sup. 244, and at the same time the god of theft and abduction, and the recovery of stolen property.

899. Cf. 832.

900. οἱ δ' ἐνθάδ'. 'You mean then to say that the gods of our country are no gods at all?' Which was the greatest insult he could offer to the chief minister of religion. See 366.

901. εἴτις. Nothing but force, i. e. no persuasion, shall prevent me from carrying them off.

903. φιλόξενον. Cf. 894, to which this verse is a retort.

906. The common reading is λέγοις ἂν, 'You had better go and say this to my masters in person,' i. e. you dare not talk thus to them. To which the King replies, 'it is a matter of indifference whether I say it to them or to you.' But Hermann with great probability adopts Heath's correction λέγοιμ' ἂν. Similarly in Prom. 777, for ἦδοι' ἂν the MSS. give ἦδοίμην ἂν or ἦδοιμ' ἂν. As the herald proceeds to ask what name he shall give to his

masters, it is clear that he intends to return to them.

909—10. Prom. 780, πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται; Herod. iii. 65, μὴ ἀπαιρεθῆε τὴν ἀρχὴν πρὸς τοῦ ἀδελφεοῦ. The following four verses Hermann transposes after 927. The connexion with the preceding is not very close; yet the argument may run thus:—'tell me at once who you are that have dared to insult me thus, since the matter has gone so far that nothing short of war between the principals can settle it.' The meaning is, 'The court in which this matter must be tried is that of Ares, who neither calls witnesses nor takes money as a compromise, but requires the lives of many as a satisfaction.' This conveys a taunt that the king is at heart averse from war. Cf. δικάζειν τὰπλακῆματα sup. 226.

914. βίου. Plutarch, who twice quotes this verse, De Curiositate, p. 517, r, and De Facie in orbe Lunae, § xxiv. has βίων, which Hermann adopts, quoting μακροβίωνας βίου from frag. 281.

- ΒΑ. τί σοι λέγειν χρὴ τοῦνομ' ; ἐν χρόνῳ μαθὼν 915
 εἶσει σύ τ' αὐτὸς χοῖ ξυνέμποροι σέθεν.
 ταύτας δ' ἐκούσας μὲν κατ' εὐνοίαν φρενῶν
 ἄγοις ἄν, εἶπερ εὐσεβῆς πίθοι λόγος·
 τοιάδε δημόπρακτος ἐκ πόλεως μία
 ψῆφος κέκρανται, μήποτ' ἐκδοῦναι βία 920
 στόλον γυναικῶν· τῶνδ' ἐφήλωται τορῶς
 γόμφος διαμπὰξ, ὡς μένευ ἀραρότως.
 ταῦτ' οὐ πίναξιν ἔστιν ἐγγεγραμμένα,
 οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα·
 σαφῆ δ' ἀκούεις ἐξ ἑλευθεροστόμου 925
 γλώσσης. κομίζου δ' ὡς τάχιστ' ἐξ ὀμμάτων.
- ΚΗ. σοὶ μὲν τόδ' ἦδὺ, πόλεμον αἰρεσθαι νέον
 εἴη δὲ νίκη καὶ κράτη τοῖς ἄρσεσιν.
- ΒΑ. ἀλλ' ἄρσενάς τοι τῆσδε γῆς οἰκήτορας
 εὐρήσειτ', οὐ πίνοντας ἐκ κριθῶν μέθυ. 930
 ὑμεῖς δὲ πᾶσαι ξὺν φίλοις ὀπάοσιν

916. εἶσει σύ τ' is the correction of G. Burges for εἰσθῆ. A question may be raised, whether the ξυνέμποροι here mentioned are mute persons on the stage, or merely part of the ἐπικουρία in 701. It is clear from 931 and 962, that a secondary chorus of attendants was actually present, and they may in turn have fulfilled the several minor parts, as that of the guides in 494.

921. ἐφήλωται. 'A nail has been fixed through these decrees, so that they remain immoveable' The ancient custom of suspending *fasti* and public documents on bronze plates in the temples is here alluded to.

923 seqq. Hermann understands these verses thus:—'I tell you this not because of any written law or treaty between us, but of my own independent authority.' The Schol. gives οὐκ ἐγγράφως ταῦτα εἶπον, ἀλλὰ ζῶσιν φωνῇ.

927. The MSS. give ἴσθι μὲν τόδ' ἦδῃ. This is a difficult verse to correct so as to make consistent sense with the next. Hermann has εἰ σοὶ τόδ' ἦδῃ, but he suggests also σοὶ μὲν τόδ' ἦδῃ, which I have preferred, though the interpolation of μὲν might be accounted for as in 462. The antithesis is then well marked between σοὶ μὲν καὶ ταῖς σαῖς γυναιξί, and ἡμῶν

δὲ τοῖς ἄρσεσιν. Hermann is evidently a good deal puzzled how to fit in the four lines he has transferred from 911 sup., and is obliged to have recourse to the clumsy expedient of placing a lacuna after this verse, and another immediately before εἴη δὲ νίκη, κ.τ.λ. His reasons do not appear sufficiently strong to require a detailed examination of them.—αἰρεσθαι for ἐρεῖσθε is Porson's. See 433. 336.

930. ἐκ κριθῶν μέθυ. The Egyptians drank a sort of beer called ζύθον or βρῦτον. Athen. x. p. 447. Aesch. frag. 123. Strab. xvii. 1 and 2. Xen. Anab. iv. 5, 26. Herod. ii. 77. Plin. N. H. xix. 22. xxii. ad fin. Wilkinson, 'Ancient Egyptians,' i. p. 63.

931. φίλοις. Hermann and Dindorf give φίλαις with Schütz, referring to δμαῖτες in 964. But why may not the δπάδων φράστορες τε of 486 be here meant? For that these must have been there on the stage has before been remarked; and the king may be supposed to point to them as escorts ready to conduct the maidens. This view also gives additional force and meaning to θράσος λαβούσαι. The use of δπάδων in the feminine seems questionable in tragedy.

θράσος λαβούσαι στείχεται εὐερκῆ πόλιν
 πύργων βαθεία μηχανῇ κεκλημένην.
 καὶ δώματ' ἐστὶ πολλὰ μὲν τὰ δῆμια,
 δεδωμάτωμαι δ' οὐδ' ἐγὼ σμικρᾷ χειρὶ,
 εἰ θυμός ἐστιν εὐτυχῶς ναίειν δόμους
 πολλῶν μετ' ἄλλων εἰ δέ τις μείζων χάρις,
 πάρεστιν οἰκεῖν καὶ μονορρυθμούς δόμους.
 τούτων τὰ λῶστα καὶ τὰ θυμηδέστατα,
 πάρεστι, λωτίσασθε προστάτης δ' ἐγὼ
 ἄστοί τε πάντες, ὧπερ ἦδε κραίνεται
 ψῆφος. τί τῶνδε κυριωτέρους μένεις ;

935

940

ΧΟ. ἀλλ' ἀντ' ἀγαθῶν ἀγαθοῖσι βρούις,
 διε Πελασγῶν.

πέμψον δὲ πρόφρων δεῦρ' ἡμέτερον
 πατέρ' εὐθαρσῆ Δαναὸν, πρόνοον
 καὶ βούλαρχον τοῦ γὰρ προτέρα
 μῆτις, ὅπου χρῆ δώματα ναίειν,
 καὶ τόπος εὐφρων. πᾶς τις ἐπειπεῖν
 ψόγον ἄλλοθρούις

945

950

934—8. 'There are many houses which are public property, and I too have an ample palace, if you prefer to dwell comfortably with many others; but if it is more agreeable, you may occupy single and separate abodes.' The *συνουκίαι* are meant, where, as in the Roman *insulae*, many families resided under one roof. Probably the king's palace was represented on the proscenium.

936. εἰ θυμός ἐστιν εὐτόκους Herm. with Bothe, for εὐθυμῆν ἐστιν ἐντυχόση. Inf. 971 the MSS. give εὐτυχον for εὐτυκον. But εὐτόκους seems in this place an otiose epithet. Without having great confidence in εὐτυχός, I think it is at once more likely to have been corrupted into εὐτυχόση and ἐντυχόση, and more suited to the kind benevolence of the king.

940. πάρεστι. Perhaps it is best to take this parenthetically for πάρεστι γάρ. Others understand τὰ λῶστα—πάρεστι, λωτίσασθε αὐτά. In the former editions I inclosed the words καὶ τὰ θυμηδέστατα πάρεστι so as to form a parenthesis, on the ground that the article is not rightly

repeated before θυμηδέστατα. But this sort of parenthesis, though familiar enough in English, is not very Greek, still less very Aeschylean. The article is defensible on the ground that the two superlatives express distinct considerations, since what is best is not always identical with what is most pleasant. Still I have grave doubts whether πάρεστι has not superseded some other word, for the MSS. have λωτίσασθαι, and it seems likely that πάρεστι should have been inserted to govern it, though, as πάρεστιν οἰκεῖν had occurred just before, the poet himself would hardly have repeated it. Hermann ventures to read ἀρεστί, supposing πάρεστι to have accidentally caught the transcriber's eye from 938.

940. προστάτης. Cf. 815. Ag. 57.

941. κραίνεται. See on 782.

949. πᾶς τις. Cf. 971. The Schol. rightly supplies ἐκεῖ, for this is the point of the τόπος εὐφρων, a place where they will not be exposed to ill-natured remarks.—ψόγος is particularly used of reproaches cast on the female character. See Ag. 594. Eur. Hel. 1292. Thuc. ii. 45.

αὔτικος· εἴη δὲ τὰ λῴστα.

[BA.] ξύν τ' εὐκλείᾳ καὶ ἀμηνίτῃ
βάξει λαῶν ἐν χώρῃ
τάσσεσθε, φίλοι δμωίδες, οὕτως,
ὡς ἐφ' ἐκάστη διεκλήρωσεν
Δαναὸς θεραποντίδα φερνὴν.

955

ΔΑ. ὦ παῖδες, Ἄργείοισιν εὐχέσθαι χρεῖων,
θύειν τε, λείβειν θ', ὡς θεοῖς Ὀλυμπίοις,
σπονδάς, ἐπεὶ σωτήρες οὐ διχορρόπως.
καὶ μου τὰ μὲν πραχθέντα πρὸς τοὺς ἔκτενεῖς 960
φίλους πικρῶς ἤκουσαν αὐτανεμίους·
ἐμοὺς δ' ἀπαδούς τούσδε καὶ δορυσσοὺς.

952. Hermann denies that the king's speech could have begun thus abruptly, and marks a lacuna of three verses, on the ground that the two systems of anapaests ought to correspond. But I think Mr. Conington has rightly seen that the whole of the speech should be attributed to the chorus, who in 954 address their own attendants, advising them to adhere to the same resolution they have themselves formed, to reside where they will give no scandal nor offence. Hermann reasonably objects also to the king addressing the attendants as φίλοι δμωίδες, and reads τάσσεσθε, φίλοι, δμωίδες, where τάσσεσθαι is to be taken in a middle sense, as in Hesycl. 684. Androm. 1090.

953. ἐν χώρῃ. On the metre of this verse see supra 7. Theb. 822. Pers. 32. Ag. 357. Hermann formerly corrected, and has edited, τῶν ἐγγύρων. The order is, σὺν ἀμηνίτῃ βάξει λαῶν, not λαῶν ἐν χώρῃ. Besides the guards or attendants before mentioned, we can hardly escape from supposing that each member of the chorus was accompanied by an assistant; but these probably appeared in the orchestra only at the close of the play.

960—1. These two verses are very difficult. Hermann gives καὶ μοι (so I had corrected in ed. 1) τὰ μὲν πραχθέντα πρὸς τοὺς ἔκτενεῖς μάλ' οὐ πικρῶς, κ.τ.λ. 'They heard without resentment how I had acted against our degenerate relations.' That φίλους is corrupt is not altogether improbable; for the Med. has

φίλου and it may have been a gloss of τοὺς ἐγγενοῖς or τοὺς ἐν γένει. But

the alterations proposed are very uncertain; and the vulgate may without violence be understood thus:—'And from me they heard (cf. 513) with indignation what measures had been taken (i. e. in concert with the king) against our overbearing relatives, your cousins.' πικρῶς of course must mean, 'with angry feelings against them.' Cf. βαρῶς ἤκουσαν, Xen. Anab. ii. 1, 9. We might be tempted to read πρὸς τοὺς ἐγγενοῖς πικρῶς φίλους κ.τ.λ., ἐγγενοῖς meaning 'a relation' in Oed. R. 1168, while ἔκτενεῖς is a word of very questionable authority, at least in the above sense, though ἀνεῖς occurs Ag. 71. Thus πικροὶ φίλοι would be an instance of αἰσχρολογία, 'friends who are no friends,' 'friends to our cost.' Cf. Cho. 226, τοὺς φιλάτους γὰρ οἶδα τῶν ὄντων πικροῖς. (The same conjecture, founded on the latter passage, I see has been made by the reviewer of my 2nd edition.) Hermann defends his ἔκτενεῖς by Oed. R. 1506, as corrected by G. Dindorf.—καὶ μοι seems very probable, for this is a common construction with πράσσειν, as Thuc. vi. 58, καὶ αὐτοῖς τὰ μὲν ἄλλα πρὸς τοὺς ἐπιεικιστομένους τῷ ἔργῳ ἀπέπρακτο. Dem. ὑπὲρ Φορμ. init. τὰ πραχθέντα τούτῃ πρὸς Πασίωνα, and shortly afterwards τὰ μὲν πεπραγμένα Φορμίῳ πρὸς Ἀπολλόδορον ἀκηράτα.—The μὲν is rather irregularly placed, belonging as it does to the whole clause. Cf. 763.

962. ἐμοὺς δ'. Herm. and Dind. have ἐμοῦ δ', from a correction in the Med. The true reading is perhaps ἐμοὶ δ'. It will be observed that τούσδε necessarily

ἔταξαν, ὡς ἔχομι τίμιον γέρας,
 καὶ μήτ' ἀέλπτως δορικανεὶ μέρῳ θανῶν
 λάθοιμι, χώρα δ' ἄχθος ἀείζων πέλοι.
 τοιῶνδε τυγχάνοντα πρηνεμῆ φρενὸς
 χάριν σέβεσθαι τιμιωτέραν θέμις.
 καὶ ταῦτα μὲν γράψετε πρὸς γεγραμμένους
 πολλοῖσιν ἄλλοις σωφρονίσμασιν πατρὸς,
 ἀγνώθ' ὄμιλον ὡς ἐλέγχεσθαι χρῶνι.
 πᾶς δ' ἐν μετοίκῳ γλῶσσαν εὐτυκον φέρει
 κακῆν, τό τ' εἰπεῖν εὐπετές μύσαγμα πάως.
 ὑμᾶς δ' ἐπαινῶ μὴ καταισχύνειν ἐμῆ,
 ὦραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς.

965

970

implies the presence of a body-guard, who appear as mutes on the stage.

964. *δορικανεὶ*. The MSS. give *δορικ' ἀνημέρῳ* with slight variations. Porson corrected *δορικανεὶ μέρῳ*. On the form of the compound see Blomf. on Ag. 116.

965. I think that a verse must have been lost after this, for the construction seems incomplete. We want something to correspond with *μήτε*,—‘that I might neither be killed, and so a pollution arise to the country, nor dwell alone among foreigners.’ *μήτ' ἐν ξένοισιν αὐτὸς οἰκοῖν μόνος*. The difficulty is not in *δὲ* following *μήτε*, of which there are instances in abundance (cf. *ὄντε*—*δὲ*, Pers. 654—6), nor merely in its continuing the negative sense as part of the first clause; but in its retaining that negative sense even in the second and independent clause.

966. *πρηνεμῆ*. The MSS. give *εὐπρηνεμῆ*, which contains very nearly the same letters. See on 62. Hermann has adopted my conjecture *ἐν πρόμῳ*, and given *θέμις* for *μῦθῳ*. Of the latter correction I entertain no doubt; but I think *πρηνεμῆ*, which I proposed in ed. 2, better than *ἐν πρόμῳ*, though the latter may fairly be translated ‘in intimo animo,’ the chief seat or position of the heart, where Reason is at the helm. It is clear that *τυγχάνοντας*, which the MSS. give, would have been written to avoid the hiatus; whereas the context points to *τυγχάνοντα*, since Danaus is expressing his gratitude for honours conferred on himself. The form *εὐπρηνεμῆς* does not seem to occur, the usual compound being *εὐπρηνος*. For *ἐμοῦ* nothing better had

occurred to me than *χρεόν*. That the word is corrupt can hardly be questioned.

968. Hermann reads *καὶ ταῦθ' ἐμ' ἐγγράψασθε*, by a highly probable emendation, which scarcely amounts to an alteration. Cf. Prom. 808, *ἢν ἐγγράφου σὺ, κ.τ.λ.* I had suggested *γράψασθε* in ed. 1; but he objects that *ταῦτα μὲν* seems to refer to what precedes, whereas the *σωφρονίσματα*, or wise saws, follow at 978. Here therefore *ταῦτα* seems to stand for *τάδε* (see on Prom. 542).

970. *ἀγνώθ' ὄμιλον*. ‘So that we, a company of strangers, may become known in the course of time.’ By *ἐλέγχεσθαι* he does not mean *καταγνωσθῆναι*, as the Schol. supposed, referring *ὄμιλος* to the sons of Aegyptus; but that the character of the Suppliants will be proved and tested, and their innocence made manifest to all by time. In the next verse the *δὲ* connects the sentiment thus: ‘I say, in time; for when people first take up their residence in a country there are always tongues prepared to slander them.’

971. *εὐτυκον*. So Spanheim for *εὐτυχον*. Cf. 961.

972. *τό τ' εἰπεῖν*. Schol. *τὸ εἰπεῖν μυσῶν τι κατὰ τῶν ξένων εὐχερῆς ἔστιν*. The order of the words is against this; and we should rather have expected *τὸ δ' εἰπεῖν*. I think *τὸ εἰπεῖν* is the accusative after *φέρει*, expletical of *γλῶσσαν κακῆν*, and *πᾶς* means, ‘to say it in some indirect way.’ *εὐπετές* is ‘thoughtless,’ without considering the pain it may cause.

974. *ἐπίστρεπτον*. Schol. *τὴν ἐπίστρεφουσαν εἰς θάνατον*. Cf. Cho. 342.

- τέρειν' ὀπώρα δ' εὐφύλακτος οὐδαμῶς 975
 θήρες δὲ κηραίνουσι καὶ βροτοὶ, τί μὴν ;
 καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῆ,
 καρπώμαθ' ἃ στάζοντα κηρύσσει Κύπρις,
 κᾶωρα κωλύουσιν ὡς μένειν ὄρφ.
 καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἔπι 980
 πᾶς τις παρελθὼν ὄμματος θελκτῆριον
 τόξενμ' ἔπεμψεν, ἡμέρου νικώμενος.
 πρὸς ταῦτα μὴ πάθωμεν ὧν πολὺς πόνος
 πολὺς δὲ πόντος εἶνεκ' ἠρόθη δορί,
 μηδ' αἰσχος ἡμῖν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς 985
 πράξωμεν. οἴκησις δὲ καὶ διπλὴ πάρα,
 τὴν μὲν Πελασγὸς, τὴν δὲ καὶ πόλις διδοί,
 οἰκεῖν λάτρων ἄτερθεν εὐπετῇ τάδε.
 μόνον φύλαξαι τάσδ' ἐπιστολὰς πατρὸς,
 τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλέον. 990
- ΧΟ. τᾶλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων
 ἐμῆς δ' ὀπώρας εἶνεκ' εὖ θάρσει, πάτερ.
 εἰ γάρ τι μὴ θεοῖς βεβούλευται νέον,
 ἵχνος τὸ πρόσθεν οὐ διαστρέψω φρενός.

976. τί μὴν; Cf. Eum. 194. Ag. 655. Hermann reads *θήρας δὲ κηραίνουσι νιν βροτοί. τί μὴν;* strangely objecting that beasts do not ravish virgins. It is evident that *ὀπώρα* is general, not said of the human race alone.

978. *καρπώμαθ' ἃ*. So Mr. Conington and Hermann for *καρπώματα*. The same error has been removed from Eum. 439. —*στάζοντα* is a metaphor from ripe grapes (*ὀπώρα*), which burst and allow the juice to escape. Eustathius (see frag. 390) has *Αἰσχύλου μάχλον ἐμπελον εἰπόντος τὴν ρεομένην*. —*κηρύσσει*, 'offers for sale,' 'proclaims,' i. e. *τοῦτιόντος ἀρκάσαι*, Oed. Col. 752, 'ready for the first comer to gather.' See sup. 217.

979. *ὡς μένειν ὄρφ*. With Mr. Conington, I adopt this emendation of Hermann's as by far the best yet made. The MSS. give *καλωρα κωλύουσιν θ'*, and *ἐρῶ*. Stanley corrected *κᾶωρα*, which keeps up the metaphor of the vintage, as does *ὄρφ*, as will appear by comparing Eum. 928. The term seems to have been applied to the space allotted for each plant

(vine or olive) to occupy in closely set rows. The sense is, 'they (both beasts and men) check the unripe fruit, so that it remains stationary,' i. e. they scarcely allow it full development, in their eagerness to seize it. Hermann takes a different view of the whole passage, and I think a much less satisfactory one.

984. *ἠρόθη*. Heath corrected *ὄνεκ'* *ἠρόθη* for *ὄν ἐκληρόθη*. Hermann observes that sometimes words were written without elision, so that the λ is only the final α of *ὄνεκα*. I have however given *εἶνεκ'*. See on 184. 'To plough the sea' was a phrase common to Greeks and Romans. Cf. Eur. frag. Sthen. iv., *θάλασσα, τὴνδ' ἀρούμεν*. The form *ἠρόθη* is found Oed. R. 1485. By a bold instance of *zeugma* the same verb is applied to *πόντος*.

988. *λάτρων*, 'rent.' Hesych. *λάτρων μίσθων*. The word is from *λάω*, *capio*, like *λάτρων* from *λάω*, Cho. 41.

993. *νέον*. In the usual sense of 'evil.' See 336.

- HM. α. ἴτε μὰν ἀστύνακτας μάκαρας θεοὺς γανά-
 οντες στρ. α. 996
 πολιοῦχους τε καὶ οἱ χεῦμ' Ἐρασίνου
 περιναίονται παλαιόν.
- HM. β. ὑποδέξασθε δ' ὄπαδοι 1000
 μέλος· αἶνος δὲ πόλῳ τάνδε Πελασγῶν
 ἐχέτω, μῆδ' ἔτι Νείλου προχοὰς σέβωμεν ὕμνοι·
- HM. α. ποταμὸν δ' οἱ διὰ χώρας θελεμόν πῶμα χέ-
 ουσιν ἀντ. α.
 πολύτεκνοι λιπαροῖς χεύμασι γαίας 1008
 τόδε μελίσσοντες οὔδας.
- HM. β. ἐπίδοι δ' Ἄρτεμις ἀγνὰ 1010
 στόλον οἰκτιζομένα· μῆδ' ὑπ' ἀνάγκας
 γάμος ἔλθοι Κυθρείας· στυγερῶν πέλοι τόδ'
 ἄθλον.

996. The ode which follows is Ionic a minore, as in Pers. 65 seqq., as far as v. 1046, when the chorus, by shifting the step and position or arrangement, change the rhythm to trochaic. Hermann supposes that a short pause intervened between these two schemes.—For γανάντες of the MSS., which is a 'vox nihili,' the choice lies between γανάντες, which I proposed in ed 1, and γανάντες, which Hermann has edited. The adjective γανάνεις, though a probable form, is not known to exist; while γανάν occurs several times in Homer, ἐπηγετῶν γανάνσαι. κ.τ.λ. in the sense of 'bright.' Here it would seem to have an active sense, φαίδρνοντες, εὐφραίνοντες. I have preferred this, because so many epic words occur in the present play. The uncontracted form may be defended by καλέω, Ag. 144. ποθέουσαι Pers. 544. Or should we write γανάντες? On the θεοὶ πολιοῦχοι see Ag. 88. Theb. 261.

999. περιναίονται. So Hermann for περιναίετε. The middle form is unusual; but the metre leaves no room for doubt. The river Erasinus was famed for its passage underground from the lake Stymphalus. See Ovid, Met. xv. 275, 'Sic modo combibitur, tecto modo gurgite lapsus Redditur Argolicis ingens Erasinus in arvis.' Strabo, viii. 6, ἄλλος δὲ ποταμὸς Ἐρασίνοσ ἐν τῇ Ἀργεῖᾳ ἐστίν οὗτος δὲ τὰς ἀρχὰς ἐκ Στυμφάλου τῆς Ἀρκαδίας

λαμβάνει.—δίττα δ' ἐνὸ γῆν φασὶ τοῦτον τὸν ποταμὸν ἐκπίπτειν εἰς τὴν Ἀργεῖαν. See also ib. viii. 8. vi. 2. Pausan. ii. 24, 6. Herod. vi. 76.

1000. ὄπαδοι. Not the handmaids (cf. 954), as was commonly understood, but the other half of the chorus, as Hermann rightly explains it.—αἶνος, κ.τ.λ., 'let us henceforth hymn Argive gods and rivers, not Egyptian gods and the Nile.'

1001. μέλος. So Legrand for μένος.

1007. θελεμόν, 'gentle.' Photius, θέλημασ ἀντὶ τοῦ ἡσυχος, and so Hesych. θέλεμον οἰκτρὸν, ἡσυχον. Hes. Opp. 119, ἐβελημοὶ ἡσυχοι. Dr. Donaldson (New Crat. § 273) compares ἐκηλος from ἐκάν. The Paris MS. gives θαλερόν, an important reading in reference to Theb. 704.

1008. πολύτεκνοι. Schol. πολυτεκνίας πρόξενοι. Cf. 836.—μελίσσοντες is Pauw's emendation of μελίσσοντες.

1012. Κυθρείας. Compare Διομήδεα ἀνάγκη, Ar. Eccl. 1029. Hermann gives Κυθρείου from MS. Guelph., adding, 'honeste γάμον Κυθρείου concubitum vocat.' The epithet seems altogether unnecessary with γάμος, which is a perfectly modest word. The MSS. are in favour of the genitive.—στυγερῶν is due to Hermann, for στόγειον. The vulg. is στυγερὸν πέλει. He rightly explains, 'may this prize (i. e. γάμος ἀκούσιος) fall to my enemies.' The Med. has πέλοι.

- HM. α. Κύπριδος δ' οὐκ ἀμελεῖ θεσμός ὃδ' εὐφρων στρ.
δύναται γὰρ Διὸς ἄγχιστα σὺν Ἥρᾳ, [β'. 1017
τίεται δ' αἰολόμητις θεὸς ἔργοις ἐπὶ σεμνοῖς.
- HM. β'. μετὰκοιοι δὲ φίλα ματρὶ πάρεισιν 1020
Πόθος ᾗ τ' οὐδὲν ἄπαρνον τελέθει θέλκτορι Πειθοῖ.
δέδοται δ' Ἀρμονία μοῖρ' Ἀφροδίτας
ψέδουραι τρίβοι τ' ἐρώτων. 1025
- HM. α. φυγάδεσσιν δ' ἐπιπλοίας κακά τ' ἄλγη ἔσθ. β'.
πολέμους θ' αἱματόεντας προφοβοῦμαι.
τί ποτ' εὐπλοῖαν ἔπραξαν ταχυνόμποισι διαγ-
μοῖς ; 1030

So Prom. 883, τοῖδ' ἐπ' ἐχθροὺς τοὺς ἐμὸν ἔλθοι Κύπρις.

1016. θεσμός. Schol. δ τοῦ ἡμετέρου βῆμου νόμος. The chorus here offer some sort of apology for their last words: 'Not that we neglect the goddess altogether; on the contrary, we acknowledge her power.' Nothing was more dreaded by the Greeks than any thing like a contempt for the rites of Aphrodite. See Hippol. 100, and *passim*.—σὺν Ἥρᾳ, sc. τελείᾳ, the goddess of marriage, Eum. 206.—ἔργα Ἀφροδίτης is another Homeric expression.

1024. Ἀρμονία. The daughter of Aphrodite by Mars (Hes. Theog. 937), and one of her numerous assessors or attendants, as Πέθος, Πειθῶ, Ἰμερος, Τμήν, Ἐρωτες, Παρήγαρος. See Pausan. i. 43, 6. She represented harmony in wedlock. The meaning simply is, 'Harmonia too and the Loves share in the prerogatives of the goddess.' Hermann writes ἄρμονία as an epithet to μοῖρα, 'ad concorditatem cogens Veneris vis.' He well adds: 'ceterum positum est δὲ, non τε, quia respicitur ad praegressam negationem.'

1026. ψέδουραι τρίβοι. It is difficult to translate this verse, which is a mere periphrasis for ψέδουροι Ἐρωτες. The exact meaning of ψιθυρίζειν and ψιθυροὶ will be understood from Theocr. ii. 141. Hence ψιθυρὰ Ἀφροδίτη and ψιθυρίστῃς Ἐρωτες were invoked. (Suidas, Harpocration, and Lex. Bekk., Anecd. i. p. 317.) It implies the secret converse between lovers or married people, κρήφιοι ὁρισμοί, Hes. Opp. 789. As regards the form, Hermann is probably right in preferring

ψέδουραι, the MSS. giving ψέδουρα or ψέδρα. Hesych. ψέδουρος ψίθυρος. The accent of both words appears doubtful.

1026. The MSS. give φυγάδες δ' ἐπιπλοῖαι (some omitting δ'), whence Burges and Haupt have suggested the reading in the text. Compare μένος for μέλος in 1001. Hermann has φυγάδεσσιν δ' ἐπιπλοῖαις, 'I fear wars and troubles resulting from this scheme of our flight.' He objects that ἐπιπλοῖαι does not occur; yet it is one of those simple and natural compounds that any poet might adopt at once. The sense is, 'I fear they will sail against us as fugitives,' i. e. to claim us as belonging to their country.

1030. τί ποτ'. If the reading be right, this must mean τί ποτ' ἄλλο, i. e. διὰ τί, εἰ μὴ διὰ τοῦτο; But I think we should read ἐπεί, εἰκνίδεσθαι, for the Schol. has ἐπιπλοῖαις ἐτυχον. Cf. Oed. Col. 1690, ὅσπερ γε καὶ τὸν ἐν χερσὶν κατεῖχον, and the note on ὄστις Prom. 38. The τί arose from π (cf. 786), when ὅσπερ had been written, and the initial δ obliterated. The sense of the vulgate is unsatisfactory; and Hermann's correction has much to commend it, τί ποτ' ἐκπλοῖαν, κ.τ.λ., 'why else have they sailed back with all speed, unless to bring more forces?' Still, to his question 'quid est πρᾶξαι ἐκπλοῖαν?' we may surely reply, that πρᾶξαι is consequi, as 754, πρᾶξας ἀρωγὴν. Cf. Pind. Pyth. ii. 74. Isthm. v. 10. Mr. Conington explains, 'why have the gods granted fair gales for their pursuit?' It does not appear to me easy to supply θεοὶ in a sentence where no mention of them has been made.

- ΗΜ. β. ὅτι τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν.
Διὸς οὐ παρβατός ἐστιν μεγάλη φρήν ἀπέρατος:
μετὰ πολλῶν δὲ γάμων ἄδε τελευτὰ 1035
προτερᾶν πέλοι γυναικῶν.
- ΗΜ. α. ὁ μέγας Ζεὺς ἀπαλέξει στρ. γ'.
γάμον Διγυπτογενῆ μοι.
- ΗΜ. β. τὸ μὲν ἂν βέλτατον εἶη.
- ΗΜ. α. σὺ δὲ θέλγοις ἂν ἄθελκτον. 1040
- ΗΜ. β. σὺ δέ γ' οὐκ οἶσθα τὸ μέλλον.
- ΗΜ. α. τί δὲ μέλλω φρένα Δίαν ἀντ. γ'.
καθορᾶν, ὄψω ἄβυσσον ;
- ΗΜ. β. μέτριόν νυν ἔπος εὔχου.
- ΗΜ. α. τίνα καιρόν με διδάσκεις; 1045
- ΗΜ. β. τὰ θεῶν μηδὲν ἀγάξω.
- ΗΜ. α. Ζεὺς ἀναξ ἀποστεροίη γάμον δυσάνορα στρ. δ'.
δαίον, ὄσπερ Ἴω 1049
πημονᾶς ἐλύσατ' εὖ χειρὶ παιωνίᾳ κατασχεθῶν

1036. Schol. μετὰ ἄλλων πολλῶν γάμων γυναικῶν καὶ οὗτος τελεσθήσεται. He seems to have taken πέλοι not as a wish, but for πέλοι ἄν. See 131. The sense appears to be, 'may this consummation of marriage (Ag. 721) be to us as it has been to many women before us,' i. e. a subject of apprehension at first, but happily escaped. There is a contrast between past and present in ἄδε and προτερᾶν.

1039. The argument seems to shew that τὸ μὲν ἂν βέλτατον εἶη does not mean, 'that would be best,' but, 'it will all turn out for the best,' τὸ βέλτατον εἶη ἂν, for the Hemichorium β' throughout responds in calm and consoling language to the excited fears and passionate exclamations of the other side. 'Fear not,' says the former, 'all will be well in the end.' 'You,' the other retorts, 'would make light of a matter which admits of no alleviation.' 'Why so?' is the reply; 'You cannot foretell what may be in store for us.' For the unusual position of the article in τὸ βέλτατον it is enough to refer to Thucyd. vi. 64, τοὺς γὰρ ἂν ψιλούς τοὺς σφῶν — τοὺς ἰσπέας βλέπτειν ἂν μεγάλη. Phoen. 512, ταῖς γὰρ ἂν Θήβαις τῶδε γένοιτ' ὄνειδος.

1040. θέλγοις ἂν ἄθελκτον, i. e. πρᾶγμα.

Cf. Cho. 412, τὰ δ' οὐχὶ θέλγεται, sc. ἄχρα ἃ ἐπάθομεν.

1044. εὔχου, 'speak.' See on 17. The meaning is, 'beware lest you say any thing violent or ill-omened in your detestation of the marriage.'

1045. καιρόν. 'What moderation do you recommend?' These words, καιρός and μέτρον, are elsewhere combined, as Hes. Opp. 694, μέτρα φυλάσσεσθαι καιρός δ' ἐπὶ πᾶσιν ἄριστος. Pind. Ol. xiii. 67, ἔπειτα ἐν ἐκάστῳ μέτρον νοῆσαι δὲ καιρός ἄριστος. See on Prom. 513.

1046. ἀγάξω. From ἄγω, like λιάζειν from λῖαν, which Photius explains λῖαν ἰσπουδαίνειαι. There is an allusion to the proverb μηδὲν ἄγω, as in Prom. 72. Hesych. ἀγάξειν βαρέως φέρειν. Etymol. M. ἀγάξειν ἀγανακτεῖ, καὶ βαρέως φέρει. Theognis, 401, μηδὲν ἄγω σπεύδειν καιρός δ' ἐπὶ πᾶσιν ἄριστος. Soph. Oed. Col. 1695, τὸ φέρον ἐκ θεοῦ καλῶς μηδὲν ἄγω φλέγεσθον.

1051. κατασχεθῶν, i. e. παύσας αὐτήν. Cf. 572. Hermann corrects καταστροφᾶν, chiefly because κτίσας has no substantive after it. But it appears simply to mean ποιήσας, 'having effected it,' i. e. the liberation of Io. On the middle ἐλύσατο see Prom. 243. Eum. 166.

εὐμενεῖ βία κτίσας.

[ἀντ. δ΄.

HM. β΄. καὶ κράτος νέμοι γυναιξίν τὸ βέλτερον κακοῦ
καὶ τὸ δίμοιρον αἰνῶ, 1055
καὶ δίκᾳ δίκας ἔπεσθαι ξὺν εὐχαῖς ἑμαῖς, λυτη-
ρίοις
μηχαναῖς θεοῦ πάρα.

1054. τὸ βέλτερον κακοῦ. See on 13. —τὸ δίμοιρον, the better part, though not unmixed with evil, i. e. the escape from the marriage, with the banishment it involves. The Schol. understands 'a double share of evil with one advantage.'—αἰνῶ, sc. στέργω, 'I am content with,' 'I acquiesce in.'

1056. δίκᾳ. So G. Burges for δίκᾳ. 'That the trial may be conducted justly.' Mr. Conington conjectures δίκᾳ δίκας (i. e. δίκης) ἐπέσται, 'Justice shall preside over our cause.' Perhaps ἐπέσται would be still nearer the truth; but in such passages ingenuity is exercised almost in vain, where there is an evident reference to something now lost. The next play of the trilogy, the *Danaides*, doubtless con-

tained an account of this event. Cf. Orest. 872, οὐ φασὶ πρῶτον Δαναὸν Αἰγύπτῳ δίκας διδόντ', ἀθροῖσαι λαὸν ἐς κοινὰς ἕδρας. Pausanias (ii. 19, 6) relates that Hypermnestra was brought to trial at Argos for disobeying the commands of her father (Prom. 881), and that being acquitted she dedicated a statue to 'Ἀφροδίτῃ νικηφόρος. Probably Aeschylus treated of this in the *Danaides*, where the goddess was introduced making a speech not dissimilar in sentiment to 976 seqq. of the present play. See Aesch. frag. 41.—ξὺν εὐχαῖς, in conformity with my prayer.

1057. Perhaps we should write μηχαναῖς.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΠΡΟΘΕΣΙΣ

ΠΡΟΜΗΘΕΩΣ ΔΕΣΜΩΤΟΥ.

Προμηθεὺς ἐν Σκυθίᾳ δεδεμένον διὰ τὸ κεκλοφέναι τὸ πῦρ, πυνθάνεται Ἰὼ πλανωμένη, ὅτι κατ' Αἴγυπτον γενομένη ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξεται τὸν Ἑπαφόν. Ἑρμῆς δὲ παράγεται ἀπειλῶν αὐτῷ κεραυνωθήσεσθαι, ἂν μὴ εἴπῃ τὰ μέλλοντα ἔσεσθαι τῷ Δίᾳ. προέλεγε γὰρ ὁ Προμηθεὺς ὡς ἐξωστήσεται ὁ Ζεὺς τῆς ἀρχῆς ὑπὸ τινος οἰκείου υἱοῦ. τέλος δὲ βροντῆς γενομένης ἀφανῆς ὁ Προμηθεὺς γίνεται.

Κεῖται δὲ ἡ μυθοποιία ἐν παρεκβάσει παρὰ Σοφοκλεῖ ἐν Κολχίσι, παρὰ δὲ Εὐριπίδῃ ὅλως οὐ κεῖται. ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ, ἐπὶ τὸ Καυκάσιον ὄρος. ὁ δὲ χορὸς συνέστηκεν ἐξ Ὀκεανίδων νυμφῶν. τὸ δὲ κεφάλαιον αὐτοῦ ἐστι Προμηθεὺς δέσις.

Ἰστῆον δὲ ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν Καυκάσῳ φησὶ δεδέσθαι τὸν Προμηθεά, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις μέρεσι τοῦ Ὀκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἕξεσι συμβαλεῖν.

ΑΛΛΩΣ.

Προμηθεὺς ἐκ Διὸς κεκλοφότος τὸ πῦρ καὶ δεδωκότος ἀνθρώποις, δι' οὗ τέχνας πάσας ἀνθρώποι εὗροντο, ὀργισθεὶς ὁ Ζεὺς παραδίδωσιν αὐτὸν Κράτει καὶ Βίᾳ τοῖς αὐτοῦ ὑπηρέταις, καὶ Ἑφαίστῳ, ὡς ἂν ἀγαγόντες πρὸς τὸ Καυκάσιον ὄρος, δεσμοῖς σιδηροῖς αὐτὸν ἐκεῖ προσηλώσαιεν. οὗ γενομένου παραγίνονται πᾶσαι αἱ Ὀκεαναῖαι νύμφαι πρὸς παραμυθίαν αὐτοῦ, καὶ αὐτὸς ὁ Ὀκεανὸς, ὃς δὴ καὶ λέγει τῷ Προμηθεῖ, ἵνα ἀπελθὼν πρὸς τὸν Δία, δεήσῃσι καὶ λιταῖς πείσῃ αὐτὸν ἐκλύσαι τοῦ δεσμοῦ Προμηθεά. καὶ Προμηθεὺς οὐκ ἔφ, τὸ τοῦ Διὸς εἰδὼς ἄκαμπτον καὶ θρασύ. καὶ ἀναχωρήσαντος τοῦ Ὀκεανοῦ, παραγίνεται Ἰὼ πλανωμένη, ἡ τοῦ Ἰνάχου, καὶ μανθάνει παρ' αὐτοῦ ἃ τε πέπονθε καὶ ἃ πείσεται, καὶ ὅτι τὶς τῶν

αὐτῆς ἀπογόνων λύσει αὐτὸν, ὅς ἦν ὁ Διὸς Ἡρακλῆς· καὶ ὅτι ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξει τὸν Ἐπαφόν. θρασυστομοῦντι δὲ Προμηθεΐ κατὰ Διὸς, ὡς ἐκπεσεῖται τῆς ἀρχῆς ὑφ' οὗ τέξεται παιδὸς, καὶ ἄλλα βλάσφημα λέγοντι, παραγίνεται Ἑρμῆς, Διὸς πέμψαντος, ἀπειλῶν αὐτῷ κεραυνὸν, εἰ μὴ τὰ μέλλοντα συμβήσεσθαι τῷ Διὶ εἴπῃ· καὶ μὴ βουλόμενον, βροντῇ καταραγεῖσα αὐτὸν ἀφανίζει.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ, ἐπὶ τὸ Καυκάσιον ὄρος, ἣ δὲ ἐπιγραφὴ τούτου, ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

PROMETHEUS.

THE precise date of this play, and consequently its chronological order, cannot be ascertained. It has been inferred, from v. 875, that it was written soon after the eruption of Aetna, Ol. 75. 2, (Thucyd. iii. 116,) while others, arguing from the more advanced and developed style of the play, have placed it as late as Ol. 77. 3. Hermann refutes the error of those (e. g. Müller, Diss. Eum. p. 64) who suppose that a third actor appears in the opening scene. He truly observes, after Welcker, that Prometheus cannot be regarded as an actor, but that he must have been represented by a huge effigy, the words he is supposed to utter being recited by one of the two who had just before acted Vulcan and Robur, concealed behind it. The other in turn takes the characters of Ocean, Io, and Hermes. The person addressed as Βία (v. 12) is a mere mute.

This play is believed to have been the second of a trilogy of which the Προμηθεὺς Πυρφόρος formed the first, and the Π. Διόμεινος the last piece. The Satyric drama which concluded the series is unknown: the Π. Πυρκαεὺς was the last of the tetralogy which comprised the *Persians*. Of the extant plays of Aeschylus the *Prometheus Bound* may be justly considered the best, and that not merely for its sublime poetry, but for the profound conception of the character of Prometheus. Had the entire trilogy come down to us, there is every reason to believe we should have possessed in it an unrivalled monument of inventive genius. The legend which formed the subject probably belongs to the most ancient traditions of the human race; but whether mystical and allegorical, or connected in its origin with primeval Revelation concerning the creation of Man, must remain undecided. There is much to be said in favour of the latter opinion.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΡΑΤΟΣ.

ΒΙΑ.

ΗΦΑΙΣΤΟΣ.

ΠΡΟΜΗΘΕΥΣ.

ΧΟΡΟΣ ΟΚΕΑΝΙΔΩΝ ΝΥΜΦΩΝ.

ΩΚΕΑΝΟΣ.

ΙΩ Η ΙΝΑΧΟΥ.

ΕΡΜΗΣ.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΚΡΑΤΟΣ.

Χθονὸς μὲν ἐς τηλουρὸν ἤκομεν πέδον,
Σκύθην ἐς οἴμιον, ἄβατον εἰς ἐρημίαν.
Ἐφαιστε, σοὶ δὲ χρὴ μέλειω ἐπιστολὰς
ἄς σοι Πατὴρ ἐφέϊτο, τόνδε πρὸς πέτρας

2. ἄβατον. This is the reading of all the MSS., but the editors since Porson have generally preferred ἄβροτον, from Suidas, Phavorinus, and other grammarians who quote the verse. The Med. has ἄβατον γ'. It is not denied that ἄβατος is a perfectly appropriate epithet for an inaccessible desert region, while ἄβροτος in the sense of *ἀνευ βροτῶν*, if borrowed from Homer's *νδὲ ἀβρότη*, 'divine night,' presupposes that Aeschylus wrongly understood it 'solitary night.' See Buttmann, Lexil. in v. We must also take into consideration the tendency of transcribers to insert ρ, as inf. 49, *ἐπράχθη* for *ἐπαχθή*. See on Suppl. 283. 611. 672. 836. This will readily account for a *var. lect.* ἄβροτον. Hesychius indeed has ἄβροτον ἀπάθρων, which is believed to refer to this passage; but if so, it proves nothing more than that the variant is as old as his time. On the proverb *Σκυθῶν ἐρημία*, probably derived from this verse, see Ar. Ach. 704. Av. 1484. The scene of the play is laid in western Scythia, on the n.w. confines of the Euxine, not in the Caucasus, as in the Prometheus Solutus. Schol. Med. *ιστίον ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν τῇ Καυκάσῳ φησι δεδέσθαι τὸν Προμηθεῖα, ἀλλὰ πρὸς τοῖς Ἑδρακταίοις τέρασσι τοῦ Ὀκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰῶ λεγομένων ἔστι συμβαλεῖν.* But for Ὀκεανὸς he should have said Πόντος, as may be inferred from the later Scholiast on v.

572, who has *πρὸς τοῖς Ἑδρακταίοις μέρεσι τοῦ Καυκάσου*. It would be vain to specify any particular geographical limits in a narrative so purely mythical; but Strabo applies the term *ἡ Γετῶν ἐρημία* to the whole district above the Danube and Dnieper, and calls it *πεδιάς πάσα καὶ ἀνυδρος*, lib. vii. p. 305—6. This corresponds sufficiently well with Io's wanderings eastward as far as the Caucasus, inf. 726, 758. Of course, the *φάραγξ*, or ravine, in v. 15 is a mere poetical figure.

4. ἐφέϊτο, 'enjoined upon you.' Od. xiii. 7, *ὄμειον δ' ἀνδρὶ ἐκάστω ἐπιέμενος τάδε εἶπω*. Ajax. 116, *τοῦτό σοι δ' ἐφίεμαι*. Hence ἐφέτης, Pers. 80. These commands, says Robur, you have good right and reason to care for, since it was your fire that was stolen, and your prerogatives that were encroached upon. Robur is not the minister of Vulcan, nor did the poet intend to represent him as a superior divinity. If the latter acts under his orders, it is because he is commissioned by Zeus to see the work duly executed. Vulcan, who shows pity and reluctance, is incited to the unwelcome task by the remorseless demon who exults and glories in the anguish inflicted. The one throws all the blame of his conduct on Necessity and the absolute will of Zeus; the other labours to overcome the natural but criminal disinclination of the appointed agent by urging the consequences of a refusal.

ὑψηλοκρήμνους τὸν λεωργὸν ὀχμάσαι 5
 ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.
 τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
 θνητοῖσι κλέψας ᾤπασεν τοιαῦδέ τοι
 ἁμαρτίας σφέ δει θεοῖς δοῦναι δίκην,
 ὡς ἂν διδαχθῆ τὴν Διὸς τυραννίδα 10
 στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

ΗΦΑΙΣΤΟΣ.

Κράτος Βία τε, σφῶν μὲν ἐντολὴ Διὸς
 ἔχει τέλος δὴ, κούδεν ἐμποδῶν ἔτι
 ἐγὼ δ' ἄτολμός εἰμι συγγειῆ θεὸν
 δῆσαι βίᾳ φάραγγι πρὸς δυσχειμέρω. 15
 πάντως δ' ἀνάγκη τῶνδ' ἐμοὶ τόλμαν σχεθεῖν
 ἐξωριάξειν γὰρ Πατρὸς λόγους βαρύ.

5. *λεωργόν*, i. e. *βαθιουργόν*, *πανουργόν*, *κακούργον*, *τὸν λείως καὶ ἐμαρῶς ἐργαζόμενον*. The word is preserved both by Hesychius and Photius, who rightly explain it. Demosthenes has *τὸν λαν εὐχερῆ* in the same sense, *Mid.* p. 548. From the epithet *ὑψηλοκρήμνους*, and some other expressions, as *πρὸς πέτρας πεδαρσίους* v. 277, *πετραία ἀγκάλῃ* v. 1040, *ἀθέριον κινύγμα* v. 163, it seems not improbable that Prometheus was chained erect at some height from the ground. Ὀρσοσάδην in 32 does not necessarily imply more than an upright position. But we do not know enough of the mechanical expedients employed to come to any certain conclusion.

6. This verse has been preserved by the Schol. on *Ar. Ran.* 826. The MSS. give the tame and unmetrical reading *ἀδαμαντίνους πέτρῃσιν ἐν ἀρρήκτοις πέτρας*, with little variety. The poet perhaps had in view *ἀρρήκτους πέδας*, *Il.* xiii. 37.

7. *τὸ σὸν ἄνθος*. He should have said *τὸ σὸν γέρας*, *ἄνθος πυρὸς*, as *inf.* 38, *flor flammae* *Lucret.* i. 900; but the genitive more conveniently depended on *σέλας*. Compare *τὴν ἔμπυρον τέχνην τὴν τοῦ Ἥφαιστου* *Plat. Protog.* p. 321, and *ibid.* *κλέπτει Ἥφαιστου τὴν ἐντεχνον σοφίαν σὸν πυρῖ*. *Inf.* 262. The Ionic philosophers taught that the *αἰθήρ*, or upper firmament, was a vast magazine of fire, by which the sun and stars were fed and

maintained in their brightness. It was this element, too pure and godlike for the use of man, according to the doctrine of the old fire-worshipping Arian and Pelasgic tribes, that Prometheus daringly and profanely transferred to earth.

11. *στέργειν*. 'To bear with,' not to be impatient under. See *Suppl.* 269. *Antig.* 292, *ὡς στέργειν ἐμέ*.

12. *σφῶν μὲν*. The meaning is, 'You have done your parts in declaring the will of Zeus, and nothing now remains but resolution on my part to carry it into effect.' The construction is not so evident. The Schol. *Med.* explains it by *ἢ μὲν παρὰ τοῦ Διὸς ἐντολὴ ἢ δι' ἑμῶν ἀγγελθείσά μοι ἔχει ἥδη τέλος*. He seems to make the substantive take the place of the participle, *τὸ ὅτι σφῶν ἐντεταλμένον παρὰ τοῦ Διός*. I do not believe that *σφῶν ἔχει τέλος* can be construed in any other way than by taking *σφῶν* as the dative of relation, 'as far as you are concerned.'

16. *σχεθεῖν*. The MSS. generally give *σχεθεῖν* and *σχεθῶν*. That it is really an aorist appears from the uncontracted *σχεθέειν* *Il.* xxiii. 466, *ἀσχεθέειν* *Od.* v. 320. See *New Cratylus*, p. 470.

17. *ἐξωριάξειν*. Porson and others alter this to *εὐωριάξειν*, because the latter word is recognised by some of the old lexicographers, while *ἐξωριάξειν* no where else occurs. Still it bears a natural meaning,

τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτα παῖ,
 ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
 προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγω, 20
 ἦν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
 ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ
 χροιαῖς ἀμείψεις ἄνθος ἀσμένῳ δέ σοι
 ἡ ποικιλείμων νύξ ἀποκρύψει φάος,
 πάχνην θ' ἔβαν ἡλῖος σκεδᾷ πάλιν 25
 αἰεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
 τρύσει σ'· ὁ λαφθήσων γὰρ οὐ πέφυκέ πῶ.
 τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου.

'to put out of one's care and concern,' to neglect or despise. Schol. Med. ξὼ ἄρας καὶ φροντίδος ποιείσθαι.

18. *Θέμιδος αἰπυμῆτα καὶ.* In this address Hermann sees a mixed admiration and reproach for the too lofty daring of Prometheus. One of the later Scholiasts remarks that Prometheus is called the son of Justice because a sense of justice causes men to consider and deliberate, *προμηθεύσθαι.* But this is somewhat sophistical. Themis, as holding the oracular seat (Eum. 2), imparts to her son the attribute of foreknowledge, but not that of infallibility or 'counselling aright.' Thus the responsibility is thrown on the son alone, whose forethought for man induces him to dare in their cause while fully aware of the penalty of befriending them. In this, as throughout the play, a stern and gloomy view of divine providence is propounded. Man owes every thing to the intervention of a benefactor, nothing directly to the supreme Being. He does not seem to will their happiness, but simply to claim their obedience. He is not a God of love, but of discipline; not of mercy, but of rigorous and exacting justice.

22. *ὄψει.* Cf. *κτίστων δέθορα*, Theb. 100. Verbs of physical perception, it is well known, are for the most part of sufficient latitude to include more than one of the senses; but the construction is perhaps rather an instance of *zeugma*, *ὄπτε φωνὴν ἀκούσει ὄπτε μορφὴν ὄψει.* See Suppl. 984. Hermann's comment on this passage deserves to be quoted at length: 'Eximia arte cumulavit poeta infinitam mali magnitudinem. Ferreis vinculis ad saxa affixus vacuo hominibus in

loco, neminis cuiusquam alloquio aut adspectu fruens, interdiu solis flamma tostus, noctu ex pruinis tremens, ab die levamen nocturni mali, diurni ab nocte expetens, semper dolore doloris allus vicario cruciatus, nullum habiturus libertorem, eodem immobilis statu, somni expertus, numquam fessa stando flexurus genus haeret in rupibus ille qui genus humanum affectu beneficiis.'

24. *ποικιλείμων.* The 'starry-kirtled night' is a noble expression, and one which has a peculiar significance in connexion with the awful solitude of the Scythian desert. The change from day to night and night to day is described as bringing the only relief, for *μεταβολὴ πάντων γλυκὴ*, Eur. Orest. 234.

27. *ὄπτω πέφυκε.* It was destined that Hercules should finally release him; cf. 791; though it need not be supposed that Vulcan knew this. He could not however have said with truth *οὐκ ἔσται ποτέ.* Schol. recent. *ἐνταῦθα τὸν Ἡρακλῆα αἰνιττόμενος λέγει ὅτι ὄπτω γεγέννηται ὁ παῖσων σε τῆς τάλαιπάριας.*

28. *ἀπήρω.* Hermann retains *ἐπήρω*, the reading of the Med. Others with Elmsley write *ἐπήρου*. The usual aorist of *ἐπαυρίσκομαι* is *ἐπαυρίσθαι*, construed with a genitive, and sometimes an accusative also, as Andor. de Reditu suo, ad init. *εἰ τι ὑμῶς χρῆ ἀγαθὸν ἐμοῦ ἐπαυρίσθαι.* Herod. vii. 180, fin. *τάχα δ' ἂν τι καὶ τοῦ ὄνματος ἐπαυρίοιτο.* There may have been two forms, in —*αμην* and —*ομην*, like *εὐράμην* and *εὐρόμην*. But I think the true reading is either *ἀπήρω* or *ἐπήρου*, and the former is not unlikely to have been preferred as the less common (cf. 17). Buttman, Lexil. in v., is

- θεὸς θεῶν γὰρ οὐχ ὑποπήσων χόλον
βροτοῖσι τιμὰς ὤπασας πέρα δίκης. 30
- ἀνθ' ὧν ἀτερπῆ τήνδε φρουρήσεις πέτραν,
ὀρθοστάδην, αἴπυρος, οὐ κάμπτων γόνυ
πολλοὺς δ' ὄδυρμους καὶ γόους ἀνωφελεῖς
φθέγγει· Διὸς γὰρ δυσπαραίτητοι φρένες·
ἅπας δὲ τραχὺς, ὅστις ἂν νέον κρατῆ. 35
- ΚΡ. εἶεν τί μέλλεις καὶ κατοικτίζει μάτην ;
τί τὸν θεοῖς ἔχθιστον οὐ στυγείς θεόν,
ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας ;
- ΗΦ. τὸ ξυγγενές τοι δεῖνόν ἢ θ' ὀμιλία.
- ΚΡ. ξύμφημ', ἀηκουστῶν δὲ τῶν Πατρὸς λόγων 40
οἷόν τε πῶς ; οὐ τοῦτο δειμαίνεις πλέον ;
- ΗΦ. αἰεὶ γε δὴ νηλῆς σὺ καὶ θράσους πλέως.
- ΚΡ. ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ

inclined to retain here the termination in —ω. This verse and what follows is not said in a tone of taunting severity, but the converse, as is clear from 36. It is simply a declaration of the sentence on an act of humanity. It conveys as much of sympathy, and even of reproach against Zeus (34—5), as Vulcan dares to express, though he is somewhat of a craven god, and always uses cautious and measured language. Hence *πέρα δίκης* does not convey Vulcan's opinion of the matter, but means *ultra quam fas erat*. It was a well-meant action, but one of disobedience, and as such it brought its evil consequences even to man: 'post ignem aetheria domo Subductum macies et nova febrium Terris incubuit cohors,' Hor. Od. i. 3, 30. τοῖς δ' ἐγὼ ἀντὶ πυρὸς δάσω κακόν, Hes. Opp. 57.

35. ἅπας τραχὺς. He means Zeus, who had recently ejected Saturn, but he dares not say it otherwise than by implication. Cf. 156.

38. ὅστις. Not for ὅς, but with a causal sense, 'for having betrayed,' *qui prodiderit*; or more closely, 'one who has betrayed.' So Phoen. 272, πέποιθα μέντοι μητρὶ καὶ πέποιθ' ἔμα, ἦτις μ' ἔπεισε δεῦρ' ὑπόσκοπον μολεῖν, *quae mihi persuaserit*, 'I distrust her for having persuaded me to come.' Compare inf. 778. Pers. 741; and indeed the use is sufficiently common. But ὅστις cannot

be used simply for ὅς, as some have wrongly proposed *ὅστις ἀντίστη θεοῖς inf.* 362. See on 841.

39. δεῖνόν, 'a strong tie.' Schol. recent. *ἰσχυρὸν καὶ βίαιον ἢ συγγένεια καὶ ἢ ἐκ παλαιοῦ συνήθεια*. The Schol. Med. explains *πυρὸς ταμίαις γὰρ καὶ αὐτῶς*, and *συγγενῆ θεόν* in 14, *τὸν ἀπὸ μιᾶς ὀρυμμένου τέχνης*. But the word may very well be used (as inf. 297) for the common relationship of all the gods with each other, as a family of Οὐρανίδαι.—ὀμιλία must be understood of a previous intercourse, by which Prometheus learnt the *ἐμπυρος τέχνη*, a knowledge of which he imparted to man together with fire. It was this art, the peculiar prerogative of Vulcan, on which the crafty Robur dwells rather than on the mere element. See 262 compared with 110. To communicate it to mortals was a breach of confidence and a betrayal of trust.

42. αἰεὶ γε. So Herm., Dind. for *ἀεὶ τε*, which it is hardly worth while to defend at the expense of an awkward and unusual construction.—*θράσους*, like *αἰδῶδια*, as opposed to *αἰδῶς*, 'mercy,' means 'relentlessness,' 'cruelty.'

43. θρηνεῖσθαι. This is, perhaps, the middle voice, like *στένεται*, Pers. 62. Compare the rare form *μολεῖσθαι inf.* 709. So *ἀποφαίνεσθαι* Pers. 853. Eum. 299. *ἐπικραίνεσθαι* Eum. 927. *σπένδεσθαι* and *αἰδᾶσθαι* *ibid.* 339, 357. ἀ-

- τὰ μηδὲν ὠφελούντα μὴ πόνει μάτην.
- HΦ. ὦ πολλὰ μισηθεῖσα χειρωναξία. 45
- KP. τί νῦν στυγείς; πόνων γὰρ, ὡς ἀπλῶ λόγῳ,
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.
- HΦ. ἔμπας τίς αὐτὴν ἄλλος ὠφελεν λαχεῖν.
- KP. ἅπαντ' ἐπαχθῆ πλὴν θεοῖσι κοιρανεῖν
ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός. 50
- HΦ. ἔγνωκα τοῖσδε, κούδεν ἀντειπεῖν ἔχω.
- KP. οὐκουν ἐπέξει δεσμὰ τῷδε περιβαλεῖν,
ὡς μὴ σ' ἑλυύοντα προσδερχθῆ πατήρ;
- HΦ. καὶ δὴ πρόχειρα ψάλια δέρεκεσθαι πάρα.
- KP. λαβὼν νῦν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει 55
ῥαισθηρί θείνε, πασσάλευε πρὸς πέτραις.
- HΦ. περαίνεται δὴ κοῦ ματῆ τοῦργον τόδε.
- KP. ἄρασσε μᾶλλον, σφίγγε, μηδαμῆ χάλα·
δεινὸς γὰρ εὐρεῖν κατ' ἀμηχάνων πόρον.
- HΦ. ἄραρεν ἦδε γ' ὀλένη δυσεκλύτως. 60
- KP. καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα
μάθη σοφιστῆς ὧν Διὸς νωθέστερος.
- HΦ. πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.
- KP. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον
στέρνων διαμπὰξ πασσάλευ' ἔρρωμένως. 65

εἶργεσθαι Cho. 560. ἀξιούσθαι Eum. 403. σάσεσθαι Cho. 783. ναίεσθαι Suppl. 999.

48. ἔμπας. 'Nevertheless (i. e. though my art be not to blame), I could have wished that another had possessed it.'

49. ἐπαχθῆ. So Herm., Dind., Blomf. for ἐπράχθη. The correction is the more probable from the frequent intrusion of β. See on v. 2. 'Every thing has its burden except supreme sovereignty,' i. e. that alone is free from compulsory duties.

51. ἔγνωκα τοῖσδε. 'I know it by this,' sc. τοῖσδε τοῖς ἔργοις.

55. νῦν, i. e. αὐτῶν. It is clear from v. 60 that ψάλια are here the same as ψέλια, 'armlets,' and that χερσὶν means 'arms,' not 'hands,' as in Herod. ii. 121, ἀποταμόντα ἐν τῷ ὄμφῳ τὴν χεῖρα, where see Mr. Blakeley's note.

57. περαίνεται κοῦ ματῆ, 'is being done, and is not undertaken in vain.' Schol. Med. οὐ μάτην γίνεται. This seems the

sense of ματῶν, rather than 'to delay.' See Theb. 37. Eum. 137. Hom. II. xvi. 474, ἀξας ἀπέκοψε κωρήσασον οὐδ' ἐμάτησαν πλαστόμενοι. Compare λημάω from λήμη, and see on Suppl. 799, where μάτη occurs in its primary sense of 'a search in vain.'

58. σφίγγε, 'tighten them,' Lat. *constringe*. Properly, 'to squeeze,' whence *stringo*, applied to manipulating wax or soft clay, and Σφίγγε, 'the grasper,' cf. Theb. 538. Phoen. 808. Blomfield's fanciful derivation from σφήν' ἔργω is perhaps scarcely serious.—μηδαμῆ χάλα, 'leave nothing loose in any part of the fetters.'

65. διαμπὰξ, 'right through.' As Prometheus was immortal (cf. 772) the expression may well be taken literally. At the word of command an iron spike is driven into the breast of the wooden effigy. So Lucian, who in his dialogue entitled Pro-

- ΗΦ.** αἰαὶ Προμηθεῦ, σῶν ὑπερστένω πόνων.
ΚΡ. σὺ δ' αὖ κατοκνεῖς, τῶν Διός τ' ἐχθρῶν ὑπερ
 στένεις ὅπως μὴ σαυτὸν οἰκτιεῖς ποτέ.
ΗΦ. ὄρῳς θέαμα δυσθέατον ὄμμασιν.
ΚΡ. ὄρῳ κυροῦντα τόνδε τῶν ἐπαξίων. 70
 ἀλλ' ἀμφὶ πλευραῖς μασχαλιστήρας βάλε.
ΗΦ. δρᾶν ταυτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.
ΚΡ. ἦ μὴν κελεύσω, κάπιθωύζω γε πρὸς.
 χώρει κάτω, σκέλη δὲ κίρκωσον βίῃ.
ΗΦ. καὶ δὴ πέπρακται τοῦργον οὐ μακρῷ πόνῳ. 75
ΚΡ. ἔρρωμένως νῦν θεῖωε διατόρους πέδας,
 ὡς οὐπιτιμητῆς γε τῶν ἔργων βαρῦς.
ΗΦ. ὁμοῖα μορφῇ γλῶσσά σου γηρύεται.
ΚΡ. σὺ μαλθακίζου, τὴν δ' ἐμήν αὐθαδίαν
 ὀργῆς τε τραχύτητα μὴ' πίπλησσε' μαι. 80
ΗΦ. στείχωμεν, ὡς κώλοισιν ἀμφίβληστρ' ἔχει.
ΚΡ. ἐνταυθά νυν ὑβριζε, καὶ θεῶν γέρα

metheus has had Aeschylus in view, *ἤλους διαμπᾶς διαπερονημένους*. Hermann has a fancy that the poet misunderstood Hes. Theog. 522, *μέσον διὰ κίον' ἐλάσσας*, 'fixing the chains half way up the pillar.' 86. *σῶν ὑπερ* Herm., Dind., on account of the next verse.

67. *σὺ δ' αὖ*. Compare 762, *σὺ δ' αὖ κέκραγας κάναμυθίζεις*. In both cases there is a statement, virtually conveying a reproach, rather than a question; and *αὖ* is not 'again,' in respect of v. 36, but 'on the other hand,' i. e. differently from me.

69—70. These are admirable verses. In the first Vulcan gives a reason why he laments, and why Robur should lament too. In the second, Robur, true to his character, can see nothing but the gratifying sight of a felon justly tortured. And he hastens on, as if in mockery of ill-bestowed compassion, to enforce a further constraint.

72. *μηδὲν ἐγκέλευ' ἄγαν*, i. e. as before *ἔρασε μάλλον, σφίγγε*, v. 58. On *μηδὲν ἄγαν* see Suppl. 1046.

76. *διατόρους πέδας*. Hermann understands 'pierced,' rather than 'galling,' the Schol. giving both explanations. First Vulcan is ordered to *ensring* the legs, then

to nail the links to the rock. It is possible that *πέδας* refers to the fetters round the ankles, *σκέλη* to the legs above the knees. The process of fastening proceeds regularly downwards from arms to feet; see 55, 64, 71, 74. By the words *χώρει κάτω*, as the Schol. Med. acutely remarks, the huge size of the effigy is indicated. Perhaps a stage or scaffold erected against a wall afforded space and means for the operation.—*ἐπιτιμητῆς ἔργων*, i. e. Zeus himself, who is similarly called *εὐθύνος βαρῦς* Pers. 824. Soph. frag. 478, *κολασταὶ κάπιτιμηταὶ κακῶν*. Cf. Theb. 1015. The word was perhaps applied to overseers of slaves.

78. *μορφῇ*. The Scholiasts refer this to the ugly mask worn by Robur.

81. *στείχωμεν*. Vulcan is anxious to leave the distressing scene, but the other stays behind to gloat over the agony he has inflicted, to taunt his victim, and even to joke upon his name. All this is very finely drawn. The origin of the passage is probably Il. xxi. 122, *ἐνταυθοὶ νυν κείσο μετ' ἰχθύσιν*, or Od. xviii. 105, *ἐνταυθοὶ νυν ἦσο, σῶας τε κίνας τ' ἀπερῶκων*. Compare also Vesp. 149, *ἐνταυθά νυν ζῆται τῷ ἔλληι μηχανῆν*. Plut. 724, *ἐνταυθά νυν κάθησο*.

συλῶν ἐφημέροισι πρασίθει. τί σοι
οἶοί τε θνητοὶ τῶνδ' ἀπαντλήσαι πόνων ;
ψευδωνύμως σε δαίμονες Προμηθέα
καλοῦσιν· αὐτὸν γὰρ σέ δεῖ Προμηθέως,
ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσει τέχνης.

85

ΠΡΟΜΗΘΕΥΣ.

ὦ δῖος αἰθήρ, καὶ ταχύπτεροι πνοαί,
ποταμῶν τε πηγαί, ποντίων τε κυμάτων
ἀνήριθμον γέλασμα, παμμῆτόρ τε γῆ,
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ·
ἴδεσθέ μ', οἷα πρὸς θεῶν πάσχω θεός.

90

δέρχθηθ' οἷαις αἰκίαισιν
διακναϊόμενος τὸν μυριετῆ
χρόνον ἀθλεύσω. τοιόνδ' ὁ νέος
ταγὸς μακάρων ἐξήνρ' ἐπ' ἐμοὶ
δεσμὸν αἰεκή.

95

φεῦ φεῦ· τὸ παρὸν τό τ' ἐπερχόμενον
πῆμα στενάχω, πῆ ποτε μόχθων
χρῆ τέρματα τῶνδ' ἐπιτεῖλαι.

100

86. δεῖ Προμηθέως. 'You have your-
self need of a contriver (i. e. contrivance),
how you may extricate yourself from this
bandy-work.' The meaning is the same
as if he had said δεῖ προμηθείας or προ-
μηθεῖσθαι, but he prefers to personify it
that the play on the name may be more
pointed. Similarly we have Προμῦθεος
αἰδέας Pind. Ol. vii. 44, where see Dr.
Donaldson. Schol. recent. ἀπὸ τοῦ οἰ-
κείου ὀνόματος διαβάλλει αὐτὸν, ὅτι προ-
νοητῆς ὢν τῶν μελλόντων οὐκ ἐνόησε τὰ
μέλλοντα αὐτῷ συμβῆναι, οὐδὲ δύναται
ἐαυτὸν ἐλευθερώσαι ἀπὸ τῶν δεσμῶν.

88. ὦ δῖος αἰθήρ. Nothing can be more
grand and solemn than this appeal to the
elements against the tyrannical decree of
Zeus. An enemy to the gods, and an
outcast from heaven, he addresses the
free air, the rivers, the dimpled and flash-
ing ocean, and earth, on which he must
abide in torture for thousands of years.
Not a word had he deigned to utter under
the taunts of Robur, nor does he now
even allude to them; but in solitude he
vents his feelings of profound indignation

against Zeus, yet of heroic submission to
Necessity. Hermann remarks that the
anapaests imply an excitement which sub-
sides again into iambs when the thoughts
of his own dignity and real innocence re-
cur to his mind.

90. γέλασμα. The quivering or rip-
pling motion, which suggests the notion of
'countless' because the dimples are never
for an instant still. It is inferred from
this passage that Prometheus was chained
within sight of the Euxine. Cf. inf. 1109.

94. μυριετῆ. This must be understood
in a limited sense, for in 793 he foretels
that he shall be liberated fourteen genera-
tions after Io. The Schol. explains
πολυετῆ. Strabo, xi. cap. v. τοῦ Ἡρα-
κλέους καὶ τῶν Προμηθέα λύσαι λεγομένου
χιλιάσιν ἐτῶν ὕστερον. Aeschylus him-
self in the Π. Πυρφόρος made the term
τρεῖς μυριάδας, as the Schol. affirms.

98. φεῦ φεῦ. Hermann has αἰαί with
Rob. and several MSS. The same va-
riation occurs in 124.

100. ἐπιτεῖλαι. Suidas, ἐπιτέλλας ἀνα-
τέλλας. The word is said to be properly

καίτοι τί φημι ; πάντα προὔξειπισταμαι
 σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον
 πῆμ' οὐδὲν ἤξει· τὴν πεπρωμένην δὲ χρῆ
 αἴσαν φέρειν ὡς ῥᾶστα, γιγνώσκονθ' ὅτι
 τὸ τῆς Ἀνάγκης ἔστ' ἀδήριτον σθένος. 105
 ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας
 οἶόν τέ μοι τάσδ' ἔστι. θνητοῖς γὰρ γέρα
 πορῶν ἀνάγκαις ταῖσδ' ἐνέζευγμαί τάλας
 ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς
 πηγῆν κλοπαίαν, ἣ διδάσκαλος τέχνης 110
 πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.
 τοιάσδε ποιναὶς ἀμπλακημάτων τίνω,
 ὑπαίθριος δεσμοῖς † πεπασσαλευμένος.

used of stars, whence ἐπιτολαὶ ἑστῶν Phoen. 1116, because constellations re-appear in succession after their setting.—πῆ ποτε is not a direct question, but for δεη, 'in what part of the sky,' as if he had added φυλάσσω, and was constantly watching the horizon to greet the welcome star of his delivery.

106. σιγᾶν οὔτε μὴ σιγᾶν. This idea is repeated in 205. He cannot help appealing to the elements against his cruel sentence, and yet he cannot fully declare its injustice without self-praise; 'for it was through giving privileges to mortals, that,' &c. The Scholiasts refer μὴ σιγᾶν to his fear of Zeus; but such fear was no part of Prometheus' character.

109. ναρθηκοπλήρωτον. The compound seems to mean 'filled, or stored within a hollow wand,' πεπληρωμένην εἰς νάρθηκα, i. e. for the purpose of concealment. So πληροῦν οἶνον εἰς ἄγγος Eur. Iph. Taur. 954. The νάρθηξ was a species of fennel (*ferula* or *ferulago*, but different from our foeniculum officinale, the pith of which has none of the properties of tinder). Theophrastus, Hist. Plant. vi. cap. 2, describes it as μέγας σφόδρα, μονόκαυλος, γονατώδης, with alternate and sheathed or amplexical leaves, divided into capillary segments, and with umbelliferous head. From the stem the Bacchic thyrsus was made. It is said that the modern Greeks still use the dry stalk for transferring fire. The legend is from Hesiod, Theog. 567. Opp. 52, who represents the offence against Zeus to have consisted not merely in stealing the fire,

but in the deceit practised by Prometheus in giving mortals the better share of the sacrifice, on account of which Zeus had denied (οὐκ ἔδιδου) them fire. To convey it to them under these circumstances was an act of rebellion: for the object of the supreme ruler had been to restore the balance of advantages between the gods and mankind.

112. τοιάσδε, i. e. τοιάσδε ποιναὶς τοιῶνδε ἀμπλακημάτων. For he had just recounted both the fault and the penalty of it. The common reading πασσαλευτός δὲν is retained by Hermann, on the sole authority of Turnebus. Most MSS. omit δὲν, but the Med. has πασσαλευμένος, and Rob. δεσμοῖσι πεπασσαλευμένος. Dindorf says, rather too confidently, "non dubito quin Aeschylus scripserit ὑπαίθριος δεσμοῖσι προσπεκαταμένος," which he admits into the text. Perhaps πεπασσαλευμένος has been too hastily rejected. We have just such a verse Suppl. 924, οὐδ' ἐν πτυχαῖς βιβλῶν κατεσφραγισμένα, and other writers, who seem to have had Aeschylus in view, use this very participle. Menander, frag. inc. vi. εἶτ' οὐ δικαίως προσπεκαταλευμένος γράφουσι τὸν Προμηθεῖα πρὸς ταῖς πέτρας; Lucian, Dial. Marin. 14, ὁρᾷ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τινος πέτρας προβλήτος προσπεκαταλευμένη. Also in his Κατάπλους, τῷ ἰστῷ προσπεκαταλευμένος. The reading of the Med. points to πασσαλούμενος, but the present participle is less appropriate, and πασσαλώ is said to mean 'to furnish with pegs.' See on 663.

ἄ ἄ, ἔα ἔα.

τίς ἀχῶ, τίς ὄδμᾶ προσέπτα μ' ἀφεγγῆς, 115

θεόσντος, ἥ βρότειος, ἥ κεκραμένη ;

ἵκετο τερμόνιον ἐπὶ πάγον

πόνων ἐμῶν θεωρὸς, ἥ τί δὴ θέλων ;

ὄρατε δεσμώτην με δύσποτμον θεόν,

τὸν Διὸς ἐχθρὸν, τὸν πᾶσι θεοῖς

120

δι' ἀπεχθείας ἐλθόνθ', ὅποσοι

τὴν Διὸς αὐλήν εἰσοιχνεῦσιν,

διὰ τὴν λίαν φιλόττητα βροτῶν.

φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω

πέλας οἰωνῶν ; αἰθὴρ δ' ἔλαφραῖς

125

πτερύγων ῥιπαῖς ὑποσυρίζει.

πᾶν μοι φοβερὸν τὸ προσέρπον.

ΧΟΡΟΣ.

μηδὲν φοβηθῆς· φιλία

στρ. ἄ.

γὰρ ἦδε τάξις πτερύγων

θοαῖς ἀμίλλαις προσέβα

130

τόνδε πάγον, πατρώας

μόγισ παρειπούσα φρένας.

114. "ἄ ἄ rei subitae mirationem, ἔα ἔα quid secuturum sit expectationem significat." Herm.

115. ὄδμᾶ ἀφεγγῆς, smell unaccompanied by any vision. Fragrance was generally regarded as the token of a divine presence, as of Artemis in Hippol. 1391. — κεκραμένη, something partaking of both human and divine, as of heroes or demigods. The metre of 115 is bacchiac, as inf. 594. Theb. 101. Ag. 1072; that of 117 is composed of a resolved dochmius and a cretic. The nominative to ἵκετο is θεὸς or βροτὸς implied in the adjectives.

120. πᾶσι θεοῖς. Schol. Med. καὶ αὐτοὶ γὰρ ἀργίζοντο Πρωμηθεὶ διὰ τὸ κῦρ. ἐκ γὰρ τούτου πάντα βῆστα τὸ λοιπὸν εἶχον οἱ ἄνθρωποι καὶ οὐκ ἔτι ἔθνον συνεχῶς.

122. Hom. Od. ix. 120, οὐδέ μιν εἰσοιχνεῦσι κυνηγέται. See inf. on 663. There is something of bitterness in thus characterising the partisans of Zeus, as those who had the entrée of his court. Prometheus (says Plato in the Protagoras)

was not permitted to enter the abode of Zeus after stealing the fire.

127. πᾶν φοβερὸν. Because he foreknows the approach of the dreaded vulture: hence his alarm at the rustling of wings. Cf. Ajac. 229, οἶμοι, φοβοῦμαι τὸ προσέρπον. The introduction of the Ocean nymphs is a beautiful conception, and finely carried out. Their language throughout breathes the purest virtue, modesty, and beneficence. Their character, as ministers of mercy and consolation, was obviously designed as a contrast to the unbending obstinacy of Prometheus, just as a skilful painter brings out a dark foreground by contrast with a light sky.

128. μηδὲν φοβηθῆς. The metre is the same as Suppl. 518, a choriambus preceded by an iambic dipodia. Hermann arranges these verses as Ionic a minore, and so Dindorf in his Metres of Aeschylus. V. 137 begins with a superfluous syllable (anacrusis), as Suppl. 520, τελειότατον κράτος ἔλβιε Ζεῦ.

132. παρειπούσα. This is Homeric, as

κραιπνοφόροι δέ μ' ἔπεμψαν αὔραι
 κτύπου γὰρ ἀχὼ χάλυβος
 διῆξεν αὐτρῶν μυχόν, ἐκ δ' ἔπληξέ μου 135
 τὰν θεμερῶπιν αἰδῶ·
 σύθην δ' ἀπέδιλος ὄχῳ πτερωτῶ.

ΠΡ.

αἰαὶ αἰαὶ,
 τῆς πολυτέκνου Τηθύος ἔκγονα, 140
 τοῦ περὶ πᾶσάν θ' εἰλισσομένου
 χθόν' ἀκοιμήτῳ ρεύματι παῖδες
 πατρὸς Ὀκεανοῦ, δέρχθητ', εἰσίδεσθ'
 οἷψ δεσμῶ προσπορπατὸς
 τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις 145
 φρουρὰν ἄζηλον ὀχῆσω.

ΧΘ.

λεύσσω, Προμηθεῦ, φοβερὰ δ' 140
 ἀντ. ἀ.
 ἐμοῖσιν ὄσσοις ὀμίχλα
 προσῆξε πλήρης δακρῶν,
 σὸν δέμας εἰσιδούσα 150
 πέτρα προσαναινόμενον
 ταῖσδ' ἀδαμαντοδέτοισι λύμαις

Il. vi. 337, νῦν δέ με παρεμποῦσ' ἄλοχος
 μαλακοῖς ἐπέσσειν ἔρμησ' ἐς πόλεμον.
 Many verbs of this kind bear the sense of
 'talking over to one's side,' i. e. per-
 suading, consoling, &c. So *κατηγγερεῖν*,
 1064. 1022.—*μόγις*, because the maidens
 ought not, in strict Greek propriety, to
 pay such a visit, even on the plea of
 charity. Hence the difficulty in obtain-
 ing their father's consent.

134. *κτύπου ἀχὼ χάλυβος*. 'The re-
 verberation of the hammering of iron,'
 viz. the noise of Vulcan's hammer, 'pen-
 etrated to the depth of our cave' (see 309),
 'and drove away my sedate modesty.'
 The contest between maiden bashfulness
 and curiosity is happily described. Her-
 mann derives *θεμερῶπις* from *θέμος*, 'posi-
 tion,' whence *θεμέθλια* and *θεμῶσαι*, Od.
 ix. 486. Hesych. *θεμερῆ* βεβαία, *σεμνή*,
εὐσταθής. Compare *ἄμμα ἥσυχον*, Suppl.
 195.

137. *ἀπέδιλος*. A proverbial phrase
 for 'in haste,' which Blomfield well illus-
 trates in his Glossary.—*ὄχῳ*, probably a
 real aerial car, *κραιπνόνστυον θάκον* inf.
 287. By some mechanical contrivance

the chorus are made to hover in the air
 on a level with the head of Prometheus
 till desired (280) to alight and hear his
 history at leisure. On the latter passage
 the Schol. Med. remarks *βούλεται στήσαι*
τὸν χορὸν ὅπως τὸ στάσιμον ἄσπ.

140. *πολυτέκνου*. Hes. Theog. 337
 seqq. and ib. 364, *τῆς γὰρ χίλια εἰσι*
τανύσφυροι Ὀκεανῶναι. Plutarch, Sym-
 posiac. V. Quæst. x. § 4, *καὶ γὰρ αὐτὸν*
τὸν Ποσειδῶνα, καὶ ἄλλω τοῖς πελαγικοῖς
θεοῖς πολυτέκνους καὶ πολυγόνους ἀπο-
φαίνουσι.

142. *ρεύματι*. This may point to an
 early knowledge of the great North At-
 lantic current imparted by Phœnician
 navigators. See Herod. ii. 21; iv. 8.
 Plato, Phæd. § 61. Hom. Il. xviii. 607.

146. *ὀχῆσω*. An Homeric use; Od.
 vii. 211, *ὀχέοντα διζῶν*.

152. *ταῖσδ'*. Most MSS. have *ταῖς*
ἀδαμαντοδέτοις, but δ' is added in the
 Med. by the original hand. The con-
 fusion between *τοῖς* and *ταῖσδε*, &c. is
 perpetual; see Monk on Hippol. 402.
 1391. Inf. 242.

- νέοι γὰρ οἰακονόμοι
 κρατούσ' Ὀλύμπου νεοχμοῖς δὲ δὴ νόμοις
 Ζεὺς ἀθέτως κρατύνει, 156
 τὰ πρὶν δὲ πελώρια νῦν αἰστοῖ.
 ΠΡ. εἰ γὰρ μ' ὑπὸ γῆν νέρθεν θ' Ἴδιδου
 τοῦ νεκροδέγμονος εἰς ἀπέραντον
 Τάρταρον ἦκεν δεσμοῖς ἀλύτοις. 160
 ἀγρίως πελάσας, ὡς μήτε θεὸς
 μήτε τις ἄλλος τοῖσδ' ἐπεγήθει.
 νῦν δ' αἰθέριον κίννημα τάλας
 ἐχθροῖς ἐπίχαρτα πέπονθα.
 ΧΟ. τίς ᾧδε τλησικάρδιος στρ. β'.
 θεῶν, ὄψ τὰδ' ἐπιχαρῆ; 166
 τίς οὐ ξυνασχαλᾶ κακοῖς
 τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως αἰεὶ
 τιθέμενος ἄγναμπτον νόον

156. ἀθέτως. The MSS. have ἀθέσιμος, but Bentley restored the true reading from Hesychius, ἀθέτως ἀθέσιμος, οὐ συγκατατεθειμένως. Αἰσχύλος Προμηθεὶ Δεσμώτρ. See a probable instance of a similar gloss having crept into the text, inf. 254.

157. τὰ πρὶν πελώρια. 'All that was anciently great he is now doing away.' Schol. Med. τοὺς Τιτᾶνας καὶ τοὺς τοῦτων νόμους. The word may be called Homeric, but we have πελώριον πρᾶγμα Ar. Av. 321, πελώριον ἔργον Pind. Pyth. vi. 41. The verse well expresses contempt for the spirit of progress which has come over the celestials under the new dynasty. It is remarkable that the chorus as well as Vulcan (v. 35) join in the dislike to the new sovereignty.

161. The MSS. give ὡς μήποτε θεός, and as ἄλλος is added by a later hand in the Med., Hermann conjectures ὡς μήποτε τις μήτε θεός τις, where the repetition of τις has a parallel in Suppl. 57.—For ἐπεγήθει, which Dindorf reads with the Med., Hermann, Blomfield. and others prefer ἐγγεγήθει, on the ground that γέγηθα rather than γηθέω is the Attic usage. We find indeed γηθούσθ φρενί in Cho. 759, but in a passage not free from suspicion. Though ἐπι adds much to the sense (cf. ἐπιχαίρειν) it may have been added by a

grammarian or transcriber, and then ἐπεγγεγήθει would have been cut down to ἐπεγήθει. On the construction of the indicative, see inf. 766.

163. κίννημα. We have the form κινύσσω in Cho. 188. Compare ἀνιγμια and ἀνίσσασμαι in connection with αἰνέω. The word seems to have signified a moveable image suspended so as to turn with the wind (*oscillium*). Hence Schol. Med. explains ὥσπερ εἰδωλον κρεμάμενον ὑπὸ τῶν ἀέρα.—The MSS. give ὁ τάλας. Elmsley is perhaps right in omitting an article which is at least unnecessary.

168. Hermann gives δίχα γοῦν ἐνός, from two MSS. which have δίχα γ' ἐνός, though in these the vulgate is given as a various reading. The chief reason for the change lies in the antistrophe 188, where see the note.

169. The reading of this verse is very doubtful. The MSS. give θέμενος, which does not suit the antistrophe, and was therefore altered by Pauw. The present participle is well suited to the sense, though θέσθαι νόον is the Homeric expression, and δέδια γὰρ is very plausibly corrected to δέδια ὄ in 189 by Porson, γὰρ and δέ being constantly interchanged. So one MS. gives Ζεὺς γὰρ for Ζεὺς ὄ in 410. There is a further difficulty in ἀγναμπτον, which is written by a late

- δάμναται οὐρανίαν 170
 γένναν οὐδὲ λήξει, πρὶν ἂν ἡ κορέση κέαρ, ἢ παλάμη τινὶ
 τῶν δυσάλωτον ἔλη τις ἀρχάν.
- ΠΡ. ἦ μὴν ἔτ' ἐμοῦ, καίπερ κρατεραῖς 175
 ἐν γυιοπέδαις αἰκίζομένου,
 χρείαν ἔξει μακάρων πρύτανις,
 δεῖξαι τὸ νέον βούλευμ', ὑφ' οὔτου
 σκῆπτρον τιμάς τ' ἀποσυλᾶται.
 καὶ μ' οὔτι μελιγλώσσοις πειθούς 180
 ἐπαοιδαῖσιν θέλξει, στερεάς τ'
 οὔποτ' ἀπειλὰς πτήξας τόδ' ἐγὼ
 καταμηνύσω, πρὶν ἂν ἐξ ἀγρίων
 δεσμῶν χαλάσῃ, ποιῶς τε τίνειν
 τῆσδ' αἰκίας ἐβελήσῃ.
- ΧΟ. σὺ μὲν θρασύς τε καὶ πικραῖς ἀντ. β'. 186
 δύαισιν οὐδὲν ἐπιχαλᾶς,
 ἄγαν δ' ἐλευθεροστομεῖς.
 ἐμὰς δὲ φρένας ἐρέθισε διάτορος φόβος·

hand in the Med., and does not accurately correspond with the metre of 189. Hence Hermann reads ἀστραφῆ. Such corrections however assume a contested point, that not the smallest syllabic deviation is ever allowable in the choral metres of Aeschylus. Compare Theb. 344 with 358, and ib. 569 with 623. Suppl. 570 with 577. For these and similar sentiments some have expressed surprise that the poet should have escaped a γραφή ἀσεβείας at Athens. On this subject see Grote, Hist. of Greece, i. p. 514. The open infidelity of Euripides and the equally undisguised ridicule of Aristophanes shew that the Areopagus sometimes found it convenient to be asleep. But Aeschylus cannot fairly be charged with favouring such opinions. On the contrary, the general tone and moral of this play tend to shew the omnipotence of Zeus. The expressions here uttered are but the puny murmurs of dissatisfied subjects.

174. ἦ μὴν. These particles often imply threat or defiance, as inf. 928. 'I can tell him that he will yet want me,' &c. Wakefield proposed αἰκίζόμενος, from one of the later Scholiasts, who has καίτοι αἰκίζόμενός με, and elsewhere the verb is

used transitively, as 203. 235. 264. On πρύτανις see Suppl. 365.—τὸ νέον βούλευμ', i. e. the marriage with Thetis; cf. inf. 786. The notion of plot or plan is to be attributed to the fears of Zeus in asking for the information.

179. οὔτε Porson, Herm., Blomf., by a probable correction; for οὔτοι, the reading of the Med. and others, was likely to arise from the error of shortening *i* before *γλ*. Hermann adds, "opponi inter se preces et minae debebant."

183. ποιῶς τίνειν. Schol. Med. τοῦτο τῆς μεγαλοφυίας Αἰσχύλου καὶ Προμηθέως ἔξιον, τὸ μετὰ τὴν λύσιν ποιῶς αἰτεῖν τὸν Δία. It is not enough for the haughty rebel to be liberated. He will have satisfaction for the wrong, or Zeus shall be the sufferer in the end.

186. ἐρέθισε. So Dind., Blomf., Elmsl. with ed. Turn. Hermann retains ἠρέθισε with the MSS. See sup. 168; inf. 435. The omission of the augment in a chorus presents no difficulty, especially in a poet who affects an epic style. We have unquestioned examples in πάλλοιτο, Suppl. 561 εἶθ' ὕφελε Pers. 899. πάθομεν Cho. 411.

- δέδια γὰρ ἀμφὶ σαῖς τύχαις,
 πᾶ ποτε τῶνδε πόνων 190
- χρή σε τέρμα κέλσαντ' ἐσιδεῖν ἀκίχητα γὰρ ἦθεα καὶ
 κέαρ
 ἀπαράμυθον ἔχει Κρόνου παῖς.
- ΠΡ. οἶδ' ὅτι τραχὺς καὶ παρ' ἑαντῷ
 τὸ δίκαιον ἔχων Ζεὺς· ἀλλ' ἔμπας 195
 [οἴω,] μαλακογνώμων
 ἔσται ποθ', ὅταν ταύτη ραισθῆ·
 τὴν δ' ἀτέραμνον στορέσας ὄργῃν
 εἰς ἀρθμὸν ἐμοὶ καὶ φιλότῃτα
 σπεύδων σπεύδοντί ποθ' ἤξει. 200
- ΧΟ. πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,
 ποίω λαβῶν σε Ζεὺς ἐπ' αἰτιάματι
 οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται·
 δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ..
- ΠΡ. ἀλγεινὰ μὲν μοι καὶ λέγειν ἔστιν τάδε, 205
 ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.
 ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου,
 στάσις τ' ἐν ἀλλήλοισιν ὠροβύνετο,

190. πᾶ ποτε — κέλσαντα. 'What shore you are to reach before you see the end of these troubles.' See sup. 100. Suppl. 432—6.—Schol. ἡ μεταφορὰ ἀπὸ τῶν προσωριμ(ο)μένων νεῶν.—ἀκίχητα (Il. xvii. 75), 'not to be reached, or come over,' i. e. obstinate, inaccessable.

194. παρ' ἑαντῷ ἔχων. This notion of keeping justice all to oneself seems derived from the heroic times, when the kings were bound to dispense it impartially to their subjects. Blomfield compares Eur. Suppl. 431, τὸν νόμον κεκτημένος αὐτὸς παρ' αὐτῷ. So also the ἴδιοι νόμοι of Zeus, inf. 411, are opposed to κοινοί, those for the public weal.

196. οἴω. This word, so appropriate to the context, is omitted by most critics, though the later Schol. found it, and explains ὀπολαμβάνων. It is true that οἴμαι would have suited the metre as well, and is the usual Attic word; but οἴω is epic, and found even in *Lysistr.* 1256, so that it is by no means without authority. Hermann suspects that it is a corruption of

οἴω, comparing 929, and that some verses have been lost, on the ground that this system probably corresponded with the preceding 174 seqq. This question, how far anapaestic verses interposed in choruses fall under the rule of antistrophic correspondence, still requires investigation. See on Ag. 1430. Inf. 1112.

197. ταύτη, i. e. as described in 178.

199. ἀρθμὸν καὶ φιλότῃτα. This again is epic. Hom. Hymn. ad Merc. 521, *Λητοῖδης κατένευσεν ἐπ' ἀρθμῷ καὶ φιλότῃτι.*

205. καὶ λέγειν. Cf. 660, καὶ λέγουσ' ἀσχένομαι. Supra, 106. 'These things are painful to me even to speak of, but then it is pain also to conceal them.'

208. στάσις—οἱ μὲν. Compare Cho. 633. Antig. 260, λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα. Bacch. 1131, ἦν δὲ πᾶσ' ὁμοῦ βοῆ, ὁ μὲν στενάδων, κ.τ.λ. So Virgil, *Eocl.* vii. 16, 'Et certamen erat, Corydon cum Thyrside, magnum.' The Scholiasts needlessly take this verse διὰ μέσου, or as

οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον,
 ὡς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοῦμπαλιν 210
 σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν
 ἐνταῦθ' ἐγὼ τὰ λῶστα βουλευῶν πιθεῖν
 Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,
 οὐκ ἠδυνήθην αἰμύλας δὲ μηχανὰς
 ἀτιμάσαντες καρτεροῖς φρονήμασι 215
 ῥοῦντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν.
 ἔμοι δὲ μήτηρ οὐχ ἄπαξ μόνον Θέμις,
 καὶ Γαῖα, πολλῶν ὀνομάτων μορφῇ μία,
 τὸ μέλλον ἢ κραίνοιτο προὔτεθεσπίκει,
 ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερόν 220
 χρεῖη, δόλφ δὲ τοὺς ὑπερσχόντας κρατεῖν.
 τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένου,
 οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν.

interfering with the construction *δαίμονες* — οἱ μὲν θέλοντες. Schol. recent. *πρόλεγει δὲ τινὰς ἐπιρροίας γενομένης τῷ Διὶ παρ' αὐτοῦ, ἵνα ἀχάριστον καὶ ἀγνώμονα αὐτὸν ἀποδείξῃ.*

213. Τιτᾶνας. Prometheus himself was called Τιτᾶν, Phoen. 1122, and his mother Themis Τιταῖς, inf. 893; but unless we identify Themis and Earth, these Titans were not strictly his brethren, but only of kindred race, *Titanum soboles, socia nostri sanguinis*, in the fragment translated by Cicero, Tusc. ii. 10, *ξυνομαλμονες* inf. 418. Elsewhere, as Eum. 2, Aeschylus distinguishes Θέμις and Γαῖα, and it does not seem necessary to confound them in the following passage, which may be understood thus:—'Both my mother Themis, and also her predecessor in the oracular seat, Earth (who is called by many other names, as Rhea, Demeter, Cybele, &c.), had foretold me how the event was to be brought about.' It may be objected, that if distinct persons were meant, the verb should have been in the plural. But this is not always the case, the verb in fact referring only to one of the nominatives. Hermann attributes some weight to the argument of Schütz, that as Prometheus does not seem to speak of the Titans as his own brothers, he cannot have meant that there was but one and the same parent

of them all; but he observes that in 1112 he certainly addresses the earth as ἡ μητρὸς ἐμῆς σέβας, and thinks that here the poet is inconsistent with his own mythology in other places. Perhaps the explanation of this confusion, if such it is, may be found in the union of the later polytheism with the older element-worship, which was then in a transition state.

214. αἰμύλας μηχανὰς. Schol. Med. *συνετὰς, τὰς ἐμὰς δηλονότι.* To act with craft was the purport of his 'advice for the best' (212), not so much his own suggestion as derived from oracular assurance.

221. χρεῖη. So Dawes for *χρεῖ' ἢ* or *χρη' ἢ*. We find *χρησται* for *χρεῖα ἔσται* in Soph. frag. 537; but there can be no question that the alteration was rightly made.—For *ὑπερσχόντας* the MSS. give *ὑπερέχοντας*, some inferior copies having *ὑπερσχόντας*. The correction is Porson's. Compare *ὑπερσχών ἄλβον* Pers. 705, and see Monk on Hipp. 1362. The meaning of the aorist is 'those who should have prevailed' (*qui vicissent*). Hermann reads *ὑπερτέρους*, which he defends by the ingenious but perilous argument elsewhere adduced (see on 254), that *ὑπερέτερος* is often explained by the gloss *ὑπερέχων*. Yet he introduces a needless complexity by understanding *τοὺς δὲ δόλφ ὑπερέτερος*.

κράτιστα δὴ μοι τῶν παρεστώτων τότε
 ἐφαίνεται' εἶναι προσλαβόντα μητέρα 225
 ἐκόνθ' ἐκόντι Ζηνὶ συμπαραστατεῖν.
 ἑμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθῆς
 κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον
 αὐτοῖσι συμμαχοῖσι. τοιάδ' ἐξ ἐμοῦ
 ὁ τῶν θεῶν τύραννος ὠφελημένος 230
 κακαῖσι ποιναῖς ταῖσδέ μ' ἐξημέψατο.
 ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
 νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.
 ὁ δ' οὖν ἐρωτᾷτ', αἰτίαν καθ' ἧντινα
 αἰκίζεται με, τοῦτο δὴ σαφηνῶ. 235
 ὅπως τάχιστα τὸν πατρῶον ἐς θρόνον
 καθέζετ', εὐθὺς δαίμοσι νέμει γέρα
 ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο
 ἀρχήν· βροτῶν δὲ τῶν τάλαιπῶρων λόγον
 οὐκ ἔσχεν οὐδέν', ἀλλ' αἰστώσας γένος 240
 τὸ πᾶν ἔχρηξεν ἄλλο φιλῦσαι νέον.

224. τῶν παρεστώτων τότε. Not, 'the best of present circumstances' (Schol. recent. τῶν ἐνισταμένων πραγμάτων), but, 'of the schemes which then occurred to me.' So the Greeks often say *παρέστη μοι τοῦτο*. The two meanings however are closely connected; the former is the better translation in Ag. 1020, *ἔπου, τὰ λῆστα τῶν παρεστώτων λέγει*.

225. Most MSS. give *προσλαβόντι*, which Scholesfield defends, and so I formerly edited. But the reading was likely to proceed from a grammarian ignorant of the usual idiom, by which the participle should rather agree with the accusative understood as the subject of the infinitive. Besides, *προσλαβεῖν* means rather 'to take as a partner' than 'to admit to one's counsels,' though in either case the oracular aid of Themis is meant. The point of the whole narrative is, that Prometheus at first sided with the Titans against the new Jovian dynasty; but when they would not listen to the only counsel which he knew would ensure success, namely, the employment of cunning instead of open force, on which they proudly relied, he went over to the opposite faction, resolving, like a god of forethought

as he was, to be with the winning party at all events.

228. *καλύπτει*. Il. xiv. 203, *ὅτε τε Κρόνον εὐρύσκα Ζεὺς γαίης νέβη καθεῖσε καὶ ἀτρυγέτωιο θαλάσσης*.—*συμμαχοῖσι*, i. e. the Titans.

231. *ποιναῖς*. Some inferior copies have *τιμαῖς*, which Hermann admits, quoting Hesychius, *τιμή*—*ποτὲ δὲ καὶ τιμωρίᾳ, ἢ ἀντικτίσις ἢ κυρία*. One MS. has *πηναῖς*. See on Ag. 672.—For *ἐξημέψατο* Blomf., Dind. give *ἀνημέψατο* from two MSS.

232. *ἔνεστι, κ.τ.λ.* One of those patriotic stage-sentiments which the recent dominion of the Pisistratidae rendered of obvious and popular application.

234. *ὁ δ' οὖν ἐρωτᾷτ'*. 'However, to revert to your question,' i. e. in 202.

238. *διεστοιχίζετο*. Hesych. *διετίθετο ἐν στοίχῳ καὶ τάξει· διέρπει ἀπὸ τῶν εἰς τοὺς σηκοὺς εἰσαγόντων τὰ ποιμένα καὶ διακρινόντων ἐκ τῆς νομῆς ἐκδοτῶν τὰ ἴδια*. Similarly *ἰστοίχισα*, 492, but the true sense both of the imperfect and of the middle voice must here be enforced, *ipse imperium sibi constituere incipiebat*. Probably the idea was taken from Hes. Theog. 71, *ὁ δ' οὐρανὸν ἐμβασιλεύει, κάρτει*

καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ
ἐγὼ δ' ἐτόλμησ' ἐξελυσάμην βροτοῦς
τοῦ μὴ διαρραισθέντας εἰς Ἄιδου μολεῖν.

τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι,

245

πάσχειν μὲν ἀλγευαῖσιν, οἰκτραῖσιν δ' ἰδεῖν
θνητοῦς δ' ἐν οἴκτῳ προθέμενος τούτου τυχεῖν
οὐκ ἤξιώθην αὐτὸς, ἀλλὰ νηλεῶς
ᾧδ' ἐρρύθμισμαι, Ζηνὶ δυσκλεῆς θέα.

ΧΟ. σιδηρόφρων τε καὶ πέτρας εἰργασμένος,
ὄστις, Προμηθεῦ, σοῖσιν οὐ ξυνασχαλᾷ
μόχθοις· ἐγὼ γὰρ οὔτ' ἂν εἰσιδεῖν τάδε
ἔχρηζον, εἰσιδοῦσά τ' ἠλγύνθην κέαρ.

250

ΠΡ. καὶ μὴν φίλοις ἔλειως εἰσορᾶν ἐγὼ.

ΧΟ. μή πού τι προὔβης τῶνδε καὶ περαιτέρω ;

255

νικήσας πατέρα Κρόνον εἰ δὲ ἕκαστα
ἀθανάτοις διέταξεν ὁμῶς καὶ ἐπέφραδε
τιμὰς.

242. τοῖσιν. So Hermann with the MSS. Others give τοῖσιδ', and it appears to have been the original reading in the Med. See on 152. Though Aeschylus rarely uses the article in the strict Homeric sense for *obtus*, there are at least two undoubted examples, Suppl. 352, τῶν γὰρ οὐ δεῖται πόλις, and ib. 1031, ὅτι τοι μόρσιμόν ἐστι τὸ γένος' ἂν, and perhaps also Eum. 323. In other places it stands for the oblique cases of αὐτός, 'him,' 'it,' &c.

243. ἐξελυσάμην. This is the reading of the Med. and other MSS., and I was wrong in preferring ἐξερυσάμην in ed. 1, not only as having less authority, but because analogy rather requires ἐξερυσάμην, though I collected many examples of the single β in similar words, to which add Il. xiii. 544. Od. xii. 105. Soph. frag. 25. Buttman (see Lexil. in v.) suspects that we should even write ἐρρυσάμην, since Homer shortens the aorist in Il. xv. 29, τὸν μὲν ἐγὼν ἔσθεν ρυσάμην. So also Theb. 153 291. The quantity of the *v* however seems doubtful; we find ἂν θανεῖν ἐρρυσάμην Alcest. 11, and elsewhere ῥύσεται. But ἐξελυσάμην seems free from all objection; the middle voice being often used in this verb where we should rather have expected the active. See Suppl. 1051. Eum. 166. Androm. 818. Oed. Tyr. 1003.

Ajac. 531. Hes. Theog. 528. Od. x. 286.

— In τῷ μὴ two constructions are mixed, τὸ μὴ, for ὅστε μὴ, and τοῦ μολεῖν αὐτοῖς. The μὴ is added in the latter case from the notion of prevention and prohibition in ἐξελυσάμην. Similarly Herod. i. 86, ῥύσεται τοῦ μὴ ζῶντα κατακαυθῆναι. Compare 256.

247. τούτου τυχεῖν. This is the doctrine of the *ἔρανος*, or meeting with the like favour from those we have obliged. See on Theb. 472. We might therefore correct τούτου with some probability.

248. νηλεῶς. The MSS. have ἀνηλεῶς, perhaps the original form, but Aeschylus seems to prefer the Homeric word. See sup. 42. Cho. 234.

254. καὶ μὴν φίλοις. The sense is, 'Yes, but it is only to friends, not to Zeus (248), that I seem deserving of compassion.' He thus shows that what the chorus has said is no real consolation. — ἔλειως is Pearson's correction for ἐλειώς. Hermann reads οἰκτρὸς, on the principle already pointed out (221) that ἐλειώς superseded it as the established gloss on that word. Thus Hesychius has οἰκτρά· ἐλειώδ', and again, οἰκτρὸς ἐλειώδ'. It is certain that the most obvious and useless interpretations have occasionally crept into the text. Thus in Ag. 532 the MSS. give καὶ πῶς; ἀπόντων τυραννῶν ἔρπει τιμὰς; for κοῖραν, and so in Prom. 979 many copies have τυραννοῦντ' for κοῖρανοῦντ'.

255. μή πού. 'You don't mean to

- ΠΡ. θνητούς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον.
 ΧΟ. τὸ ποῖον εὐρῶν τῆσδε φάρμακον νόσου ;
 ΠΡ. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα.
 ΧΟ. μέγ' ὠφέλημα τοῦτ' ἔδωρήσω βροτοῖς.
 ΠΡ. πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ὤπασα. 260
 ΧΟ. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι ;
 ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.
 ΧΟ. τοιοῖσδε δὴ σε Ζεὺς ἐπ' αἰτιάμασιν
 αἰκίζεταιί τε κούδαμῆ χαλᾷ κακῶν ;
 οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον ; 265
 ΠΡ. οὐκ ἄλλο γ' οὐδὲν, πλὴν ὅταν κείνῃ δοκῆ.
 ΧΟ. δόξει δὲ πῶς ; τίς ἐλπίς ; οὐχ ὄρῳσ' ὅτι
 ἡμαρτες ; ὡς δ' ἡμαρτες, οὐτ' ἐμοὶ λέγειω
 καθ' ἡδονὴν, σοὶ τ' ἄλγος. ἀλλὰ ταῦτα μὲν
 μεθῶμεν, ἄθλου δ' ἔκλυσιν ζήτηι τινά. 270
 ΠΡ. ἐλαφρὸν, ὅστις πημάτων ἔξω πόδα
 ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς
 πράσσοντ'. ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην.
 ἐκὼν ἐκὼν ἡμαρτον, οὐκ ἀρνήσομαι
 θνητοῖς δ' ἀρήγων αὐτὸς ἠύρομην πόνους. 275

say you went yet beyond this (i. e. 243) ? —Yes, I stopped mortals from looking forward to their fate.' Hermann corrects *θνητοῖς γε παύσας*.

258. In *τυφλὰς* he of course alludes to *προδέρκεσθαι*.—*ἐλπίδας* is finely said, for hope is a characteristic of man alone. It has been well observed that "instinct is ignorant that it knows, and reason knows that it is ignorant; but spirituality does more,—it hopes." It has been generally assumed that there is here an allusion to Pandora (Hes. Theog. 570. Opp. 60 seqq.); but there is no similarity whatever between the woman so called, sent by Zeus as a punishment to mortals, and who let loose upon the world all the evils of humanity, leaving hope alone, and the gift of Prometheus, who confers hope as one of his benefits to man, even before his gift of fire. Hermann thinks Plato had this passage in view, when he makes Zeus say to Prometheus (Gorgias, p. 523, v) *πανστέρον ὅστι προειδὼτας αὐτοῦ τὸν θάνατον, νῦν μὲν γὰρ προύσασσι*. By *προδέρκεσθαι* we must not understand

literally 'to foresee,' i. e. to know on what day they were to die, but, as one of the later Scholiasts explains it, *πρὸ ὀφθαλμῶν ἔχειν τὸν θάνατον*, to be always contemplating it in a desponding light, so as to have no energy for trying to improve the present condition.

260. *ἐγὼ*. The pronoun is by no means redundant, the sense being, 'it was I who gave them fire.'

271. *ἐλαφρὸν, ὅστις*. 'Tis easy for one who —.' The proverb is given in Bekker's Anecd. p. 38, *ἐλαφρὸν παραινεῖν τὸν κακῶς πεπραγότα*. The proud contempt as well as the obstinacy of Prometheus is admirably drawn. He admits that he sinned, knowingly and in defiance, but pleads that it was in a good cause. He is a martyr to benevolence and philanthropy. And smarting under a sense of injustice, he adds that he had not expected *this*! Thus the superior power of Zeus is made to appear. He cannot crush his spirit; but he can make him feel, and confess that he feels.

οὐ μὴν τι ποιναῖς γ' ὤομην τοῖαίσι με
κατισχρανεῖσθαι πρὸς πέτραις πεδαρσίοις,
τυχόντ' ἔρημου τοῦδ' ἀγείτονος πάγου.
καίτοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχρ,
πέδοι δὲ βάσαι τὰς προσερπούσας τύχας 280
ἀκούσαθ', ὡς μάθητε διὰ τέλους τὸ πᾶν.
πείθεσθέ μοι, πείθεσθε, συμπονήσατε
τῷ νῦν μογοῦντι. ταῦτά τοι πλανωμένη
πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.

XO. οὐκ ἀκούσαις ἐπεθώνξας 285

τοῦτο, Προμηθεῦ·

καὶ νῦν ἐλαφρῶ ποδὶ κραιπνόστυον
θᾶκον προλιποῦσ', αἰθέρα θ' ἄγνον,
πόρον οἰωνῶν, ὀκρивоέσση
χθονὶ τῆδε πελῶ· τοὺς σοὺς δὲ πόνους 290
χρηζῶ διὰ παντὸς ἀκούσαι.

ΩΚΕΑΝΟΣ.

ἦκω δολιχῆς τέρμα κελεύθου
διαμειψάμενος πρὸς σε, Προμηθεῦ,
τὸν πτερυγικῆ τόνδ' οἰωνόν

279. καίτοι. The MSS. have καὶ μοι. The reading of Rob. is admitted by Hermann, and the context is entirely in favour of it.

281. διὰ τέλους. He intends, as Hermann observes, to tell them all about his destined deliverer, though in 531 he avows his resolution not to reveal what Zeus most desires to know.

283. ταῦτά τοι. 'Tis thus that —.' See on Suppl. 396. Hermann edits ταῦτά σοι. Dind. ταῦτά τοι. Thucyd. vi. 17, καὶ ταῦτα ἢ ἐμὴ νεότης—ἐς τὴν Πελοποννησίῳν θύραμιν—ἐμίλησε. The meaning is, 'You may some day have to suffer yourselves.' Hence there is an emphasis on τῷ νῦν μογοῦντι. Schol. recent. ἐπεὶ οὖν ταῦθ' οὕτως ἔχει, δεῖ καὶ ὑμᾶς ἐμοὶ συμπονεῖν δυστυχοῦντι, ἵνα καὶ ὑμῖν εἴποτε ἂν συμβαίῃ, τὸ γὰρ τῆς τύχης ἄδηλον, τὸν ὑμᾶς παραμυθησόμενον ἔχοιτε.

292. δολιχῆς. The abode of Ocean was in the far west, for the early Greeks knew absolutely nothing of what they

conceived to be the eastern shore of the great circumambient stream. Hence Ovid, who copies every thing Greek (Fast. v. 233), makes Juno rest in the Islands of the Blest (the Canary islands) in her visit to Oceanus. The scene of Prometheus' sufferings was in a part of Scythia lying above the Pontus; and Euripides (Hippol. 3) speaks of those who "dwell within the Pontus and the Atlantic limits" as the inhabitants of the whole world in the direction of latitude. See also ib. 1056, and Herc. Fur. 234. Inf. 425.—τέρμα κελεύθου is in point of construction for κέλευθον, the notion of completing the journey naturally suggesting τέρμα.

294. τόνδ' οἰωνόν. It was a beast rather than a bird (τετρασκελῆς, 403),—a winged monster like the γρυπᾶντοι and Ἰσπαλεκτρύονες in which Aeschylus delighted, and which, as the discovery of the Assyrian sculptures suggests, may have been derived, through the Persians, from the east. "Grotesque mixtures of the

γνώμη στομίῳν ἄτερ εὐθύνων. 295

ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ·
τό τε γάρ με, δοκῶ, ξυγγενὲς οὐτως
ἔσαναγκάζει, χωρὶς τε γένους
οὐκ ἔστιν ὄτῳ μείζονα μοῖραν
νεύμαιμι ἢ σοί. 300

γνώσει δὲ τὰδ' ὡς ἔτυμ', οὐδὲ μάτην
χαριτογλωσσεῖν ἐνι μοι· φέρε γάρ,
σήμαιν' ὅτι χρὴ σοι ξυμπράσσειν·
οὐ γάρ ποτ' ἔρεῖς ὡς Ὀκεανὸν
φίλος ἐστὶ βεβαιότερός σοι. 305

ΠΡ. ἔα, τί χρῆμα ; καὶ σὺ δὴ πόνων ἐμῶν
ἦκεις ἐπόπτῃς πῶς ἐτόλμησας, λιπῶν
ἐπώνυμόν τε ρεῦμα καὶ πετρηρεφῆ.
αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
ἔλθειν ἐς αἶαν ; ἢ θεωρήσων τύχας 310
ἐμὰς ἀφίξαι καὶ ξυνασχαλῶν κακοῖς ;
δέρκον θέαμα, τόνδε τὸν Διὸς φίλου,
τὸν ξυγκαταστήσαντ' ἅ τὴν τυραννίδα,
οἴαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.

ΩΚ. ὀρώ, Προμηθεῦ, καὶ παραινέσαι γέ σοι 315

bird and the quadruped" have also been recently discovered in Phœnician tombs at Cumæ.—*γνώμη*, the mere will of the rider. It is vain to speculate on the machinery by which such effects as a real aerial car (287) and a cumbersome hobby-horse could have been deposited on the stage from above. As the Greek theatre was wholly without roof, we must conceive a sort of crane (*κράδη* or *ἐρέμμα*) strong enough and lofty enough to hoist these supernatural visitants quickly and noiselessly over the heads of the actors.

297. *ξυγγενές*. See on 39. The connexion alluded to in 570 would not constitute *ἐγγένεια*.

300. *νεύμαιμι*. For the construction see Ag. 603. Cho. 164. The phrase seems to have arisen from the custom of awarding a larger share of the feast or the prizes taken in war to the chiefs in the heroic times. See Il. xii. 311. xxiv. 626. Od. xiv. 448. xv. 140. xx. 280. Thuc. iii. 3. Herod. vi. 57, *διπλήσια*

νέμοντας ἑκατέρω τὰ πάντα ἢ τοῖσι ἄλλοισι δαιτυμόνεσι. Hence there is no real ground for the ingenious guess of G. Burges, *μείζον' ἂν ᾖραν*, from Trach. 57, *εἰ πατρὸς νέμοι τιν' ᾤραν*.

302. *φέρει γάρ*. As a proof of readiness to serve him beyond mere words, he desires to know how he can help him. Thus *πράσσειν* is opposed to *λέγειν* implied in *χαριτογλωσσεῖν*. See Suppl. 509.

306. *καὶ σὺ δὴ*. 'So you too have come to gaze at my tortures.' The character is admirably sustained. Prometheus wants no one to console him; he treats the fine words of Ocean with cold contempt, and only asks him ironically how he has had the courage to attempt so long a journey.

310. *θεωρήσων καὶ ξυνασχαλῶν*. 'Or can it be that you have come not merely idly to gaze at, but also to condole with, my misfortunes? See then a sight,' &c. The MSS. and edd. vary between ἦ and ἢ.

θέλω τὰ λῶστα, καίπερ ὄντι ποικίλῃ.
 γίγνωσκε σαυτὸν, καὶ μεθάρμοσαι τρόπους
 νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς.
 εἰ δ' ὦδε τραχεῖς καὶ τεθηγμένους λόγους
 ῥίψεις, τάχ' ἂν σου καὶ μακρὰν ἀνωτέρω 320
 θακῶν κλύοι Ζεὺς, ὥστε σοι τὸν νῦν χόλον
 παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
 ἀλλ', ὦ ταλαίπωρ', ἅς ἔχεις ὀργὰς ἄφες,
 ζήτηε δὲ τῶνδε πημάτων ἀπαλλαγάς.
 ἀρχαῖ ἴσως σοι φαίνομαι λέγειν τάδε 325
 τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου
 γλώσσης, Προμηθεῦ, τὰπίχειρα γίγνεται.
 σὺ δ' οὐδέπω ταπεινὸς, οὐδ' εἰκεις κακοῖς,
 πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
 οὐκ οὖν ἐμοὶ γε χρώμενος διδασκάλῃ 330
 πρὸς κέντρα κῶλον ἐκτενεῖς, ὀρών ὅτι
 τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
 καὶ ἴσως γὰρ μὲν εἶμι καὶ πειράσομαι
 ἐὰν δυνάμει τῶνδέ σ' ἐκλύσαι πύων.
 σὺ δ' ἠσύχαζε, μηδ' ἄγαν λαβροστόμει 335

317. γίγνωσκε σαυτὸν. This is clearly one of the wise men's saws, γινώθι σεαυτὸν, like μηδὲν ἐγκαλεῖν ἄγαν in 72, μηδὲν ἐγάγειν Suppl. 1046, and inf. 909, where see the note.—μεθάρμοσαι, 'adapt to yourself new ways;' so Alcest. 1157, νῦν γὰρ μεθαρμόσμεθα βελτίω βίον.—νέος γὰρ καὶ, κ.τ.λ., i. e. your old fashioned ideas do not suit the new dynasty, which makes light of your fancied deserts (230), and exacts absolute obedience. The character of Ocean is that of a prudent adviser, who without servile fear on his own part inculcates submission to the supreme power as the wisest course. He does not impeach the justice of Zeus, but regards him as a stern and absolute ruler (332), against whose omnipotent will it is mere folly to contend.

320. ῥίψεις. See on Suppl. 478.—τάχ' ἂν κλύοι. This passage seems to be ridiculed by Aristophanes, who makes Prometheus in the Birds (1568) hold up an umbrella that Zeus may not see him nor hear his treasonable conversation.

321. τὸν νῦν χόλον, the present wrath

of Zeus. μόχθων παιδιὰν must be taken together, 'a mere mockery of suffering.' The later Scholiast explains χόλον μόχθων by τὴν λύπην τῶν νῦν δυστυχίων.

325. ἀρχαῖα, 'stale,' 'old-fashioned.' Ar. Plut. 323, ἀρχαῖον καὶ σικερόν. Nab. 1357. 1469, ὡς ἀρχαῖος εἶ. The proverb alluded to is expressed in other words Suppl. 1044, μέτριον νῦν ἔσος εἶχον. Theocr. ix. 20, μὴ μέγα μυθεῖν. On the word ἐπίχειρα, where ἐπι gives the sense of reciprocity, as in ἐπιγάμια, ἐπιμαχία, and many other words, see *New Cratylus*, p. 223.

331. πρὸς κέντρα. So Ag. 1603, πρὸς κέντρα μὴ λάκτιζε, μὴ κείσας μογῆς. The phrase is borrowed from an ox that kicks against the goad, and is worse wounded for the resistance.

335. λαβροστόμει. 'Do not go on talking intemperately.' A few copies give λαυροστόμει, by a common confusion between ν and β. So λαύρω for λάβρω in Pers. 113, ναυέτης for ναυβάτης ib. 377 and Ham. 434. ἐβόμει for ἐβόμει Theb. 271.

ἢ οὐκ οἶσθ' ἀκριβῶς, ὧν περισσόφρων, ὅτι
γλώσση ματαία ζημία προστρίβεται ;

IP. ζηλῶ σ', ὀθούνεκ' ἐκτὸς αἰτίας κυρεῖς,
πάντων μετασχῶν καὶ τετολημηκῶς ἐμοί.
καὶ νῦν ἔασσον, μηδὲ σοι μελησάτω 340
πάντως γὰρ οὐ πείσεις νυ· οὐ γὰρ εὐπιθής.
πάπταυε δ' αὐτὸς μὴ τι πημανθῆς ὀδῶ.

ΩΚ. πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυσ
ἢ σαυτόν ἔργῳ κοῦ λόγῳ τεκμαίρομαι.
ὀρμώμενον δὲ μηδαμῶς ἀντισπάσης 345
αὐχῶ γὰρ, αὐχῶ τήνδε δωρεὰν ἐμοὶ
δώσειε Δε', ὥστε τῶνδ' ἐσ' ἐκλύσαι πόνων.

IP. τὰ μὲν σ' ἐπαινῶ, κούδαμῆ λήξω ποτέ
προθυμίας γὰρ οὐδὲν ἐλλείπεις· ἀτὰρ
μηδὲν πόνει· μάτην γὰρ, οὐδὲν ὠφελῶν 350

337. *προστρίβεται*. The expression seems in its origin to belong rather to comedy, in reference to the punishment of slaves, as Esquit. 6, *πληγὰς δὲ προστρίβεται τοῖς εἰκέντοις*. In Ag. 386, *πρόστριμμα*, though used with an allusion to the 'wear and tear' of metal, and corresponding to our term 'detriment,' can hardly be independent of this sense of *προστρίβεσθαι*. In later writers only it was employed in a good sense, as Dem. Androt. p. 617, *πλοῦτου τινὰ δόξαν προσετίρατο τοῖς κεκτημένοις*.

338. *ζηλῶ σ'*. This is said in irony: 'fine talk, for one who has escaped all blame,' or 'lucky that you are,' &c.—*πῶτων μετασχῶν*, κ.τ.λ. This seems to mean that Ocean was implicated in the faults Prometheus had committed; yet in 248 the latter boasts that he stood alone in thwarting Zeus. Hence we must rather understand, 'in having made common cause with me.' Schol. Med. *θαυμάζω σε πῶς οὐδὲν κτενοῦσας ἐπὶ Διὸς συναλγῶν μοι*. Schol. recent. *ὀρμώμενος δε' ἄν συήλησας*, 'having shown your toleration of my doings by your sympathy.' The construction itself implies that *καὶ τετολημηκῶς* is only an equivalent to *τολημηκῶς*. Not that instances are wanting of a word so inserted as to interrupt the regular syntax, as Antig. 537, *καὶ ζυμμετίσχω καὶ φέρω τῆς αἰτίας*.

340. *μηδὲ σοι μελησάτω*. This use is rather rare, and is perhaps confined to the third person singular of the aorist. Cf. Theb. 1030, *μὴ δοκησάτω τινί*. Ajax. 1334, *μὴ σε νικησάτω*. Inf. 1023, *εἰσελεύθῃ σε μήποσ', ὥς*, κ.τ.λ.

342. *αὐτὸς μὴ τι πημανθῆς*. There is a certain degree of irony in this. His anxiety lest Ocean should come to harm on his account is only so far sincere, that he is too proud to seek any consolation in others suffering in common with himself. The same cold refusal is repeated in 348, and the tone of the whole passage is not that of friendly concern but of isolated endurance. In this sense we must also understand 332 and 398.

345. *μηδαμῶς μ'* Blomf., Dind., from the two Cambridge MSS.

348. *τὰ μὲν σ' ἐπαινῶ*, i. e. *τῆς προθυμίας*. The phrase must not be taken to imply hearty thanks; the meaning is quite the reverse: 'you are very good, but pray don't trouble yourself.' In fact, *ἐπαινῶ* meant, with the Attic writers, 'no, thank you,' and was chiefly used in formal or ceremonious acknowledgement of something which was declined. So Ar. Ran. 508, *κἀλλιστ', ἐπαινῶ*. Xen. Conviv. i. 7, *οἱ ἀμφὶ τῶν Σακράτην ἐπαινοῦντες τῆν κλήσιν οὐχ ὀπισθοῦντο συναδειπνήσειν*. Ar. Ach. 486, *ἐπαινεσ' ἄγε νυ, ὃ τέλεινα καρδία*.

350. *ὠφελῶν ἐμοί*. So with a dative

ἐμοί, πονήσεις, εἴ τι καὶ πονεῖν θέλεις.
 ἀλλ' ἠσύχαζε, σαυτὸν ἐκποδῶν ἔχων
 ἐγὼ γὰρ οὐκ εἶ δυστυχῶ, τοῦδ' εἵνεκα
 θέλομ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.
 οὐ δῆτ', ἐπεὶ με καὶ κασιγνήτου τύχαι
 τείρουσ' Ἄτλαντος, ὃς πρὸς ἑσπέρους τόπους
 ἔστηκε κίον' οὐρανοῦ τε καὶ χθονὸς

355

Pers. 838, ὡς τοῖς θανοῦσι πλοῦτος οὐδὲν ὄφελει. Antig. 560. Ar. Av. 420.—For θέλεις Hermann has θέλοισ with two or three MSS., understanding ποθήσεις for ποθήσεις ἔν. But see on Eum. 847.

353. Here, as in Suppl. 184, all the MSS. give εἵνεκα, which the editors change to οὐνεκα. Properly speaking, τοῦδ' εἵνεκα answers to οὐ εἵνεκα or οὐνεκα, as Il. i. 110, τοῦδ' εἵνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, οὐνεκ' ἐγὼ κόρης Χρυσήϊδος ἀγὰρ' ἄποινα οὐκ ἔθελον δέξασθαι. See the note on the former passage, and compare *ib.* 629.—*τυχεῖν*, *accidere*, Pers. 702. Ag. 623. Suppl. 785.

355. In the MSS. this part of the speech is wrongly assigned to Oceanus. Elmsley first detected the error, and the editors have generally followed him. Atlas was the *κασίγνητος* not of Ocean but of Prometheus, Hes. Theog. 509. Examples of οὐ δῆτ' ἐπεὶ in continuous narrative are quoted by Dindorf from Oed. Col. 435. Alcest. 557. Heracl. 507; see also Hec. 367. Hippol. 1062. The arguments, that Prometheus rather than Ocean would speak of the severity of Zeus, and also that the former, as foreknowing every thing, is the fitter person to predict the eruption of Aetna, are not in themselves cogent; for Ocean might have quoted an instance of heavy punishment simply as a warning, and also, as a god, may be supposed to have been not less prescient than Prometheus. It is true also that the mention of ὑψηλὰ κορυφάσματα in 368, which seems to imply a reproach to himself, appears less adapted to Prometheus. Nevertheless the latter part of the speech (v. 381) is clearly addressed by Prometheus to Ocean, and that too in terms which imply no change in the dialogue. In the present passage οὐ δῆτ' ἐπεὶ asserts his reluctance to see others in suffering, and denies that he takes pleasure in that *κακῶν κοινωνία* which was, commonly thought a consolation.

This is one of the noble traits in his character, and consistent with his disinterested philanthropy. Atlas, it should be remembered, held his post as bearer of the heavens by compulsion, *κρατερῆς ὑπ' ἀνάγκης*, Hes. Theog. 517, and therefore as a punishment. See *inf.* 435.

356. *πρὸς ἑσπέρους τόπους*. Humboldt has shown that the Atlas of the ancient mythology was the great volcano of Teneriffe, which rises 12,172 feet above the sea, and usually has its snow-capped cone enveloped in mist. Phoenician mariners who had seen it in the distance appear to have communicated vague information to the Greeks. The later writers always speak of the Atlas in Mauretania; 'quanto sublimior Atlas Omnibus in Libya sit montibus,' Juv. xi. 25. Indeed, as early as the time of Herodotus Atlas was believed to be one of the chain in the N. W. of Africa, which he says (iv. 184) is so high that the peak cannot be seen, and that the clouds never leave it, so that the natives call it *κίονα τοῦ οὐρανοῦ*. So Pausanias, i. 33, 5, ὃ δὲ Ἄτλας ὑψηλὸν μὲν ἔστιν οὕτως, ὥστε καὶ λέγεται ταῖς κορυφαῖς ψάειν τοῦ οὐρανοῦ, ἔβατον δὲ ὑπὸ ὕδατος καὶ δένδρων, ἃ διὰ παντὸς πέφυκε. The description is physically true; but the height is less than Teneriffe, being about 11,400 feet. There is a splendid description of this Atlas in Virg. Aen. iv. 246—251.

357. *κίον'*. Here we notice a departure from the earliest tradition, in which Atlas is said by Homer *ἔχειν κίονας αὐτὸς μακρὰς, αἱ γαῖαν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν*, Od. i. 53, i. e. to have in his custody the pillars which keep heaven and earth apart,—a task implying vigilance without personal exertion. But Hesiod, who rightly places Atlas near the gardens of the Hesperides, that is, in the Canary islands (Strabo, iii. p. 150, ad fin.), represents him as actually holding up the sky; Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρα-

ᾧμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον.
 τὸν γηγενῆ τε Κιλικίων οἰκήτορα
 ἄντρων ἰδὼν ᾠκτεира, δάϊον τέρας,
 ἑκατογκάρανον πρὸς βίαν χειρούμενον
 Τυφῶνα θούρον, πᾶσιw ὃς ἀνέστη θεοῖς,
 σμερδναῖσι γαμφηλαῖσι συρίζων φόνον

360

τερῆς ὅπ' ἀνάγκης, Πείρασιw ἐν γαίης
 πρόσπαρ Ἑσπερίδων λιγυφόνων, Ἐσθηῶς
 κεφαλῆ τε καὶ ἀκαμάτρσι χέρεσσι. Aeschylus seems to combine or confound these two distinct ideas, for he makes him stand erect supporting on his shoulders the Homeric pillar, which is thus ἄχθος οὐκ εὐάγκαλον, a burden in which the arms cannot be employed, but a crushing pressure upon the back.

359. γηγενῆ. He was sprung from the earth; Hes. Theog. 820. Both here and in 945 Aeschylus had Pindar in view. Pyth. i. 31, Τυφῶς ἑκατοντακάρανος, τὸν ποτε Κιλικίων θρέψεν πολυόνυμον ἄντρον. Also Ol. iv. 11, and Pyth. viii. 20, where he is ἑκατόγκρανος and ἑκατογκεφέλας. The form of this compound given in the text is somewhat uncertain. The MSS. have ἑκατοντακάρηνον, but a ι is superscribed in the Med., and the Attic writers preferred the sound ρα to ρη, as in ῥήδιος for ῥήδιος, Θρᾶκιος for Θρηῆκιος. Compare καρανιστήρ Eum. 177, καρανούται Cho. 619 692. Hesychius also preserves the orthography ἑκατογκάρανοι. Hesiod however has πετηγοντακάρηνον, Theog. 312, and Porson here read ἑκατογκάρηνον, which Herm. and Schoemann prefer.

360. ἰδὼν ᾠκτεира. The order is, ᾠκτεира ἰδὼν πρὸς βίαν χειρούμενον. Schol. Med. οὐ μὴν ἐλεπτός δ' τοιοῦτος, ἀλλ' ὁ ποιητῆς φύσει τοῖς τεραστίοις ἐξαιρούμενος (i. ἐξαιρούμενος, 'naturally delighting in the portentous') οὐ λεπτολογεῖται τὰ πρόγμματα. The reason why Typhoeus is called a Cilician, and why some placed Arimi (89i φασὶ Τυφῶτος ἔμμενα εὐνάς, Il. ii. 783), in the volcanic district of Phrygia (Strabo, lib. xii. ad fin.), others near Sardis, others again in Syria (Strabo, xiii. p. 626), is to be found in the violent earthquakes and eruptions which in ancient times desolated various parts of Asia Minor. The Cilician cave, Strabo remarks, was identified by Callisthenes with the Corycian, near the promontory of Serpedon (Suppl. 848). The same notion is embodied in the Roman legend of Cacus,

the son of Vulcan, who spit forth flames from his mouth, and like Typhoeus, dwelt in a cave,—that being the nearest representative of living subterranean agency.

362. ὃς ἀνέστη. This verse is well known for the difficulty it has occasioned the critics. The MSS. give ὃς ἀνέστη. To the correction in the text, which is that of Wunderlich, Hermann with some truth objects that the rhythm of the verse is not Aeschylean. He himself reads πᾶσι ὃ ἀνέστη θεοῖς, comparing Theb. 566. On this use of δὲ see inf. 410. This emendation is certainly probable; but he inclines to believe some words have been lost, as ὃς δυσαντήτω μένει χειρῶν τε-ποιθῶς πᾶσιw ἀνέστη θεοῖς. Porson's rule against the admission of anapaests may perhaps, like most rules, have admitted of rare exceptions, especially in an earlier play. Yet few critics will be found to accept ἑκατοντακάρηνον and πᾶσιw ὃς ἀνέστη θεοῖς, though Schoemann gives the latter in his edition of 1844. Nor would the Homeric elision πᾶσ' ὃς find many advocates, though we have πόσσ', χέροσ', πάντεσσ', &c. in the Iliad.

363. φόνον. The Med. and others have φόβον, which might be compared with Horace's 'magnum ille terrorem intulerat Jovi.' But the words are constantly confused; see on Suppl. 492. Theb. 233. The account of Apollodorus, i. 6, 3, agrees with that of Aeschylus in representing Typho as half man, half serpent; ἦν δὲ αὐτῷ τὰ μὲν ἄχρι μηρῶν ἐπλετον μέγεθος ἀνθρώμορφον, — ἐξείχον δὲ ἑκατὸν κεφαλαὶ δρακόντων τὰ δὲ ἀπὸ μηρῶν, σπειρας εἶχεν ὑπερμεγέθεις ἐχιδνῶν, ἃν ὄλοκοι πρὸς αὐτὴν ἐκτευνῶμενοι κορυφῆν συριγμῶν πολλὴν ἐξέισαν, — πῦρ δὲ ἐδέρκετο τοῖς ὀμμασι. Hesiod, Theog. 820 seqq., gives a very fine description of the blasting of the great serpent, with his hundred hissing heads and fire-flashing eyes, in terms which strongly remind us that "the fall of Satan" and the rebel angels must have been a vivid tradition of the ancient world. But this poet says nothing of Cilicia, of

ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
 ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βία· 365
 ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
 καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
 ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγῶρων
 κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεῖς
 ἐφεφαλώθη κάξεβροντήθη σθένος· 370
 καὶ νῦν ἀχρεῖον καὶ παράορον δέμας
 κεῖται στενωποῦ πλησίον θαλασσιῶν
 ἰπούμενος ρίζαισι Διτναίαις ὑπο·
 κορυφαῖς δ' ἐν ἄκραις ἤμενος μυδροκτυπεῖ
 Ἡφαιστος, ἔνθεν ἐκραγήσονται ποτε 375
 ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις
 τῆς καλλικάρπου Σικελίας λευροῦς γύας·
 τοιόνδε Τυφῶς ἐξαναζέσει χόλον
 θερμῆς ἀπλάτου βέλεσι πυρπνίου ζάλης,

Aetna, nor of the 'lofty boastings.' He merely states καὶ κεν ὄγε θνητοῖσι καὶ ἀθανάτοισιν ἄναξεν, εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.

371. ἀχρεῖον καὶ παράορον, 'helpless and paralysed.' Most copies give παρῆορον, but the Med. as well as Hesychius recognises the α. The word seems borrowed from Il. vii. 156, πολλὰς γὰρ τις ἐκεῖτο παρῆορος ἔνθα καὶ ἔνθα, which the Schol. explains by ἐκκελυμένος. It is more commonly applied to the side or trace horse, σειραφόρος, which is as it were suspended along the others. See Il. xvi. 152. 341. 471. xxiii. 603. Compare παδάορος for μετῆορος = μετέωρος, Cho. 581.

372. στενωποῦ. Homer had called this strait στενωπός, Od. xii. 234. So also Strabo, vi. p. 257. Apollodor. i. 6. 3, fin. φεύγειν δὲ ὄρηθέντος αὐτοῦ διὰ τῆς Σικελικῆς θαλάσσης Ζεὺς ἐπέριψεν Αἴγνην βροσὴν ἐν Σικελίᾳ, — ἐξ ὅθεν μέχρι δαῦρον φασὶν ἀπὸ τῶν βληθέντων κεραυνῶν γίνεσθαι πυρὸς ἀναφωσθήματα.

373. ἰπούμενος. Pindar describes Aetna as ἴπον ἠμεύσεσαν ἐκατοσχεφέλα Τυφῶνος, Ol. iv. 10. Cf. Ar. Equit. 924, ἰπούμενος ταῖς εἰσφοραῖς. Herod. ii. 94 has the compound ἀνιπούσι, 'squeeze out.' It is probable that the true meaning is 'to destroy by squeezing or crushing the

head' (like our word *nip*), whence ἴπος came to mean that part of a trap which falls on the mouse. According to Pindar, whom Aeschylus follows, only the head and breast of Typhoeus were under Aetna, his feet extending to the isle of Prochyta off Cumae. See Strabo, v. p. 248. Others, as Ovid, Met. v. 348, laid Sicily upon his extended body.

374. κορυφαῖς ἐν ἄκραις. This must be distinguished from the legend which represented the interior of Aetna or Stromboli as the workshop of the Cyclopes, so finely described Aen. viii. 416 seqq. Here Vulcan sits on the summit, and produces those strange ringing noises which have frequently attracted the attention of modern observers, and which Humboldt attributes to the fracture of masses of obsidian deep in the bowels of the earth.

375. ποτέ. The event had in fact happened just before the poet wrote. Thucydides, iii. 16, describing the third recorded eruption of Aetna B.C. 425, and speaking in round numbers, adds, 'it is said this eruption took place in the fiftieth year after the preceding one.' This would give B.C. 475 for that here alluded to; but the true date is Ol. 75, 2, or B.C. 479.

377. λευροῦς. So the Med. rightly gives for λευράς. It is well ascertained that the nominative was ὁ γόης, not ἡ γόη.

καίπερ κεραυνῷ Σηνὸς ἠνθρακωμένος. 380

σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
χρήζεις· σεαυτὸν σῶζ' ὅπως ἐπίστασαι·
ἐγὼ δὲ τὴν παροῦσαν ἀντήλωσα τύχην,
ἔστ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.

ΩΚ. οὐκουν, Προμηθεύ, τοῦτο γινώσκεις, ἔτι 385

† ὀργῆς νοσοῦσης εἰσὶν ἱατροὶ λόγοι ;

ΠΡ. εἰάν τις ἐν καιρῷ γε μαλθάσῃ κέαρ,
καὶ μὴ σφυδῶντα θυμὸν ἰσχυαίνῃ βίῃ.

ΩΚ. ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα

Indeed this is clear from Eur. Heracl. 839, ἃ τὸν Ἀργείων γῆν σκείροντες. See the note on λευρὸν ἄλσος Suppl. 502.

379. ἀπλάτου. So Blomf., Dind., with Schütz for ἀπλήστου, which Hermann retains, remarking 'cur corrigatur quod caret vitio?' But the transcribers were in the habit of confounding these forms (see on 735), and Pindar, whose description Aeschylus seems to have had in view, has ἀπλάτου πρὸς ἀγγόταται παγαί. The danger of approaching the crater in an eruption naturally suggested itself. The later Scholiast explains ἀκρόστου, ἀκρατῆτου, because volcanic fires are indistinguishable.

382. ἔπος ἐπίστασαι, i. e. by timely compliance, which you know how to adopt, though I do not. See on 342.—ἄπειρος, as Hermann thinks, refers to 332.

386. ὀργῆς νοσοῦσης. There is much uncertainty about this reading, though found in all the MSS., and decidedly supported by Cicero's well-known version of the passage, Tusc. iii. 31, 'atqui, Promethen, te hoc tenere existimo, Mederi posse rationem (fort. orationem) iracundiae.' Stobaeus also, xx. 13, quotes ὀργῆς μακρὰς εἰσὶν ἀντιοὶ λόγοι, where λατοί is probably the true reading. Thus there can be no doubt that ὀργῆς is an ancient variant, if not the genuine word. But Plutarch, Eustathius, and Isocrates (p. 167) read ψυχῆς for ὀργῆς, and as the latter word may very well have been a gloss for ψυχῆς νοσοῦσης, 'a disordered mind,' Hermann agrees with Blomfield in supposing that ψυχῆς was the original reading. Euripides had the passage in view, but his parody unfortunately proves nothing, Hippol. 480, εἰσὶν δ' ἐπεδαὶ καὶ λόγοι θελακτῆροι φανήσεται τι τῆσδε φάρμακον νόσου, for νόσος there means a

physical disorder. In the sense of anger, ὀργῆ cannot be said νοσεῖν, since it is in itself a disease; and the sense of temper seems too ambiguous to have been used in a sententious verse. This however is the view taken by Pauw and Wellauer. Dindorf corrects ὀργῆς (σοῦσης, for which he fancies he has some authority in a passage of Themistius (Or. vii. p. 98)). The Schol. has nothing explicit in αὐτῶν λόγοι παρακλητικοὶ θεραπεύουσι τὴν ὀργὴν ἀργαίνουσαν καὶ ἔκαιρομένην, though this shows that he certainly found ὀργῆς, and probably νοσοῦσης.

388. σφυδῶντα. So Hermann from the Med. The common reading is σφρηγῶντα. The former word is recognised by Hesychius. The metaphor is derived from reducing a swelling by softening applications and not by violent pressure, which only inflames the sore. See note on 490. Cicero, ut sup. 'Siquid m qui tempestivam medicinam admovent Non ad gravescens volnus illudat manus.' The argument runs thus: 'Don't you know that even an obstinate man may be talked over?—Yes, if you address him prudently, and do not exasperate him.—What then if I should venture to approach Zeus cautiously? Can there be any harm in trying?—You will lose your labour and be thought a fool for your pains.—Well, be it so, as long as I am really wise.—If you do not mind the odious charge of folly, I do.—I see it is hopeless to convince you: I shall depart.'

389. προμηθεῖσθαι καὶ τολμᾶν. The position of the article so as to comprise both infinitives shows the sense to be 'in being venturesome with due caution,' i. e. in boldness combined with prudence. Similarly Eur. frag. Alcmen. 9, σκαῖόν τι χρῆμ' ἃ πλοῦτος ἢ τ' ἀπειρία, 'wealth

- ὄρᾳς ἐνούσαν ζημίαν ; δίδασκέ με. 390
- ΠΡ. μόχθον περισσὸν κουφόνουν τ' εὐθηίαν.
- ΩΚ. ἔα με τῆδε τῆ νόσῳ νοσεῖν, ἐπεὶ
κέρδιστον εὖ φρονούντα μὴ δοκεῖν φρονεῖν.
- ΠΡ. ἐμὸν δοκῆσει τὰμπλάκημ' εἶναι τόδε.
- ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν. 395
- ΠΡ. μὴ γάρ σε θρήνος οὐμὸς εἰς ἔχθραν βάλη.
- ΩΚ. ἦ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας ;
- ΠΡ. τούτου φυλάσσου μὴ ποτ' ἀχθεσθῆ κέαρ.
- ΩΚ. ἦ σῆ, Προμηθεῦ, ξυμφορὰ διδάσκαλος.
- ΠΡ. στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν. 400
- ΩΚ. ὀρμωμένῳ μοι τόνδ' ἐθώνξας λόγον
λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς
τετρασκελῆς οἰωνός· ἄσμενος δέ τᾶν
σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ. 404
- ΧΟ. στένω σε τᾶς οὐλομένας τύχας, Προμηθεῦ· στρ. ἀ.
δακρυσίστακτον ἀπ' ὄσσων ῥαδιῶν δ' εἰβομένα ῥέος
παρειᾶν

when accompanied by inexperience.' The Med. and others have *προθυμείσθαι*, by a very common confusion.

392. *νόσῳ*. Some MSS. have *τῆνδε τὴν νόσον*. Elmsley compares Trach. 644, *νοσοῦντι κείνῳ πολλὰ τῆδε τῆ νόσῳ*. The *νόσος* meant is of course *εὐθηλία*, which, as Mr. Blakesley observes on Herod. iii. 140, is the reverse of 'knowingness,' properly the guileless simplicity of a noble and unsuspecting nature. Schol. Med. *ἔα με παρακινδυνεύειν ἔπερ σοῦ ἐμεινόν μοι ἐστὶν εὖ φρονούντα σοὶ δοκεῖν τοῖς ἔξωθεν ἀφρονεῖν*. The sense rather seems to be this: 'it is best to be thought foolish when one is really wise,' i. e. there is no harm in the charge when it is groundless.

394. *ἐμὸν δοκῆσει*. Prometheus fears lest he should be thought foolish for sending Ocean on such a mission, rather than Ocean for undertaking it. Hermann confidently reads *δόκει σὺ*, understanding the verse very differently.

396. *μὴ γάρ*. 'True, for I fear lest your commiseration for me should bring you into enmity.' So *τὴν ἐμὴν αἰδῶ*, Pers. 695.

398. This verse seems to be ironically

said; and accordingly the answer conveys something of a repartee. It is clear that they part a little ruffled in temper.

402. *λευρόν*. Hermann has *λευρᾶν* from two MSS., comparing Alcest. 638, *ὄρθην παρ' οἴμον*. Like *τρίβος*, *οἶμος* is of two genders. See Suppl. 1025.—*ψαίρει*, 'flaps,' is said to be a nautical word, applied to sails. Schol. recent. *κυρίως δὲ ἢ λέγεις ἐπὶ τῶν λαϊφῶν τῶν χειρὶς ἀνέμων κινουμένων λέγεται*. Hence it is well used of that motion of the wings which shews impatience to start but does not cause progress. Aristoph., Av. 1717, has *αἰδρα διαψάουσι πλεκταῆν καπνοῦ*.—*τετρασκελῆς*, see sup. 294.

403. *ἄσμενος δέ τᾶν*. The *τοὶ ἄν* gives a tone of affected indifference, 'I dare say he will be glad enough to rest in his stall at home.'

405. The chorus opens in the metre Ionic a minore, which passes into trochaic, as in the final ode of the Supplikes, with a glyconic verse. The first line has an anacrusis (see 137), and many of the feet are not pure, but — — — —, or — — — —, for — — — —.

406. The MSS. give *δακρυσίστακτον δ' and λειβομένα*. Hermann has successfully

νοτίοις ἔτεγξα παγαῖς· 410
 ἀμέγαρτα γὰρ τάδε Ζεὺς δ' ἰδίους νόμοις κρατύνων
 ὑπερήφανον θεοῖς τοῖς πάρος ἐνδείκνυσιν αἰχμάν.
 πρόπασα δ' ἤδη στονόεν λέλακε χώρα, ἀντ. ἀ.
 μεγαλοσχήμενά τ' ἀρχαιοπρεπῆ * δακρυχέει στένουσα
 τὰν σὰν 417
 ξυνομαιμόνων τε τιμὰν,
 ὀπόσοι τ' ἔποικον ἀγνᾶς Ἀσίας ἔδος νέμονται, 420
 μεγαλοστόνοισι σοῖς πῆμασι συγκάμνουσι θνατοῖ·
 Κολχίδος τε γᾶς ἔνοικοι στρ. β.
 παρθένου, μάχας ἄτρεστοι,
 καὶ Σκύθης ὄμιλος, οἱ γᾶς 425
 ἔσχατον τόπον ἀμφὶ Μαιῶτιν ἔχουσι λίμαν·
 † Ἀραβίας τ' ἄρειον ἄνθος, ἀντ. β.

restored this and the antitrophic verse. He compares Antig. 627, φιλάδελφα κάτω δάκρυ εἰσβολή. For the position of δὲ compare Suppl. 9. Most editors follow Heath in omitting λειβομένα and reading ἔτεγξε with one MS.

411. ἀμέγαρτα, 'sad,' 'unenvious,' Suppl. 631. Hermann places a stop after τάδε, and so I had done in ed. 1, with Rob. and one MS., which has Ζεὺς γάρ. See 169. This exegetical use of δέ, which is much like *quippe* or *namque*, occurred in 109: cf. 362. Cho. 231, and perhaps 510.

412. αἰχμάν. In Aeschylus the word appears to signify *indoles*, as Ag. 467, Cho. 619, from ἀίσσω, like θυμὸς from θύω, in both the notion of *impulse* prevailing, according to the natural temperament of the Greeks.

417. στένουσα. The MSS. vary between this and στένουσι. Hermann acutely perceived that a word has been lost, and hence it follows that the grammarians changed the participle into a verb as a matter of necessity. The preceding epithets well express the grandeur and antiquity of the Saturnian dynasty contrasted with the new reforms of Zeus. On ξυνομαιμόνων see 213.

420. ἔποικον ἔδος. A mere periphrasis for ἐποικία, the colonies of Asia Minor, by which the poet means to express the eastern Greeks, before he proceeds to enumerate βάρβαροι. See on Pers. 878. The Schol. notices the anachronism.

423. Κολχίδος. See Suppl. 277.— μάχας is the accusative, like δεινοὶ μάχην Pers. 27. φοβερὸς βοᾶν Suppl. 868.

425. γᾶς ἔσχατον τόπον. The geographical meaning of this will appear from the note on 292. Eastward, or rather to the N. E., of the sea of Azov they imagined the great stream of Oceanus would be met.

427. Ἀραβίας. This word is generally acknowledged to be corrupt, for Aeschylus could not have been so ignorant of geography as to believe that Arabia extended as far northward as the Caspian sea; and nothing is known of any Scythian people of the same name. Mr. Burges ingeniously suggests Ἀβαρίας τ', from Ἀβαρίας the Hyperborean, whose arrow, which some have supposed to be a compass, is well known from Herod. iv. 36. Still there is nothing recorded of any people so called. Hermann's conjecture, Σαρματῶν, is a happy one, for it has at once metre, geography, and the resemblance of letters in its favour. The initial Σ having been lost, and the μ corrupted into β (which is not uncommon, as they are written very much alike in many MSS.), the two words would closely approximate. The character of the Sarmatae as a warlike race is borne out by Dionys. Perieg. 652, ἦτοι μὲν λίμνης Μαιώτιδος ἔγχι νέμονται Ἀἰτοὶ Μαιώται τε καὶ ἔθνεα Σαρματῶν, Ἐσθλὸν Ἐρναλίου γένος Ἀρεος. Asiatic Sarmatia is now Circassia, possibly by a corruption of the old name.

ὑψίκριμμον αἶ πόλισμα
 Καυκάσου πέλας νέμονται. 430.
 δαῖος στρατός, ὄξυπρόροισι βρέμων ἐν αἰχμαῖς.
 μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις. στρ. γ'.
 δαμέντ' ἄδαμαντοδέτοις
 Τιτᾶνα λύμαις εἰσιδόμαν θεῶν 435
 *Ἄτλανθ', ὃς αἰὲν
 ὑπέροχον σθένος κραταιὸν
 οὐράνιον τε πόλον
 νότοις ὑποστενάζει
 βοᾷ δὲ πάντιος κλύδων ἀντ. γ'.

429. ὑψίκριμμον. The MSS. add *θ*, which the metre shews must be omitted. Indeed, the Schol. observes *λείπει ὁ καί*.

430. Καυκάσου πέλας. Hermann writes *πόλας*, shewing from Pliny and other writers that there was a pass called the Caspian or Caucasian gates; and he observes that a 'lofty settlement' ought to be sought for *on* rather than *near* Caucasus. Strabo indeed makes frequent mention of the *Κάσπια πύλας*. This correction also seems highly probable, though it is far from necessary. Perhaps in Cho. 719 we should write *καὶ δὴ πατεῖν, Κίλισσα, θαμάτων πέλας*; for *πόλας*.

433. In the epodus, as it has hitherto been considered, it is probable that serious corruptions exist. Hermann, by doing some violence to the text, has arranged it into strophe and antistrophe as follows:—

στρ. γ'.
 μόνον δὲ πρόσθεν ἐν πόνοις
 δαμέντ' ἄδαμαντοδέτοις Τιτᾶνα λύ-
 μαις εἰσιδόμαν θεῶν
 *Ἄτλαντος ὑπέροχον σθένος κραταιὸν,
 ὃς γὰρ οὐράνιον τε πόλον
 νότοις ὑποστεγάζει.

ἀντιστρ. γ'.
 βοᾷ δὲ πάντιος κλύδων
 • • • • •
 ξυμπίνων, στένει βυθός,
 καλαῖος Ἄϊδος ὑποβρέμει μυχός γᾶς,
 παγαῖ θ' ἀγγορύτων ποταμῶν
 στένουσαν ἄλγος οἰκτρόν.

This is very much better than the arrangement of Dindorf, which introduces at least as much change with little metrical benefit. I have thought it advisable to give the ordinary readings in the text, but with a

caution to the student that they are not the genuine words of Aeschylus.

434. ἄδαμαντοδέτοις. This is only found in one MS. The rest have *ἀκαμαντοδέτοις*. There is no mention elsewhere of Atlas being chained, so that the 'admant' here must be that of Necessity, as in Hor. Od. iii. 24, 6.

436. εἰσιδόμαν. Compare the omission of the augment in *ἐπέθηκε*, sup. 188.

437. This passage, as it stands, can hardly be construed; for few will approve of Scholefield's view, that *σθένος πόλον τε* is for *σθένος πόλου*. As a general rule, such artificial constructions are not Aeschylean. May we read *ὑπερέχει*, i. e. *ἀνέχει*, 'holds up,' or 'sustains his strength in a standing posture?' This would remove all difficulty by the slight change of O into E, and the final ν into ι, but then we may search in vain for an instance of *ὑπερέχειν* in a similar sense. On the word *πόλας*, which means the whole revolving firmament, see Mr. Blakeley's note on Herod. ii. 106.

439. νότοις ὑποστενάζει. This is only a brief expression, as the Schol. Med. remarks, for *μετὰ στεναγμοῦ φέρει*. There seems no just ground for admitting Hermann's *ὑποστεγάζει*, much less Dindorf's *ὄχων στενάζει*. The mention of his groans is in fact essential to the context, for the poet goes on to say that the elements roar in unison. It seems less appropriate to understand *ξυμπίνων* of sympathy with Prometheus, referring back to 421. As the neighbouring nations lament for *him*, so the elements alone condole with Atlas in the remote west. And thus the two cases are completely parallel. There was some fabled connexion too between the

ξυμπίττων, στένει βυθός,
 κελαινός δ' Ἄϊδος ὑποβρέμει μυχός γὰς,
 παγαί ὅ' ἀγνωρίτων ποταμῶν
 στένουσι ἄλγος οἰκτρόν.

440

ΠΡ. μή τοι χλιδῇ δοκεῖτε μῆδ' αὐθαδία
 σιγῶν με· συννοία δὲ δάπτομαι κέαρ,
 ὄρων ἑμαυτὸν ἔδε προσελούμενον.
 καίτοι θεοῖσι τοῖς νέεσι τούτοις γέρα
 τίς ἄλλος ἤ γὰρ παντελῶς διώρισεν ;
 ἄλλ' αὐτὰ σιγῶ· καὶ γὰρ εἰδυσίαισι ξυ

445

west and the abode of Pluto, (*Ἰσπερος θεός*, Oed. Tyr. 177, cf. inf. 825,) which thus re-echoes to the groans of Atlas, but not to those of Prometheus in the east. Hermann, however, as usual, has something to say for himself. It is singular that he forgot to quote in his favour 'Ἀτλαῖος ἄβλον οὐρανοσσηγή, frag. 208. He refers however to Hesychius and Suidas, who explain *στένει* by *ἀνέχειν*, *συνέχειν*, *βαστάζειν*, and he supposes that the reading of Robortello, *ὑποβαστάζει*, was a gloss founded on this explanation. Perhaps the association of ideas, between a roof and the *στέλος τοῦ θήρης* (Ag. 871), which supports it, will bear out this unusual sense.

441. 'Ἄϊδος. 'The dark recess of the unseen world rambles underground.' Hesiod has (Scut. Herc. 227) 'Ἄϊδος κρυφή, 'the cap of invisibility.' The omission of *δὲ*, which Dindorf prints after 'Ἄϊδος, is certainly very plausible. Cf. 429.

442. *ἀγνωρίτων*. The Med. has *ἀγνωρίτων*. Compare *κολήριτων* Suppl. 822. *θεδόντων* and *λαβρόντων*, inf. 616, 617, where the MSS. as usual double the *σ*.

445. *συννοία*. Reflection on what he had done and the reward he had met with. Like all proud men, Prometheus dwells indignantly on the sense of unrequited merit. The art of the poet is shown in this, that he powerfully entitles our sympathies with the sufferer, even though a boaster and a blasphemer against Zeus. Humanity sides with the philanthropist, while our sense of justice condemns the rebel; and humanity prevails in our estimate of the character.

446. *προσελούμενον*. The MSS. give either *προσηλούμενον* or *προσελούμενον*, one only having *προσελλούμενον*, whence

Hermann gives *προσελλούμενον*. He calls the reading in the text 'emira et inaudita forma,' and Buttmann's explanation of it in the Lexilogus 'περπλάξα.' That eminent scholar refers it to *πρὸ* and *έλω* with the digamma, the aspirate being represented by *σ*, as in *εωσις* from *ἄσος*. Thus *προσελεῖν* would mean *προσελεῖν*, and by transposing *σ*, we have *προσελεῖν*, or *προσελεῖν*. Compare *σφάλειν* and *σφέλας*. The word occurs only in one other passage, Ar. Ran. 730, where the Ravenna MS. has *προσελούμενον*, but the Byzol. Mag. in *προσέληνοι* (p. 690. 11) recognises *προσελεῖν*, τὸ *ὕβριζεν*. Hermann's long and learned note cannot be epitomised with justice to himself; but his conclusion is that *σέλεον* (found in Eustath. p. 1041) is a form of *έλλειν*, *φαλλειν*. To this he refers *σέλας*, *σελήνη*, and the name *Σέλλος*, Ar. Vesp. 325, 1243, which he interprets from the context *έλασόν*. The primary idea was vibratory motion or rotation, whence that of shooting and boasting (*jaclare*), throwing at, insulting, &c. easily arose. It is possible that *προσελεῖν* remained the traditional pronunciation even when *προσελεῖν* was the written form; and if so, this must be added to the many words like *Ἰππομόδοτος*, *φαισχίτωνες*, Cho. 1038, *ἐπιφορος* ib. 797, which had a metrical power beyond that of their actual letters. See on Theb. 159 483. Pers. 289. The Arcadian word *προσέληνοι*, and the *Σέλλοι* of Dodona (Strab. i. p. 28. Soph. Trach. 1167), render it probable that the root, if not the form itself, is Pelagic.

448. *τίς ἄλλος ἤ γὰρ*; i. e. though Zeus allotted the privileges and prerogatives to each, it was on the suggestion and by the advice of Prometheus.

ὑμῶν λέγοιμι. τὰν βροτοῖς δὲ πῆματα 450
 ἀκούσαθ', ὡς σφᾶς νηπίους ὄντας τὸ πρὶν
 ἔννοους ἔθηκα καὶ φρενῶν ἐπηβόλους.
 λέξω δὲ, μέμψω οὐτιῶν ἀνθρώπους ἔχων,
 ἀλλ' ὧν δέδωκ' εὐνοίαν ἐξηγούμενος·
 οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην, 455
 κλύοντες οὐκ ἤκουον· ἀλλ' ὄνειράτων
 ἀλίγκιοι μορφαῖσι τὸν μακρὸν χρόνον
 ἔφυρον εἰκὴ πάντα, κοῦτε πλωθυφεῖς
 δόμους προσεῖλους ἦσαν, οὐ ξυλουργίαν
 κατάρυχες δ' ἔναιον, ὥστ' ἀήσυροι 460
 μύρμηκες, ἀντρων ἐν μυχοῖς ἀηλίους.
 ἦν δ' οὐδὲν αὐτοῖς οὔτε χεΐματος τέκμαρ,
 οὔτ' ἀνθεμῶδους ἦρος, οὔτε καρπίμου
 θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν
 ἔπρασσον, ἔς τε δὴ σφιν ἀντολὰς ἐγὼ 465
 ἄστρων ἔδειξα τὰς τε δυσκρίτους δύσεις.

450. πῆματα. The sufferings and inconveniences described 455—65. There is no reason for correcting εἰρήματα, as proposed in Phil. Mus. Cant. i. p. 687.

453. μέμψιν. 'Not with any wish to disparage mankind,' i. e. to represent them as being in a worse plight than they really were. See on Suppl. 10. So μομφὰν ἔχων, Pind. Isthm. iii. 54. τῷ ἐπηκόῳ κατὰ μέμψιν ἔχει, Thuc. ii. 41.—ὧν δέδωκα, i. e. ἄ (not οὐ) δέδωκα, 'the good intention of my gifts.' Cf. Thuc. ii. 40, ad fin. δι' εὐνοίας ὧν δέδωκε, though others read ὃ δέδωκε.

456. κλύοντες οὐκ ἤκουον. So κλύειν, ἀκοῦσαι, Cho. 6, κλύειν referring to physical, ἀκοῦειν to the intellectual faculty (audire and auscultare). Hom. Il. xv. 128, οὐαὶ ἀκούμεν ἐστί, πόσι δ' ἀπόλωλε καὶ αἰδῶς. Phoen. 919, οὐκ ἔκλυον, οὐκ ἤκουον.

458. ἐφυρον. See on Theb. 48. Plat. Phaed. § 108, ἄλλον τρόπον αὐτὸς εἰκὴ φέρω. Eur. Suppl. 201, αἰνῶ δ' ὅς ἡμῶν βίωτον ἐκ πεφυρμένον καὶ θηριώδους θεῶν κατεσταθμῆσατο.

459. προσεῖλους, 'turned to the sun.' Many MSS. have προσήλους, as just below ἀήσυροι and ἀείσυροι are confused. See Photius in v. The word εἰλη had especial

reference to the *apricatio* or basking in the sun (Suppl. 726), as Ar. Vesp. 771, ἦν ἐξέχρη εἰλη κατ' ὄρθρον, ἡλιάσει πρὸς ἥλιον. Thus δόμοι πρόσγειοι are opposed to ἀντρα ἀνήλια 461.—ἦσαν, i. e. βέβαιον.

460. κατάρυχες, implying that the caves were artificially made.—ἀήσυροι, 'tiny,' 'light as air,' or 'light enough to be blown away.' The word is from ἀήτης, with the termination υρος, as in ἀλμυρός, and is for ἀήτυρος. The quantity shews that it has nothing to do with σύρειν, as some grammarians supposed. Compare ζέφυρος, εἶρος, ἀβρα, connected with ζόφος, ἦδς, ἀήρ. (Buttmann, Lexil. in v. ἀήρ, § 8.) Apoll. Rhod. ii. 1002, speaking of Boreas, αὐτὰρ ὄγ' ἡμάτιος μὲν ἐν οὐραὶ φέλλ' ἐτίνασσε, τυτθὸν ἐπ' ἀκροτάτοιαισιν ἀήσυρος ἀκρεμόνεσσιν.

464. βέβαιον. On which they could rely with certainty, and beyond mere guesses arising from changes of heat or cold. The improvement in this respect he attributes to astronomy, viz. that rude form of it which commenced with observing the risings and settings of the stars, as the watchman did in Ag. 7.

466. δυσκρίτους δύσεις. Hermann, failing to see the exact force of the epithet, corrects φύσεις. The meaning has

καὶ μὴν ἀριθμὸν, ἔξοχον σοφισμάτων,
 ἔξηϋρον αὐτοῖς, γραμμάτων τε συνθέσεις,
 μνήμης ἀπάντων μουσομήτορ' ἐργάνην
 κᾶλευσα πρῶτος ἐν ζυγοῖσι κνώδαλα
 ζεύγλαισι δουλεύοντα σώμασιν θ', ὅπως
 θνητοῖς μεγίστων διάδοχοι μοχθημάτων
 γένοιωθ'. ὑφ' ἄρμα τ' ἤγαγον φιληνίους

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been happily explained by Mr. Blakesley on Herod. ii. 4, from the difficulty of distinguishing the true from the apparent or heliac setting of a star, owing to its obscuration by the sun's rays.

467. ἔξοχον. The Pythagoreans considered the best of all sciences was that of numbers. Euripides copied this passage closely in his Palamedes, as Hermann has pointed out:—

βίον διέκησ' ὄντα πρὶν πεφυρμένον
 θηρσίην θ' ἄμοιον πρῶτα μὲν τὸν πάν-
 σοφον
 ἀριθμὸν εὐρηκ' ἔξοχον σοφισμάτων.

469. μνήμης. The arguments of Hermann seem all but conclusive in favour of the genitive, which is Hemsterhuis' correction for μνήμην θ'. In the first place, the θ' is added in Med. by a later hand; secondly, Prometheus did not invent the putting together of letters and memory,—the latter, so far as it was a technical matter, being ascribed to Simonides,—but he invented the former as a means of recording every event. Thus ἐργάνη μνήμης is simply 'memoriae effectio,' and μουσομήτορα implies that this is done by giving birth to literature. The strict meaning of the phrase is, 'the literary handmaid of the memory of all things,' but it is better to render it rather less closely, 'the means of recording all things by the aid of literature.' There is also an allusion to Mnemosyne being popularly called the mother of the Muses. See Hes. Theog. 54. 916. Hom. Hymn. ad Merc. 430. Plutarch, De educandis liberis, § xiii. δὲ τούτῳ μητέρα τῶν Μουσῶν ἐμβολόγησαν εἶναι τὴν Μνημοσύνην, αἰνιττόμενοι καὶ παραδηλοῦντες ὅτι οὕτως οὐδὲν γεννᾶν καὶ τρέφειν ἕς ἢ μνήμη πέφυκε. Euripides also in the Palamedes elegantly called letters λήθης φάρμακα. Of the Spanish Turdetani Strabo says (iii. 1, p. 139) Λοφάτασι δ' ἐξεδίονται τῶν Ἰβήρων ὄντοι, καὶ γραμματικῇ χρώνται, καὶ τῆς παλαιᾶς μνήμης ἔχουσι τὰ

συγγράμματα. At all events, as Hermann adds, we must take μνήμην ἀπάντων separately in apposition to what precedes, and not make ἀπάντων depend on ἐργάνην. There is another reading ἐργάτιν or ἐργάτην. Hermann distinguishes between ἐργάνη effectio and ἐργάτις effectivus. The former however was used as an epithet of Athene: see Soph. frag. 724.

471. δουλεύοντα. 'Submitting themselves to the collar and to the burden of men's bodies,' i. e. adapted both for draught and for riding. I believe Hermann is right in his view of this passage, which is also that taken by the later Scholiast, ζῆα δουλεύοντα καὶ ἐν ζεύγλαις καὶ ἐν σώμασιν. The usual punctuation is after δουλεύοντα, the sense being continued thus: 'And that by their bodies they might relieve men from their heaviest toils, I brought horses under chariots.' There is nothing absolutely objectionable in this; but in the other case we have the two duties of oxen and mules combined, while ὅπως γένοιωτο, &c. well expresses the purpose for which they were so trained. Moreover the term applied to animals for riding was, as Hermann shews from several grammarians, σωματηγῶν or σωματηγούντες. See on Suppl. 281. So τοῖς τὰ ἑαντῶν σώματα ἄγουσιν ἵπποις, Xen. Anab. i. ad fin.—ζεύγλη was that part of the yoke which encircled the neck. Hom. Il. xix. 406, πᾶσα δὲ χαίτη, ζεύγλης ἔξερπύσσα παρὰ ζυγὸν οὐδας ἴκανε. The whole machinery of the Homeric yoke is used for draught-oxen without any material change even in England to this day.

473. ὑφ' ἄρμα τ'. So one MS. for the vulg. ὑφ' ἄρματ'. The sense is, 'beside this, I taught them how to train horses for chariot racing.' The horse was a superfluity,—a luxury and a display at the games rather than a necessity. Schol. Med. τὸ γὰρ ἐποχεῖσθαι ἵπποις πλουσίων ἐστὶ. So Alcibiades was considered extravagant in his ἵπποτροφία, Thucyd. vi.

ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς.
θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀπ' ἐμοῦ 475

λινόπτερ' ἠδρε ναυτίλων ὀχήματα.

τοιαῦτα μηχανήματ' ἐξευρών τάλας
βροτοῖσιν, αὐτὸς οὐκ ἔχω σόφισμ' ὅση
τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.

ΧΟ. πέπονθας αἰκὲς πῆμ'· ἀποσφαλεῖς φρενῶν 480

πλανῆ, κακὸς δ' ἰατρὸς ὡς τις, ἐς νόσον
πεσὼν ἀθυμεῖς, καὶ σεαντὸν οὐκ ἔχεις
εὐρεῖν ὁποῖοις φαρμάκοις ἰάσιμος.

ΠΡ. τὰ λοιπά μου κλύουσα θαυμάσει πλέον,
οἷας τέχνας τε καὶ πόρους ἐμησάμην. 485

τὸ μὲν μέγιστον, εἴ τις ἐς νόσον πέσοι,
οὐκ ἦν ἀλέξημ' οὐδὲν, οὔτε βρώσιμον,

16, and he himself boasts of his seven chariots at the Olympic games in the very next chapter. Herodotus speaks of οἰκίη τεθριποτρόφος, vi. 36, and similarly Demosthenes, p. 1046, ἱπποτρόφος ἀγαθὸς ἐστι καὶ φιλότιμος, ἔτε νέος καὶ πλοῦσιος καὶ ἰσχυρὸς ἔν. Pausan. iii. 15, 1, Κυρίσκα—πρώτη ἱπποτρόφησε γυναικῶν, καὶ Ὀλυμπιάδι πρώτη νίκην ἀνείλετο ἄρματι. All these passages show that in reading about horses in Greek we must discard from our minds those ordinary and varied purposes to which they are now applied.

480. αἰκὲς πῆμ'. 'The calamity that has befallen you is a humiliating one: you have gone wrong through an error of judgment, and then, like a bad physician, you despair of finding a cure.' It is the combination of both circumstances that constitutes the αἰκία, or discreditablemess of the case. Hermann, not seeing this, calls the punctuation in the text 'poessima ratio,' chiefly because it seems to him to convey a severer reproach to Prometheus than it was either the part or the character of the chorus to administer. But the chorus only means to assent to his own declaration, that having helped others he could not help himself. The blame, if any, was self-imposed. Impressed with the above notion, Hermann omits πλανῆ, and reads thus: κακὸς δ' ἰατρὸς ὡς τις ἐς νόσον πεσὼν ἀθυμεῖς, κ.τ.λ., in which the pointless repetition of κακοῖς and κακὸς is most objectionable, to say

nothing of the ἵ in ἰατρὸς, which was long in 386, and generally is so.

487. οὔτε βρώσιμον. Most MSS. have οὐδέ. But οὔτε—οὐ—οὔτε, or οὔτε—οὐ, is the usual idiom. See sup. 456. Theb. 45. Oed. Col. 972. Orest. 46. Troad. 834. The practice of medicine was much in vogue with the Pythagoreans, which will account for the frequent metaphors and similes derived from this subject by Aeschylus. Aelian, Var. Hist. ix. 22, λέγουσι δὲ τοὺς Πυθαγορείους πᾶν σφόδρα περὶ τὴν ἰατρικὴν συνουθῶσαι τέχνην. On the various kinds of remedies in ancient use Blomfield has a good note in the Glossary. The Greeks had their φάρμακα πόσιμα or ποσιὰ, draughts; ἐπίσπαστα, powders (externally applied); βρώσιμα, which were taken solid; ἔγχυστα, embrocations, including lotions, &c.; κατῶπλαστα, plasters, or poultices; ὀσφραγὰ, scents; εἰσφρηγὰ, injections. The professors of the healing art were divided into physicians, who prescribed or applied any of the above; ἰατροὶ, who used the knife or the cautery, τομή and καυσίς, Ag. 822; and μαγικοὶ or empirics, who had recourse to charms, ἐμψαλα, μαγέσματα, γοητεῖαι, philtres, and amulets, περιεπτα. Hence Ajac. 581, οὐ πρὸς ἰατροῦ σοφοῦ θηρεῖν ἐπιπράς πρὸς τομῶντι πῆματι. Thus in all essential points the modern practitioner may find his counterpart in the system of the Greeks.

οὐ χριστόν, οὔτε πιστόν· ἀλλὰ φαρμάκου
 χρεία κατεσκεύελλοντο, πρὶν γ' ἐγὼ σφίσι
 ἔδειξα κράσεις ἠπίων ἀκεσμάτων, 490
 αἷς τὰς ἀπάσας ἐξαμύονται νόσους.
 τρόπους τε πολλοὺς μακτικῆς ἐστοίχισα,
 κάκρια πρῶτος ἐξ ὀκειράτων ἅ' ἤρη
 ὕπαρ γενέσθαι, κληδόνας τε δυσκρίτους
 ἐγνώρισ' αὐτοῖς· ἐκοδίους τε συμβόλους 495
 γαμφωνύχων τε πτῆσι ωϊωνῶν σκεθρῶς
 διώρισ', αἰτινές τε δεξιῶι φύσιν,
 εὐνύμους τε, καὶ δίαπαν ἦντινα
 ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
 ἔχθραι τε καὶ στέργηθρα καὶ ξυνεδρίαί· 500
 σπλάγχων τε λειότηρα, καὶ χροιάν τίνα
 ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἦδονῆν,
 χολῆς λοβοῦ τε ποικίλην εὐμορφίαν.

492. *τρόπους δὲ* Blomf. and Hermann, with all the MSS. but the Med.

494. *ελαδόνες*. This seems to comprise all sounds regarded as ominous, from whatever source proceeding. They do not appear to have differed from φῆμαι, of which an example will be found in Od. xi. 100, compared with 120. They included those 'sery tongues that syllable men's names, On sands, and shores, and desert wilderness' (Milton, Comus).

495. *ἐκοδίους συμβόλους*. 'Objects first met on a journey.' Suppl. 496, καὶ ξυμβόλους αὐ πολυστομαίν χρεόν. Soph. frag. 161. Schol. ad Av. 721, συμβόλους ἐποίουν τοῖς πρῶτα συναντήσας.

498. *εὐνύμους τε*. The ancient Greeks must have observed birds with the face turned to the north. Hom. II. xii. 238, τῶν οὐτι μετατρέπον' οὐδ' ἀλεγίζω, εἴτ' ἐπὶ δεξιῖ ἴσσι πρὸς ἠῶ τ' ἠελίαν τε, εἴτ' ἐπ' ἀριστερὰ ταίγα ποτὶ ζόφου ἠερόντα. Hence it is clear why these directions were lucky or unlucky, for the west was the abode of darkness and gloom, the east of the sun-god, with which joy and gladness were always associated. There are persons who still believe in the unlucky appearance of magpies, and are seriously uneasy at it, deriving however the omen from the number rather than from the position. The superstitions of mankind

are among the most ancient things in the world.

500. *ξυνεδρίαί*. Abreschius appositely quotes Aristot. Hist. An. ix. 1, τὰς διεσθρίας καὶ τὰς συνεθρίας οἱ μάντις λαμβάνουσι, διεθρα μὲν τὰ πολέμια τίθεντες, σὺνεθρα δὲ τὰ εἰρηνεύοντα πρὸς ἄλλα.

503. *χολῆς*. 'The favourable appearance of streaks in the gall-bladder and liver.' There is some ambiguity in this verse; the τε seems to be required to connect *χολῆς* and *λοβοῦ*, and therefore *εὐμορφίαν* must be taken as exegetical of what immediately precedes:—'I shewed them what colour the entrails should have to please the gods, namely, the streaked appearance,' &c. The *λειότης* meant is the fulness and plumpness of the organs, as, opposed to the shrivelled or wrinkled state. See on these and similar signs Cic. de Div. ii. 13. Hermann thinks a line has been lost, because 'fellis color et forma res alienae erant.' But he has no more right to assume this than the lexicographers have to distinguish *χολῆ*, *gall*, from *χολαί*, *gall-bladder*, in the early Greek of Aeschylus. We may perhaps more correctly explain *εὐμορφία λοβοῦ* 'a well formed lobe,' for the absence of it was a bad omen. Eur. Electr. 826, καὶ λοβὸς μὲν οὐ προσῆν σπλάγχχων. Cic. de Div. ii. 13, 'caput jecoris ex omni

- κνίση τε κῶλα συγκαλυπτὰ καὶ μακρὰν
 ὀσφὺν πυρώσας δυστέκμαρτον εἰς τέχνην 505
 ὠδῶσα θνητούς· καὶ φλογωπὰ σήματα
 ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.
 τοιαῦτα μὲν δὴ ταῦτ'· ἔνερθε δὲ χθονὸς
 κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,
 χαλκὸν, σίδηρον, ἄργυρον, χρυσόν τε τίς 510
 φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ ;
 οὐδεῖς, σάφ' οἶδα, μὴ μάτην φλύσαι θέλων.
 βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε,
 πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.
- ΧΟ. μὴ νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα, 515
 σιωτοῦ δ' ἀκήδει δυστυχοῦντος· ὡς ἐγὼ
 εὐελπίς εἰμι τῶνδέ σ' ἐκ δεσμῶν ἔτι
 λυθέντα μῆδὲν μείον ἰσχύσειω Διός.
- ΠΡ. οὐ ταῦτα ταύτῃ Μοῦρά πω τελεσφόρος 520
 κρᾶναι πέπρωται, μυρίαὶς δὲ πημοναῖς

parte diligentissime considerant ; si vero id non est inventum, nihil putant accidere potuisse tristius.' It is clear however that the chief point lies in *ποικίλην*, on account of *χροαῖν*.

504. *κνίση συγκαλυπτὰ*. Cf. Antig. 1011, *μηροὶ καλυπτῆς ἐξέκειτο πιμελής*. The practice is well-known from Homer. There is an allusion to the fraud practised by Prometheus in distributing the flesh and bones of an ox, Hes. Theog. 535—41.—*μακρὰν ὀσφύν*, 'the long chine.' Aristot. Hist. An. i. 15, *ὀσπερὶ κατὰ τὴν γαστέρα τοῦ θώρακος ὀσφύς*, which word he fancifully derives from *ἰσοφύς* in § 13. Hermann observes that *μακρὰ* is used because the chine of the sacrifice included the tail ; and indeed this is clear from the description so fully given in Ar. Pac. 1053, &c.—*τέχνην*, i. e. *τὴν τῶν ἐμπύρων*.

507. *ἐξωμμάτωσα*. 'I made clear.' The word is properly applied to the removal of a cataract, *ἄργεμον* or *λευκόωμα*. Hesych. *ἀργέματα*· τὰ ἐπὶ τῶν ὀφθαλμῶν λευκώματα. Hence Ar. Plut. 635, *ἐξωμμάτωται καὶ λελάμπρυνται κόρας*, which the Schol. says is from the Phineus of Sophocles. See Suppl. 463. Cho. 839, where the simple form occurs. But in Eur. Oedip. frag. ii. it means 'to deprive

of sight.'—*φλογωπὰ σήματα* are signs derived from the pointed or cleft appearance of the flame. See Phoen. 1255.

514. *ἐκ Προμηθέως*. This is of course an allegory implying that all arts sprung from *προμηθία*, the necessity of forecasting and providing for the increasing requirements of civilised life.

515. *καιροῦ πέρα*, *trans finem*, Hor. Od. i. 8, 12, 'beyond the mark,' *ultra scopum*. The contrary is *πρὸ καιροῦ*, before, or short of the mark, Ag. 355. This, if not the original, must have been a very early sense of *καίρος*. Hence λέγειν τὰ καίρια, 'to speak to the point,' Theb. 1, *τυγχάνειν καιροῦ*, Soph. El. 31, and many similar expressions. The other meanings are easily deduced from this ; 1. *καίριος*, 'fatal,' hitting the part aimed at. 2. the *point* of time, opportunity. 3. moderation, like *μέτρον*, Suppl. 1045, because any thing wide of the mark is extravagant or excessive.

519. *οὐ ταῦτα ταύτῃ*. Ar. Equit. 843, *οὐκ ἀγαθὸν ταῦτ' ἐστὶ πῶς ταύτῃ μὴ τὸν Ποσειδῶν*. See also Eur. Med. 365.—*πέπρωται* is here used personally, of which I know no other example. So *ἀρκῶ* for *ἀρκεῖ μοι*, inf. 630, *λοκα μάτην ἐρεῖν*, 1026, and such phrases as *δικαίως εἰμι ποιεῖν*, &c.

δύαις τε καμφθεῖς, ὦδε δεσμὰ φυγγάνω.
τέχνη δ' Ἀνάγκης ἀσθενεστέρα μακρῷ.

ΧΟ. τίς οὖν Ἀνάγκης ἐστὶν οἰακοστρόφος ;

ΠΡ. Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες.

ΧΟ. τούτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος ; 525

ΠΡ. οὐκ οὖν ἂν ἐκφύγοι γε τὴν πεπρωμένην.

ΧΟ. τί γὰρ πέπρωται Ζητῆ, πλὴν αἰεὶ κρατεῖν ;

ΠΡ. τοῦτ' οὐκέτ' ἂν πύθοιο, μηδὲ λιπάροι.

ΧΟ. ἦ πού τι σεμνόν ἐστὶν ὃ ξυναμπέχεις.

ΠΡ. ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς 530

καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος
ὅσον μάλιστα· τόνδε γὰρ σώζων ἐγὼ
δεσμοὺς ἀεικεῖς καὶ δύας ἐκφυγγάνω.

ΧΟ. μηδάμ' ὃ πάντα νέμων στρ. ἀ.

θεῖτ' ἐμὰ γνώμα κράτος ἀντίπαλον Ζεὺς, 536

μηδ' ἐλιγύσαιμι θεοὺς ὁσίαις θοίναις ποτιωισσομένα

βουφόνους παρ' Ὀκεανοῦ πατρὸς ἄσβεστον πόρον,

523. τίς οὖν. If, as you say, there is a power superior to and capable of overcoming these strong bonds, who is it that will call such power into action, and so ensure your delivery? The reply is, Fate; the same fate already mentioned in 519. Now it was evident, that if this Fate brought about a release, it must be against the will of Zeus; and hence the question is logically put by the chorus (525), 'Is then Zeus inferior to and under the control of Fate?'

526. ἐκφύγοι γε. The γε seems to give the same force as τὴν γε πεπρωμένην, for Prometheus evades a question to which a direct affirmative answer would have offended the simple piety of the chorus. He alludes to the marriage with Thetis, inf. 783. This doctrine of fatalism is ridiculed by Lucian in the Ζεὺς Τραγωῦδος, where Zeus says to Hercules, μεμάρηκας, οἶμαι, ὅς αἱ Μοῖραι τὰ τοιαῦτα μόναι δύνανται. ἡμεῖς δὲ ἄκυροι αὐτῶν ἰσμεν. But Pausanias describes a statue of Zeus in the Olympieum at Megara with the Fates above his head, which he interprets as δῆλα δὲ πάντων, τὴν πεπρωμένη μόνῃ οἱ πείθεσθαι.

528. Hermann edits οὐκ ἂν ἐκπύθοιο, from his own conjecture, subsequently

confirmed by one of the inferior MSS. Most of them give οὐκ ἂν πύθοιο, but the Med. has οὐκἂν οὖν, where οὖν is a mere metrical insertion. Several good copies have οὐκέτ' ἂν, which is in itself unobjectionable. This use of οὐκέτ', not strictly applying to time, is not uncommon, 'up to this point but no further.' Cf. Suppl. 295. Od. xii. 223. Il. v. 662. It is singular that nearly the same varieties in the reading occur also inf. 635.

529. ἦκου. The chorus are very anxious to know the secret, and in order to elicit it they rejoin, 'No doubt it is something of solemn import you thus wrap up in mystery;' which is tantamount to saying, 'You certainly ought to tell us, if it may be told.'

532. τόνδε σώζων. 'It is by keeping this secret that,' &c. See supra. 174—8. Schol. recent. ἵνα γὰρ αὐτὸν εἴπω, ἐκλύσεται με Ζεὺς τοῦ δεσμοῦ.

536. 'Never may the all-ruling Zeus set his authority in opposition to my will.' That is, 'may my duty and my inclination ever coincide; may the one never clash with the other, so that I may be tempted to disobey like Prometheus.'

538. This verse does not agree with the antistrophe. When I conjectured (ad-

μηδ' ἀλίτοιμι λόγοις 541
 μάλα μοι τοῦτ' ἐμμένοι
 καὶ μήποτ' ἐκτακείη.
 ἀδύ τι θαρσαλέαις ἀντ. ἀ.
 τὸν μακρὸν τείνει βίον ἐλπίσι, φαναῖς 546
 θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις φρίσσω δέ σε δερ-
 κομένα
 μυρίοις μόχθοις διακναίόμενον * * * 550
 Ζῆνα γὰρ οὐ τρομέων
 ἰδίᾳ γνώμα σέβει
 θνατοὺς ἄγαν, Προμηθεῦ. [β.
 φέρ' ὅπως ἄχαρις χάρις, ᾧ φίλος, εἶπε ποῦ τίς ἀλκά; στρ.

denda to ed. 1) that the words *παρὰς ἄσβεστον* should be omitted, and that we ought to read 'Ὀκεανοῖο πάρον, I was not aware that Porson had quoted those very words from Hesychius, though in a gloss which does not certainly refer to this passage. It is evident that something is redundant in this place or wanting in that. Hermann decides in favour of a lacuna in 550, and so Dindorf prints it.

541. *ἀλίτοιμι λόγοις*. 'May I never err by presumptuous language against Zeus.' There was nothing the Greeks regarded with more superstitious awe than the utterance of either proud words against the gods or boastful words about their own good luck. (See Suppl. 1044. Theb. 437. Pers. 823.) Those silent ministers of divine vengeance, *Νέμεϊς* and *Φθόνος*, were ever within hearing. The timid piety of the chorus is aroused to these reflections by the preceding conversation. All their well-meant efforts to make Prometheus relent, and reveal the dread secret to Zeus, have been as vain as those before made by their father, and afterwards (786), though for a different object, by Io. He has "sinned in words" by declaring to the chorus (180) that he never will obey Zeus. This is indeed his prevailing fault, *ἐλευθεροστομεῖν* (187) and *λαβροστομεῖν* (335).

542. The MSS. give *ἀλλά μοι τόδ' ἐμμένοι*, which is again at variance with the antistrophe. I have adopted Hermann's emendation rather than Dindorf's *αὐτόν* in 552. Not only are *τόδε* and *τοῦτο* continually confused, but the latter is better suited to both sense and metre, for the wish

relates to what has just been expressed. See on Suppl. 314, though the rule is not invariable, as inf. 565. Pers. 59. 331. Suppl. 968. There was also a temptation for metrists to patch up a trochaic verse by changing *μάλα* into *ἀλλά*. Dindorf indeed proposes to place a comma at *ἐκτακείη*, that *τόδε* may, as usual, refer to the following sentiment; but this is a manifest perversion of the entire passage.

545. *ἀδύ*. The MSS. have *ἄδύ*. There is something striking in this description of the happiness resulting from the satisfaction of a good conscience. The application of the sentiment to Prometheus is obvious. Obedience suggests the hope of a reward, or at least removes the fear of punishment. A sense of security produces cheerfulness and contentment. The spectacle of a rebel tortured without the prospect of release induces them to avow their unconditional submission to the supreme will. The true object of all punishment, viz. to deter others, is realised, and a moral is thus deduced which was not ill adapted to an Athenian audience.

550. *διακναίόμενον*. Hermann supposes some adverb to have dropped out signifying 'crudeliter vel immisericoorditer.'

555. *φέρ' ὅπως*. The meaning of this verse is obscure. Perhaps from the following *εἶπε* we may supply *ἰδὸν* (*σκόπησον* Schol. Med.), 'see now how thankless was the favour you conferred, and say where and what assistance there is,' i. e. to be obtained from mortals. G. Burges conjectures *ἄφέλει*, i. e. *φέρ' εἶπε ὅπως ἄφέλει σε*, 'say how it benefitted you.' This seems by no means improbable, for

τίς ἐφαμερίων ἄρηξις ; οὐδ' ἐδέρχθης 556
 ὀλιγοδρανίαν ἄκικυν,
 ἰσόνειρον, ᾗ τὸ φωτῶν ἀλαδὸν * δέδεται γένος ἐμπεπο-
 δισμένον ; οὕτως 560
 τὰν Διὸς ἁρμονίαν
 θνατῶν παρεξίασι βουλαί. [β'.
 ἔμαθον τάδε σὰς προσιδουσ' ὀλοὰς τύχας, Προμηθεὺς ἀντ.
 τὸ διαμφίδιον δέ μοι μέλος προσέπτα 566
 τόδ', ἐκεῖνό θ', ὄτ' ἀμφὶ λουτρά
 καὶ λέχος σὸν ὑμεναίου ἰότατι γάμων, ὅτε τὰν ὀμοπάτριον
 ἔδνοις
 ἄγαγες Ἑσιόνην 570
 πιθῶν δάμαρτα κοινόμεκτρον.

ΙΩ.

τίς γῆ ; τί γένος ; τίνα φῶ λεύσσειν

when once corrupted to ε φίλε the grammarians would have written ε φίλος, though rather an unusual form of address, to avoid the hiatus. We have however ε φίλος in Iph. Taur. 830. For ἀχαρις χάρις see Ag. 1523. Cho. 38.

557. ὀλιγοδρανίαν. Aristophanes has the epithets ὀλιγοδρανίαι and εἰκελόνηροι applied to mortals in a passage which seems to be parodied from this, Av. 686.

558. ἰσόνειρον. The first syllable is made long as in ἰσόμερον Cho. 311, ἰσόθεος Pers. 80. ἀπαράμυθος sup. 192, after the epic use.—After ἀλαδὸν Hermann inserts δέδεται, and reads οὕτως for οὕτωτε. Both corrections I had anticipated, except that I proposed οὕτως, comparing Od. v. 103, οὕτως ἔστι Διὸς νόον — παρεξελθεῖν, and this appears better, because παρεξίασι is future, not past. Cf. Antig. 68, εἰ νόμον βία ψήφον τυράννων ἢ κράτη παρέξμεν.—Διὸς ἁρμονία is the fixed law or decree of Zeus; Schol. Med. τὴν εἰμαρμένην.

566. τὸ διαμφίδιον. Hermann says the poet intended τὸ δ. μέλος προσέπτα ὅτε ὀμοπατρίων, κ.τ.λ., and changed the construction by specifying τόδ' ἐκεῖνό τε. Similarly Schol. recent. τὸ τόδε καὶ τὸ ἐκεῖνό ἀσύνδετον. Yet even thus τὸ would be unnecessary and unusual. Some allowance may perhaps be made for metre; cf. Pers. 638. Hesychius, quoting from

this passage, explains ἀλλοῖον, διαπατὸς κεχωρισμένον, and so Schol. Med.

568. καὶ λέχος. Hermann, who denies that ἰσόνειρον in 560 can have the ι long, reads λέχος εἰς σόν. And certainly the verse begins more appropriately with an anapaest, like the others. Hermann also refers ὀμοπατρίων (wherein ῡ is long by the augment) to ὀμοπατρίω, not ὀμοπατρίω. Photius however expressly says ὀμοπατρίων, τὸ εἶδεν τὸν ὀμοπατρίων καὶ συνάπτει τὸν γάμον.—ἰότατι, i. e. ἕνεκα τοῦ ἑκάτι. So Od. xi. 384, ἐν νόστῳ δ' ἀπόλοτο κακῆς ἰότητι γυναικός. Il. xv. 41, μὴ δὲ ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων πημάλειν Τρώας. Properly ἰότης means 'oneness,' 'individuality,' 'isolation,' from ἰδς, εἰς, Il. vi. 422, just as ἑκάτι is the dative of ἕκας, and this arose the idea of action apart from others and independent, referring to or exerted by one alone. See *New Cratylus*, p. 351 (ed. 1). Others attribute to it the primary sense of motion or impulse (ἰέναι).

569. ὀμοπάτριον. The word seems to imply, 'of the same father but a different mother.' Nothing definite is recorded of her parentage, if we except the statement of a late scholiast, Ἑσιόνη θὲ θυγάτηρ ἦν Ἰκεανοῦ καὶ Τηθύος, which makes her own sister to the Chorus; cf. 140—3.

572. The episode of Io's wanderings is so far connected with the story of Pro-

τόνδε χαλινοῖς ἐν πετρίνοισιν
 χειμαζόμενον ; τίνος ἀμπλακίας
 ποιῶς ὀλέκει ; σήμηνον ὄποι

575

γῆς ἢ μογερὰ πεπλάνημαι.
 ᾧ ᾧ, ἔα ἔα.

χρίει τις αὐτὸν μετὰ τὴν τάλαιναν ὀστρος·
 εἶδωλον Ἄργου γηγενοῦς·
 ἄλευ', ᾧ δᾶ· φοβοῦμαι

580

metheus, that it is by one of her descendants that he is to be liberated (inf. 793), besides the general propriety of her condolence (632) as having been wronged by Zeus equally with Prometheus. But in other respects it cannot be regarded as having any thing directly to do with either the moral or the plot of the play. It will be observed that Io makes no attempt to convert Prometheus. Her generally selfish speeches and inquiries form a contrast to the devoted friendship and heroic companionship (1088) of the Ocean Nymphs. As a *dramatis persona*, she serves at once to employ the *σχολή πᾶσι* of Prometheus, to draw out his foibles by her conversation, and to illustrate his prophetic and omiscient gifts.

575. *ποιῶς*. So the Med., the common reading being *ποιῶς*. The accusative may be defended in two ways: either because *ὀλέκει* involves the notion of *τίνεις*, as Hermann suggests, or in apposition to the sentence, as Ag. 218. 1392. Eur. Hel. 77, *ἀπόλαυσιν εἰκοῦς ἔθνας ἐν Διὸς κόρη*. Herc. Fur. 58, *ἡ δυσπραξία, ἥς μήποθ' ὄστις καὶ μέσως ἐθνους ἐμοὶ τύχοι, φίλων ἐλεγχον ἀπευδέστατον*.—For *ὄποι*, the reading of the Med. and other MSS., most editors prefer *ὄπη*. The words are commonly interchanged: but it is hard to find fault with the sense, 'tell me to what land I have wandered.'

578. *χρίει*, 'stings me.' Cf. 693. 899. Io is represented as a crazed person, fearing the unreal and imaginary apparition of Argus, whom it would have been difficult to bring bodily on the stage. On the question whether she is a cow with a human head or merely a horned woman, see Suppl. 567. The matter is not very easy to determine. The notion of the gadfly, the *σκιρτήμα* inf. 693, the *ἐπαφή* of Zeus, and the herdsman Argus, all point to something more monstrous than simply the latter, while it is evident that

her long speeches could only have proceeded from a human mouth. Apollodorus, ii. 1, 3, distinctly describes her as a cow, and so also Moschus, Id. ii. 45. As for Argus, he is an equally mysterious being. Some made him the son of Agenor, some of Inachus; but Acusilaus, (says Apollodorus, *ibid.*) called him *γηγενῆ*. He is *ταῖδα γῆς* Suppl. 300. There can be little doubt that he symbolises the peacock, a bird little known to the early Greeks, but reputed sacred to Juno (Pausan. ii. 17, 6); indeed, Ovid recognises the identity, Met. ii. 533. Probably an Indian picture of a cow and a peacock had been seen by Phoenician traders, who thus reported it to the Greeks. For the story of Io was generally connected with Phoenicia: see Eur. Phoen. 257. It was a natural transition to represent the many-eyed and watchful companion of the cow as a real herdsman, and even to give him a pipe (inf. 590). The journey of Io through Scythia into Europe from the East, her visit to Dodona, and her connexion with the Argive Hera, prove that in part at least the legend records the migration of the Pelasgi. The visit to Egypt seems a later addition.

580. *ἄλευ'*, ᾧ δᾶ, 'keep him off, O earth!' Being the son of earth, the latter is implored not to suffer him to rise again from beneath. Compare Suppl. 366, *μᾶ γὰρ βοῶν φοβερὸν ἀστέρων*. There seems to be no good reason for altering the text. We have ᾧ *Zην* in Suppl. 152, and all the MSS. as well as the Etymol. Mag. (p. 60. 8, in v. *ἄλευδα*) recognise the reading. Hermann however omits ᾧ with Blomfield, and makes a *senarius* of 579—80; he also excludes *φοβοῦμαι* as a gloss, and regards *εἰσορῶσα* as depending on *χρίει μ' ὀστρος*, as if the poet had used *οἰστρούμαι*. This he considers to be well suited to Io's wildness; but we may be allowed to prefer the simple text of the MSS.

τὸν μυριωπὸν εἰσορῶσα βούταν.
 ὁ δὲ πορεύεται δόλιον ὄμμ' ἔχων,
 ὃν οὐδὲ καθανόντα γαῖα κεύθει.
 ἀλλὰ με τὰν τάλαιναν
 ἐξ ἐνέρων περῶν κυναγετεῖ, 585
 πλανῶ τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμαν.
 ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ 586
 ἀχέτας ὑπνοδόταν νόμον. ἰὼ, ἰὼ, πόποι,
 ὦ πόποι, ποῖ μ' ἄγουσι τηλέπλανοι πλάναι ; 591
 τί ποτέ μ', ὦ Κρόνιε παῖ, τί ποτε ταῖσδ'
 ἐνέζευξας εὐρὼν ἀμαρτοῦσαν
 πημοσύναις ; ἐῆ,
 οἰστρηλάτῳ δὲ δειματι δειλαίαν 595
 παράκοπον ἔδδε τείρεις ;
 πυρὶ με φλέξον, ἧ χθονὶ κάλυψον, ἧ ποντίοις δάκεσι δὸς
 βορὰν,
 μηδέ μοι φθονήσης
 εὐγμάτων, ἀναξ. 600
 ἄδην με πολύπλανοι πλάναι
 γεγυμνάκασιν, οὐδ' ἔχω μαθεῖν ὄπα

585. *κυναγετεῖ* (without accent) Med. *κυναγεῖ* Hermann. Brunck restored the Doricism, and it is doubtful if we should not admit γᾶς ἔ μογερά in 576 from two or three MSS.

586. *ψάμμαν*. So the Med., a form that occurs in Lysistr. 1261 and Herod. iv. 181, where Mr. Blakesley suspects it to have been a Dorian peculiarity.

589. *κηρόπλαστος*. Stuck together with wax into the form of a panpipe.

591. *ὦ πόποι*. The MSS. vary in this passage between πῶ and ποῖ several times repeated. Hermann is undoubtedly right in objecting to ποῖ, πόποι, ποῖ μ', &c. as 'valde inelegans.'—*τηλέπλανοι*. So Hermann and most editors after Elmsley for *τηλέπλαγκτοι*. There is the same variety in 601, and the latter reading necessitates the questionable lengthening of α before πρ in 612. There is an example of this in *τινὰ πρόνοιαν* Cho. 596, but in a suspicious passage. Cf. inf. 677.

592. The metre of this verse is paeonic, as in Eur. 316 and 335 seq.—*τί* belongs

to *ἀμαρτοῦσαν*, 'having caught me erring in what respect?' The next verse is bacchiac, succeeded by a dochmiac. I have ventured to omit the unnecessary *ἐν* after *ἀμαρτοῦσαν*, on account of the antistrophic verse, where Hermann supposes something to have been lost.

594. *πημοσύναις*. This is Hermann's correction, admitted by Dindorf, for *πημοναῖσιν*, and it seems safer than the ground which I formerly took in defence of the vulgate, that *φοιταλέοισιν* in 616 was pronounced with a double λ, like *Αἰάλλου* for *Αἰόλου* in Od. x. 36. 60. For this at best, though I believe the principle to be sound (see on 446), gives an unmetrical verse.

596. *παράκοπον*, 'crazed,' 'maddened.'

597. *πυρὶ με φλέξον*. The *με* was inserted by Elmsley.

602. *ὄπα*. Hermann has *δπη* with most MSS. There is, as usual, a variant *δποι*, which is quite defensible. See on 576. 656.

- πημονὰς ἀλύξω.
 κλύεις φθέγμα τᾶς βούκερω παρθένου ;
- ΠΡ. πῶς δ' οὐ κλύω τῆς οἰστροδωήτου κόρης 605
 τῆς Ἰναχείας ; ἢ Διὸς θάλπει κέαρ
 ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους
 Ἥρα στυγητὸς πρὸς βίαν γυμνάζεται.
- ΙΩ. πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις ; ἀντ.
 εἰπέ μοι τᾶ μογερά, τίς ὦν, τίς ἄρα μ', ὦ τάλας, 611
 τὰν ταλαίπωρον ὧδ' ἐτήτυμα προσθροεῖς
 θεόσντόν τε νόσον ἀνόμασας, ἃ
 μαραίνει με χρίουσα κέντροισι
 φοιταλέοις ; ἐή. 616
 σκιρτημάτων δὲ νήστισιω αἰκίαις
 λαβρόσυντος ἦλλον, * Ἥρας
 ἐπικότοισι μῆδεσι δαμῆισα· δυσδαιμόνων δὲ τίνες, οἱ, ἐή,
 οἷ ἐγὼ μογοῦσιν ; 621
 ἀλλὰ μοι τορῶς
 τέκμηρον ὅτι μ' ἐπαμμένει
 παθεῖν, τί μὴ με χρή· τί φάρμακον νόσου,
 δεῖξον, εἶπερ οἶσθα. 625
 θρόει, φράζε τᾶ δυσπλάνῳ παρθένῳ.
- ΠΡ. λέξω τορῶς σοι πᾶν ὅπερ χρήζεις μαθεῖν,
 οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ,
 ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα.

604. This verse is assigned to the chorus in the MSS., by an error which Elmsley first detected

607. δρόμους γυμνάζεται. So Ar. Nub. 29, ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαβεῖς δρόμους. Trach. 1048, συμφορὰς — οἶασι οἷος ἄν ἐλαίνεταί. Prometheus, by at once telling her story and parentage, gives a proof of his omniscience which astonishes Io.

612. ἐτήτυμα. Hermann gives ἔτυμα with the best MSS. The verse as it now stands is made up of a cretic, a trochaic dipodia, and a dochmiac.

618. Ἥρας. This word is wanting in the MSS., and was restored by Hermann from the Schol. Med. τοῖς τῆς Ἥρας. This brief note however, so far from proving that the grammarian read Ἥρας

in the text, seems to shew the very contrary. He was probably right in adding the explanation; but the word had been lost before his time. Translate; 'And I have come rushing violently with famished and unseemly (i. e. not human) bound, subdued by the crafty wrath of Hera.'

623. τέκμηρον. 'Make clear by tokens,' i. e. signify to me. The active, which is much less common than the middle, is so used in Pind. Ol. vi. 73. Nem. vi. 8.

624. τί μὴ με χρή. The MSS. have τί μὴ (μοι or με) χρή. It is very likely that με would be lost after μὴ. Otherwise there is great probability in Elmsley's elegant conjecture τί μὴχαρ ἢ τι, κ.τ.λ., and most editors have admitted it.

628. αἰνίγματα, κ.τ.λ. On the antithesis see Suppl. 458.

- πυρὸς βροτοῖς δοτῆρ' ὄρᾳς Προμηθέα. 630
- ΙΩ. ὦ κοινὸν ὠφέλημα θνητοῖσιν φανείς,
τλήμον Προμηθεύ, τοῦ δίκην πάσχεις τάδε ;
- ΠΡ. ἄρμοι πέπανμαι τοὺς ἐμοὺς θρηγῶν πόνους.
- ΙΩ. οὐκουν πόρους ἂν τήνδε δωρεὰν ἐμοί ;
- ΠΡ. λέγ' ἦντ' αἰτεῦ πᾶν γὰρ ἂν πύθοιό μου. 635
- ΙΩ. σήμηνον ὅστις ἐν φάραγγί σ' ὤχμασεν.
- ΠΡ. βούλευμα μὲν τὸ Δίον, Ἐφαιστόν δὲ χεῖρ.
- ΙΩ. πονὰς δὲ ποίων ἀμπλακημάτων τίνεις ;
- ΠΡ. τοσοῦτον ἄρκῳ σοι σαφηνίσαι μόνον.
- ΙΩ. καὶ πρὸς γέ τούτοις τέρμα τῆς ἐμῆς πλάνης 640
δείξον, τίς ἔσται τῇ ταλαιπώρῳ χρόνος.
- ΠΡ. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.
- ΙΩ. μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν.
- ΠΡ. ἄλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.
- ΙΩ. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν ; 645
- ΠΡ. φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θράξαι φρένας.

633. ἄρμοι. 'Of late.' A rare adverb, said to be one of the words brought by the poet from Syracuse. It is the old dative of ἄρμος, 'a joint,' or 'fitting,' Antig. 1216 (the same as *armus*, 'the shoulder,' and our familiar word *arm*). Properly, like ἐν καιρῷ, it must have meant 'in due time,' or 'in the nick of time,' and then, from the notion that present time, or opportunity, is best, it came to bear the meaning in the text. Prometheus haughtily rejects the epithet τλήμων just applied to him.

639. ἄρκῳ. Between the notions 'sufficio' and 'valeo' there is such close relation that ἀρκεῖν may here be used for δύνασθαι. But he may have meant ἀρκεῖ μοι σαφηνίσαι, 'it is enough to tell you thus much only;' i. e. he does not acknowledge any ἀμπλάκημα. See on 520. Here again τοσοῦτον, not τόσοσδε, is correctly used in reference to what has been already said : cf. 542.

641. τίς ἔσται, i. e. καὶ τίς ἔσται, for τέρμα must be taken of geographical limit. Hermann suspects that a line quoted as a proverb by the Scholiast originally followed 642, ἂ δεῖ γενέσθαι ταῦτα καὶ γενήσεται, because the present distich ought to be answered by two

verses, and 643 seems directly to refer to it. It is however by no means abrupt as it now stands; and Hermann himself observes that a similar isolated distich in 631—2 is followed, as here, by seven single verses: so that this is only to set up an objection and then satisfactorily answer it.

644. ἀλλ' οὐ. 'Nay, 'tis not that I grudge you this boon.' So μηδέ μοι φρονήσης εὐγμάτων, 600. These words take the construction of φθόνον ἐμποιεῖν or φθόνον ἔχω. See Buttm. Lexil. p. 408. The MSS. have τοῦ for σοι.

645. μὴ οὐ γεγωνίσκειν. Both the particles are to our idiom superfluous: but see 244, and Elmsley on Med. 1209. Eustathius ad II. M. p. 919, γεγωνίσκειν, τὸ φθέγγεσθαι ἑξακουστόν. Hesych. γεγωνόν τὸ ἑξακουστόν, μεγαλόφωνον. Thuc. vii. 76, ὡς ἐπὶ πλείστον γεγωνίσκων. Eur. El. 808, δεσπότης δ' ἐμὸς τάναντι ἤβχετ', οὐ γεγωνίσκων λόγους.

646. θράξαι, i. e. παράξαι, the a being omitted and the θ depending on the aspirated β, as φορῖμιον from προῖμιον. The form occurs also in Soph. frag. 812. Hermann remarks that Buttmann was wrong in writing θράξαι, like πράξαι. Indeed a little consideration shows that the a is

- ΙΩ. μή μου προκήδου μάσσον ὦν ἐμοὶ γλυκύ.
 ΠΡ. ἐπεὶ προθυμεῖ, χρὴ λέγειν ἄκουε δῆ.
 ΧΟ. μήπω γε μοῖραν δ' ἠδονῆς κάμοι πόρε.
 τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον, 650
 αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·
 τὰ λοιπὰ δ' ἄλλων σοῦ διδαχθήτω πάρα.
 ΠΡ. σὸν ἔργον, Ἴοι, ταῖσδ' ὑπουργῆσαι χάριν,
 ἄλλως τε πάντως καὶ κασιγνήταις πατρός·
 ὡς τὰποκλαῦσαι κάποδύρασθαι τύχας 655
 ἐνταῦθ', ὅπου μέλλει τις οἴσεσθαι δάκρυ
 πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει.
 ΙΩ. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσαι με χρὴ
 σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρήζετε 660
 πείσεσθε· καίτοι καὶ λέγουσ' αἰσχύνομαι
 θεόσποντον χειμῶνα καὶ διαφθορὰν
 μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο.
 αἰὲ γὰρ ὄψεις ἔννεχοι πωλεύμεναι
 ἐς παρθενῶνας τοὺς ἐμοὺς παρηγόρου

short, as in *ταραχή*. It seems connected with our word 'to harass.'

647. *μάσσον ὦν*, i. e. ἢ ἄ ἐμοὶ γλυκὺ ἐστὶ σε προκήδεσθαι μου. This is Hermann's former correction of *μάσσον ὡς*, though in his last edition he has preferred Elmsley's *μασσόνως ἢ μοι*, on the ground that the rare form *μασσόνως* was likely to be corrupted. On the other hand we may observe that *ων* and *ως* are constantly confused: see Ag. 1366. Others have proposed to take *ὡς* for ἢ ὡς, but the few passages adduced are too uncertain to found an argument upon.

649. *μήπω γε*. The use of *γε* in deprecating is to be noticed. See on Theb. 71. Ar. Nub. 196, *μήπω γε*, *μήπω*. Ib. 267, *μήπω μήπω γε πρὶν ἂν τοῦτι πτύξωμαι*.

651. *πολυφθόρους*. In this epithet the well-known sense of *φθείρεσθαι*, 'to lose oneself in wandering,' seems to be contained. See Pers. 453. Inf. 839, *τῆς πολυφθόρου πλάτης*.

654. *ἄλλως τε* — *καί*. Cf. Eum. 696. Pers. 685. The rivers in general were the sons of Ocean (Hes. Theog. 367), so that Inachus, the father of Io, was brother to the Nymphs of the chorus.

656. *δοῦν*. So Blomf. for *δοῖο* or *δοῖη*. See on 602. Dindorf and Hermann retain the latter. The true senses of these particles are respectively *position*, *destination*, *direction*; nor would it be easy to prove that *δοῖο* and *δοῖη* are ever really identical. See on 100.—*οἴσεσθαι δάκρυ*, 'to win a tear,' a metaphor from prizes, as *ἄλλον φέρεσθαι*, &c.

660. *καὶ λέγουσ'*. See 205. Almost all the MSS. have *δδύρομαι*, but many give *αἰσχύνομαι* as a variant, and it is clearly the best suited to the context.

663. *πωλεύμεναι*. Hermann retains this Ionicism, as I had done, though it is uncertain whether the poet or his transcriber had in view Od. ii. 55, *οἱ δ' εἰς ἡμέτερον πωλεύμεναι ἡματα πάντα*. The same question may be raised on *εἰσοιχεύειν* in 122. There is a variant *πολεύμεναι*, but only one MS. gives *πολούμεναι*.

664. *παρηγόρου*. See on 132. Herod. v. 104, *οὗτος ἄνηρ πολλὰκις μὲν καὶ πρότερον τὸν Γόργον παρηγορεῖτο ἀπίστασθαι ἀπὸ βασιλείας*, i. e. 'tried to talk him over.' Od. xvi. 279, *μελιχίλοις ἐπέεσσι παραυδῶν*. Ib. 287, *μησότηρας μαλακοῖς ἐπέεσσι παρφάσθαι*. Inf. 1022.

λείοισι μύθοις· ὦ μέγ' εἰδαίμων κόρη, 665
 τί παρθενεύει δαρὸν, ἐξὸν σοι γάμου
 τυχεῖν μεγίστου ; Ζεὺς γὰρ ἰμέρου βέλει
 πρὸς σοῦ τέθαλπται, καὶ ξυναίρεσθαι Κύπρι
 θέλει· σὺ δ', ὦ παῖ, μὴ ἴπολακτίσης λέχος
 τὸ Ζηνὸς, ἀλλ' ἐξελθε πρὸς Λέρνης βαθὺν 670
 λειμῶνα, ποιμένας βουστάσεις τε πρὸς πατρὸς,
 ὡς ἂν τὸ Δίον ὄμμα λωφήσῃ πόθου.
 τοιοῖσδε πάσας εὐφρόνας ὀνείρασι
 ξυνειχόμενῃ δύστηνος, ἔς τε δὴ πατρὶ
 ἔτλην γεγωνεῖν νυκτίφαιτ' ὀνείρατα. 675
 ὁ δ' ἔς τε Πυθῶ καπὶ Δωδώνης πυκνοῦς
 θεοπρόπους ἴαλλον, ὡς μάθοι τί χρῆ
 δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα.
 ἦκον δ' ἀναγγέλλοντες αἰολοστόμους
 χρησμοὺς ἀσήμους δυσκρίτως τ' εἰρημένους. 680
 τέλος δ' ἐναργῆς βᾶξις ἦλθεν Ἰνάχῳ,
 σαφῶς ἐπισκῆπτουσα καὶ μυθουμένη
 ἐξω δόμων τε καὶ πάτρας ὠθεῖν ἐμέ,
 ἄφροντα ἀλασθαι γῆς ἐπ' ἐσχάτοις ὄροις
 κεῖ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν 685
 κεραυνόν, ὃς πᾶν ἐξαϊστώσοι γένος.
 τοιοῖσδε πεισθεῖς Δοξίου μαντεύμασιν
 ἐξήλασέν με καπέκλῃσε δωμάτων
 ἄκουσαν ἄκων ἀλλ' ἐπηγάκαζέ νιν

675. νυκτίφαιτ'. Hermann has νυκτί-
 φοιτ', the reading of all but the Med. and
 Rob.

676. ἐπὶ Δωδώνης. Properly, 'towards
 Dodona.' The construction with a genitive
 is well known; cf. Her. vii. 31, ὄρου ἐπὶ
 Καρίας φερούσης. Eur. Electr. 1343,
 στεῖχ' ἐπ' Ἀθηνῶν. The use of the im-
 perfect ἴαλλον explains the idiom in this
 place: he sent, as it were, a continued
 stream or line of messengers along the
 road in that direction.

684. ἄφροντα. Consecrated animals,
 which were allowed to wander at liberty
 and exempt from all work, were called
 ἄφροντα, ἄφροντα, or ἀνεμμένα. Cf. Ajac. 1214.
 Phoen. 946. Iph. Taur. 469, ὡς ὄντες

ἴροι μηκέτ' ὄσι θέσμοι. Ion 822, ὁ δ'
 ἐν θεοῦ δόμοισιν ἄφροντα, ὡς λάθοι, παιδεύ-
 εται. It was not yet changed into a cow;
 but the words of the oracle anticipated it.

685. μολεῖν. He seems to have meant
 ἐπισκῆπτουσα ὠθεῖν καὶ μυθουμένη μολεῖν,
 where the aorist infinitive takes a future
 sense from the context, the only real con-
 dition of an aorist being the contemplation
 of something realised. See Theb. 424.
 Some have needlessly proposed ἂν for ἐκ.
 —ἐξαϊστώσοι Blomf., Dind., for —ει, which
 Hermann retains; and it is of course de-
 fensible, though less elegant. The future
 optative is however rather a rare usage
 except with some few verbs.

689. ἐπηγάκαζε. The hesitation was

Διὸς χαλῶνὰ πρὸς βίαν πράσσειν τάδε. 690
 εὐθύς δὲ μορφὴ καὶ φρένες διάστροφοί
 ἦσαν, κεραστὶς δ', ὡς ὄρατ', ὄξυστόμῳ
 μύωπι χρισθεῖσ' ἔμμανεῖ σκιρτήματι
 ἦσσαν πρὸς εὐποτόν τε Κερχνείας ῥέος 695
 Λέρνης τε κρήνην· βουκόλος δὲ γηγενὴς
 ἄκρατος ὄργην Ἄργος ὠμάρτει, πυκνοὶς
 ὄσσοις δεδορκῶς, τοὺς ἔμοις κατὰ στίβους.
 ἀπροσδόκητος δ' αὐτὸν αἰφνίδιος μόρος
 τοῦ ζῆν ἀπεστέρησεν οἰατροπλήξ δ' ἐγὼ
 μάλιστα θείᾳ γῆν πρὸ γῆς ἐλαύνομαι. 700
 κλύεις τὰ πραχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὅτι
 λοιπὸν πόνων, σήμαινε μηδέ μ' οἰκτίσας
 ξύνθαλπε μύθοις ψευδέσων νόσημα γὰρ
 αἰσχιστον εἶναί φημι συνθέτους λόγους.

long and the compulsion gradual and continuous. So in 694 ἦσσαν seems to mean 'I set out,' 'I began to go.'

692. *κεραστὶς*. So Dind. Hermann retains the accent of the MSS. *κεράστις*.

694. *Κερχνείας*. So the Med. The other MSS. give *Κερχνείας*, which is also found in Pausan. ii. 24, 8. The reading of the next verse is very uncertain. The MSS. have *ἄκραν τε*, *ἄκραν τε*, or *ἄκραν τε*. One only gives *Λέρνης ἐς ἄκραν*, whence Hermann edits *Λέρνης τ' ἐς ἀκτὴν*, from Pindar Ol. vii. 60, *Λερναίας ἀπ' ἀκτῶς*. Lerna was a marshy lake close to the sea, near the mouth of the Inachus. Pausanias speaks of ἡ κατὰ Λέρναν θάλασσα, ii. 36, 6, and it would seem the sea-coast in that part took the name. But the later Schol. appears to have read *κρήνην*, as Canter perceived: *πρὸς τε τὸν βοῦν τῆς Κερχνης ἦτις κρήνη ἐστὶν Ἄργους, καὶ πρὸς τὴν Λέρνην τὴν πηγήν*. Apollodorus, ii. 1, 4, mentions the springs, *τὰς ἐν Λέρνῃ πηγὰς*. It is likely enough that *κρήνην*, with a superscribed α as a variant for *κρήναν* or *κρήναν* was transposed to *ἄκραν*, for Doricisms are not uncommonly introduced into the MSS. even in senarii; e. g. in 510 the Med. has *σίδαρον*, in Theb. 527 *ματρός*. See on Suppl. 52. Inf. 1009. Cho. 759. 1034.

696. *ἄκρατος ὄργην*, 'hot-tempered,' a metaphor from strong wine. I have

retained the comma after *ὠμάρτει* to show that *κατὰ στίβους* belongs to it rather than to *δεδορκῶς*, for *κατ' ἔχουσι πρεσβαί, θηρεύειν*, &c., was the usual expression.

698. The MSS. give *αἰφνίδιος*, which is a trisyllable. See on Pers. 972. Porson transposed the words, *αἰφνίδιος αὐτὸν μόρος*, which does not sound like an Aeschylean verse. Elmsley proposed *ἀφνίδιος*, comparing *ἄφρων*, and he is followed by Blomf. and Dind. But Hermann reads *αἰφνίδια*, and he thinks that Hesychius had this passage in view: *αἰφνίδια· αἰφνίδιος, ἄφρων*. If so, this is another example of those words in *ia* which, as suggested on Eum. 764, seem to have been metrically equivalent to *ai*, and pronounced like our *yea*. The death of Argus is thus described by Apollodorus, ii. 1, 3, *Διὸς δὲ ἀπετάξαντος Ἑρμῆ κλέψαι τὴν βοῦν, μηνύσαντος Ἰέρακος, ἐπειδὴ λαθεῖν οὐκ ἠδύνατο, λίθῳ βαλὼν ἀπέκτεινε τὸν Ἄργον, ὅθεν Ἀργεῖφόντης ἐκλήθη*.

700. *γῆν πρὸ γῆς*. This phrase occurs Ar. Ach. 236, *καὶ διώκειν γῆν πρὸ γῆς ὥς ἂν εὐρέθῃ ποτὲ*, where *πρὸ* has the sense of *πέραν*. Thus *πρὸ ὁδοῦ ἐγένοντο*, Il. iv. 382, and *φροῦδος* from *πρὸ ὁδοῦ*, 'advanced in the journey,' *προβόγου* for *πρὸ ἔργου*. It is singular that the true reading should be more or less corrupted in all the MSS.

- ΧΟ. ἔα, ἔα· ἄπεχε, φεῦ. 706
 οὔποτ', οὔποτ' ἠῦχον
 ξένους μολεῖσθαι λόγους ἐς ἀκοῦν ἐμᾶν,
 οὐδ' ὧδε δυσθέατα καὶ δύσοιστα 710
 πῆματα, λύματα, δείματ' ἐμᾶν
 ἀμφήκει κέντρῳ ψύξειν ψυχάν.
 ἰῶ, ἰῶ, μοῖρα, μοῖρα,
 πέφρικ', εἰσιδούσα πρᾶξιν Ἴους.
 ΠΡ. πρό γε στενάξεις, καὶ φόβου πλέα τις εἶ 715
 ἐπίσχες, ἐς τ' ἂν καὶ τὰ λοιπὰ προσμάθῃς.
 ΧΟ. λέγ', ἐκδίδασκε τοῖς νοσοῦσί τοι γλυκὺ
 τὸ λοιπὸν ἄλγος προὔξεπίστασθαι τορῶς.
 ΠΡ. τὴν πρὶν γε χρεῖαν ἠνύσασθ' ἐμοῦ πάρα 720
 κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρήξτε
 τὸν ἀμφ' ἑαυτῆς ἄθλον ἐξηγουμένης·
 τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρή πάθῃ
 τλῆναι πρὸς Ἑρας τήνδε τὴν νεάνίδα·
 σύ τ', Ἰνάχειον σπέρμα, τοὺς ἐμοὺς λόγους
 θυμῷ βάλ', ὡς ἂν τέρματ' ἐκμάθῃς ὁδοῦ. 725
 πρῶτον μὲν ἐνθένδ' ἠλίον πρὸς ἀντολὰς
 ὀτρέψασα σαυτὴν στείχ' ἀνηρότους γύας·

711—12. The MSS. reading is here clearly unmetrical, πῆματα λύματα δείματ' ἀμφήκει κέντρῳ ψύξειν ψυχάν ἐμᾶν. I have given Dindorf's emendation, except that he writes ἀμφάκει.—ψύξειν, 'would chill.' Properly 'to fan,' as Bion, Id. i. 88, δὲ δ' ἔπιθεν πτερύγεσσιν ἀναψύχει τὸν Ἄδωνιν. Hence ψύχος (Ag. 944) is the coolness produced by a fresh breeze, while βῆγος (*frigus*) is the winter cold. Hesych. ψύξας ἑμβλῦνας, τὴν ψυχὴν φυσήσας, ἄνεμον ποιήσας, πνεύσας. It is from this sense that ψυχή is derived, (like *animes* from *anemos*), and παραψυχή, 'consolation,' properly the physical relief afforded by a fan at one's side.

721. τὸν ἀμφ' ἑαυτῆς ἄθλον. This is shortly put for τὸν ἑαυτῆς ἄθλον ἀμφὶ ἑαυτῆς ἐξῆγ., as Cho. 498, τὸν ἐκ βυθοῦ κλισοτήρα σώζοντες λίθου. Ag. 521, κήρυξ Ἀχαιῶν χεῖρε τῶν ἀπὸ στρατοῦ.

724. σύ τ'. "Vobis satisfactum est, tibique, Io, satisfiet." Hermann.

727. ὀτρέψασα. Hermann gives τρέψ-

σα from two MSS. His reason is that the former implies *turning round*, the latter *turning towards*, or *facing* the east. And as Io came from the west into Scythia (857), she would not have to alter her course, but only to continue it. But it is sufficient to suppose she had already turned to address Prometheus.—ἀνηρότους γύας, probably the country of the Don Cossacks and Astrakhan, though the description applies generally to the steppes east of the Dnieper, the inhabitants being then, as now, Nomads, οὐτε σκίπροντες οὐδὲν οὐτε ἀρούρτες, Herod. iv. 9. The πλεκταὶ στέγαι, or wicker huts carried about on waggon, are still used by the Kalmucks. Herodotus (iv. 46) calls them φερέοικοι, ἰσποτοξόδοι, ζῶντες μὴ ἀπ' ἀρότου ἀλλ' ἀπὸ κτηνῶν. Strabo vii. p. 307, τῶν δὲ Νομάδων αἱ σκηναὶ πικροτάτη κενήσασιν ἐπὶ ταῖς ἀμάρταις, ἐν αἷς διαιωτῶνται. περὶ δὲ τὰς σκῆνας τὰ βοσκήματα, ἀπ' ἐν τρέφονται καὶ γάλακτι καὶ τυρῷ καὶ κρέσσω. He places their winter abode

Σκύθας δ' ἀφίξει νομάδας, οἱ πλεκτὰς στέγας
 πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις,
 ἐκηβόλοις τόξοισιν ἐξηρτυμένοι·

730

οἷς μὴ πελάζειν, ἀλλ' ἀλιστόνοις πόδας
 χρίμπουσα ραχίαισιν ἐκπερᾶν χθόνα.
 λαϊᾶς δὲ χειρὸς οἱ σιδηροτέκτονες
 οἰκοῦσι Χάλυβες, οὓς φυλάξασθαί σε χρή·
 ἀνήμεροι γὰρ, οὐδὲ πρόσπλατοι ξένοις.

735

ἦξει δ' ὕβριστὴν ποταμὸν, οὐ ψευδώνυμον,

near the Palus Maeotis, but adds that in summer they live in the plains, viz. the steppes of the Kouban, or those extending to the Caspian sea. Nearly the whole of the vast empire of Russia was a *terra incognita* to the Greeks. No wonder then if the term Scythia, and its geographical relation to the Euxine, was very vaguely known in the time of Aeschylus. —στέχειν γῶας is used like πηδῶντα πεδία Ajac. 30, 'to go over plains.' So Virg. Aen. i. 524, 'ventis maria omnia vecti.' Cf. inf. 855. Theb. 461, κλίμακος προσαμβάσει στέχει, 'walks over a ladder,' i. e. treads the steps of it.

730. ἐξηρτυμένοι. Hermann and Scholefield retain the MSS. reading ἐξηρτημένοι, though the words are commonly confused, as in Herod. vii. 147, and 'arcubus instructi' affords a better meaning than 'arcubus suspensi.' The latter participle, like 'suspensi loculos' in Horace, takes rather an accusative. So Lucian in his *Bian prásis*, p. 547, οὗτος δ' τὴν πῆραν ἐξηρτημένος, ὃ ἐξωμίαις, ἐλθὲ καὶ περίβηθι ἐν κύκλῳ τὸ συνδῆριον. Thomas Magister however (in ἐξήρτημαι) gives the reading of our present MSS., which is not indefensible.

731. ἀλιστόνοις ραχίαισι. 'Keeping close to the surf-beaten shores of the Euxine.' By ραχίαισι he means that part of the Caucasus which forms the n. e. boundary of that sea. Schol. recent. πᾶς περὶ ῥῆθις ἀγιάλιος ὃ προσάρακτόν τι κύμα. For πόδας the MSS. have γῶπας, a strange reading, which the Scholiasts mistook for the name of a nation. Hermann attributes it either to an old reading γῶια, or to a confusion with γῶας in 727; but this is hardly satisfactory.

733. λαϊᾶς χειρὸς. So Herod. iv. 34, τὸ δὲ σῆμά ἐστι ἔσω ἐς τὸ Ἄρτεμισιον ἰσίδντι ἀριστερῆς χειρὸς. Ibid. v. 77, τὸ

δὲ ἀριστερῆς χειρὸς ἔστηκε πρῶτον ἰσίδντι ἐς τὰ προύλαια. Eur. Cycl. 682, ποτέρας τῆς χειρὸς; Whether ἐκ was omitted in a familiar phrase, or this is a true genitive of place, we need not stop to inquire. See Jelf, Gr. Gr. § 530, obs. 1.

734. Χάλυβες. This people really dwelt on the south of the Euxine, below Colchis; but if Io, proceeding eastward, had them on her left hand, and the Euxine on her right, they would have been found higher up in Scythia. The truth is, the poet connected these σιδηροτέκτονες with the σιδηρομήτωρ αἰα of Scythia, sup. 309. Apollon. Rhod. ii. 1001—8 describes them as living ever in the smoke of iron furnaces, in terms which remind us of our Colebrook dale or Wolverhampton.

735. πρόσπλατοι. So Elmsley for πρόσπλαστοι. See on 915.

736. ὕβριστὴν, 'violent,' 'rapid,' &c. Herod. i. 89, ἐχάλεπαινε τῷ ποταμῷ ὃ Κῦρος τοῦτο ὕβρισαντι. Hermann supposes a line to have been lost, because the poet could not consistently have said οὐ ψευδώνυμον unless he presented his hearers with the name *Araxes*, παρὰ τὸ ἀρᾶσσειν (as the Greeks imagined; cf. *cataract*). Certainly it must either have been expressed, or the audience must have been left to infer the name from the description; but a Greek audience was clever enough to do the latter. The real Araxes flows into the Caspian; though the name seems to have been rather vaguely applied to more rivers than one. The poet meant the 'saxosum sonans Hypanis' (Georg. iv. 370), or Kouban, which flows from the Caucasus into the Euxine just opposite to the Crimea, and which he seems to have confused with the efflux of the Borysthenes, or Dnieper, to the west of the Palus Maeotis. (Hermann, De Erroribus Ius Aeschyleae, p. 156.)

ὄν μὴ περάσης, οὐ γὰρ εὐβατος περᾶν,
 πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλης, ὄρων
 ὑψιστον, ἔνθα ποταμὸς ἐκφυσῆ μένος
 κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρῆ 740
 κορυφὰς ὑπερβάλλουσαν ἐς μεσημβρινὴν
 βῆναι κέλευθον, ἔνθ' Ἀμαζόνων στρατὸν
 ἦξις στυγάνορ', αἱ Θεμισκυράν ποτε
 κατοικιοῦσιν ἀμφὶ Θερμῶδονθ', ἵνα
 τραχεῖα πόντου Σαλμυδησσία γνάθος 745
 ἐχθρόξενος ναῦταισι, μητριὰ νεῶν
 αὐταῖ σ' ὀδηγήσουσι καὶ μάλ' ἀσμένως.
 ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις
 Κιμμερικὸν ἦξεις, ὄν θρασυσπλάγχχως σε χρῆ
 λιποῦσαν αὐλῶν' ἐκπερᾶν Μαιωτικόν. 750

Strabo remarks (xi. p. 493) that some geographers imagined the Tanais, which really flows into the Palus Maeotis from the north, to have its rise in the Caucasus; and the poet may have followed this erroneous tradition. Io is therefore enjoined to follow this half real, half mythical river, to its source in the Caucasus; and then, crossing that lofty range, to descend southwards to the country of the Amazons, Colchis (cf. 422).

743. Θεμισκυραν. Apollon. Rhod. calls them Θεμισκύρειαι Ἀμαζόνες, ii. 995. See *ibid.* ii. 966. Strabo, xi. p. 505, τὴν δὲ Θεμισκυραν καὶ τὰ περὶ τὸν Θερμῶδοντα πεδία καὶ τὰ ὑπερκείμενα ἔρη ἅπαντες Ἀμαζόνων καλοῦσι, καὶ φασὶν ἐξελαθῆναι αὐτὰς ἐνθίνδε. He describes it as a most fertile and beautiful country, *lib.* xii. p. 547. Cf. Herod. iv. 86. Apollodor. ii. 9, 1, Ἀμαζόνων—αἱ κατέκονον περὶ τὸν Θερμῶδοντα ποταμὸν. So also Lysias, Epitaph. p. 190, and indeed many others. The Thermodon is the *Thermeh*, which falls into the Euxine. It flowed northwards, through Pontus. But Aeschylus is again inaccurate in placing it near Salmydessus, which lay much further to the west. "The name was originally applied to the whole coast from the promontory of Thynias to the entrance of the Bosphorus; and it was from this coast that the Black Sea obtained the name of Pontus *Aeneos*, or inhospitable." (Smith's smaller Classical Dictionary.) Xenophon, *Anab.* vii. 5, 12, says of it, *τέναγος γὰρ ἴστιν ἐπὶ πύμ-*

πολυ τῆς θαλάττης. Strabo, vii. p. 319, calls it ἔρημος ἀγιάλας καὶ λιθόδης, ἀλίμενος, ἀναπεπτάμενος πολλὸς πρὸς τοὺς Βορέας, σταδίων ὄσον ἑπτακοσίων, μέχρι κυανέων τὸ μήκος. It is called by the poet γνάθος, from swallowing up ships, and 'step-mother of ships,' from the cruelty of the natives to mariners.

747. μάλ' ἀσμένως. Schol. *ὡς γυναῖκες γυναῖκά σε ὀδηγήσουσι.* Their conduct is contrasted with the savage Chalybea, v. 735. By what path the Amazons on the south could lead Io to the Tauric Chersonese (Crimea) on the north of the Euxine, does not appear. There is no indication of her being taken round by Thrace, so that we might not unreasonably suppose the route lay back again by the shores of the Caspian, by which course she would pass into the Crimea from above, and then return into Asia by crossing the Cimmerian Bosphorus (754), which is called αὐλὸν Μαιωτικὸς, or channel into the Sea of Azov. Strabo vii. p. 309, καὶ ἄλλο δ' ἴστιν ὄρος Κιμμέριον κατὰ τὴν αὐτὴν ὄρειν, δυναστευσάντων ποτὲ τῶν Κιμμερίων ἐν τῷ Βοσπόρῳ, καθ' ἃ καὶ Κιμμερικὸς κόλπος καλεῖται τοῦ πορθμοῦ πάν ὃ ἐπέχει τὸ στόμα τῆς Μαιώτιδος. *Ibid.* p. 310, διαίρει δ' ὃ στενωπὸς οὗτος τὴν Εὐρώπην ἀπὸ τῆς Ἀσίας. But it is more than probable that the poet, ignorant of the true position of the Caucasus, and supposing it to extend considerably to the N. E. of the Euxine, placed the Amazons in Scythia.

ἔσται δὲ θνητοῖς εἰς αἰὶ λόγος μέγας
 τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος
 κεκλήσεται. λιπούσα δ' Εὐρώπης πέδον
 ἤπειρον ἤξεις Ἀσιδ'. ἀρ' ὑμῖν δοκεῖ
 ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς
 βίαιος εἶναι; τῆδε γὰρ θνητῆ θεὸς
 χρήζων μιγῆναι τάσδ' ἐπέρριψεν πλάνας.
 πικροῦ δ' ἔκυρσας, ὧ κόρη, τῶν σῶν γάμων
 μνηστῆρος· οὐς γὰρ νῦν ἀκήκοας λόγους,
 εἶναι δόκει σοὶ μηδέπω ἔν προοιμίῳις.

- ΙΩ. ἰὼ μοί μοι, ἔ ἔ.
 ΠΡ. σὺ δ' αὖ κέκραγας κἀναμυχθίζει τί που
 δράσεις, ὅταν τὰ λοιπὰ πυνθάνη κακά;
 ΧΟ. ἦ γάρ τι λοιπὸν τῆδε πημάτων ἔρεις;
 ΠΡ. δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.
 ΙΩ. τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
 ἔρρωψ' ἔμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας,
 ὅπως πέδω σκήψασα τῶν πάντων πόνων
 ἀπηλλάγην; κρεῖσσον γὰρ εἰς ἀπαξ θανεῖν,
 ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.
 ΠΡ. ἦ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
 ὅτω θανεῖν μὲν ἔστιν οὐ πεπρωμένον
 αὐτὴ γὰρ ἦν ἂν πημάτων ἀπαλλαγῆ
 νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον
 μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.
 ΙΩ. ἦ γάρ ποτ' ἔστιν ἐκπεσεῖν ἀρχῆς Δία;
 ΠΡ. ἦδοι' ἂν, οἴμαι, τήνδ' ἰδοῦσα συμφορὰν.

752. Βόσπορος. The word is of other than Greek etymology, and probably belongs to an ancient dialect of Asia Minor.

754. Ἀσιδ'. So Elmsley and Dindorf for Ἀσιδ'. Hermann retains the latter; but the two words are generally confused, even where the former is clearly necessary to the metre, as Suppl. 541. Pers. 551. See also Pers. 272, 759, and 813, where for Δωπίδος the Med. gives Δωπίδως. Strabo, vii. p. 303, quotes from Choerilus Ἀσιδα πυροφόρον.

766. τί οὐκ ἔρρωψα; 'why do I not throw myself;' the usual force of the aorist in similar phrases. On ὅπως, 'in which case,' with an indicative. see Jelf, Gr. Gr. § 813. Monk ad Hippol. 643. Cho. 188, ὅπως δίφροντις οὐσα μὴ κινυσομένη.

777. ἦδοι' ἂν. So Dawes for ἦδοι' ἂν or ἦδοίμην ἂν, a conjecture since confirmed by one MS. See a similar variety Suppl. 905.—On ἦτις in the next verse, see sup. 38. The sense is, Cur non, quum male patiar?

- ΙΩ. πῶς δ' οὐκ ἂν, ἦτις ἐκ Διὸς πάσχω κακῶς ;
 ΠΡ. ὡς τοίνυν ὄντων τῶνδ' εἰ σοὶ μαθεῖν πάρα.
 ΙΩ. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται ; 780
 ΠΡ. αὐτὸς πρὸς αὐτοῦ κεοφρόνων βουλευμάτων.
 ΙΩ. ποίῳ τρόπῳ ; σήμενον, εἰ μὴ τις βλάβη.
 ΠΡ. γαμῆ γάμον τοιοῦτον, ᾧ ποτ' ἀσχαλᾶ.
 ΙΩ. θέορτον, ἢ βρότειον ; εἰ ῥητὸν, φράσον.
 ΠΡ. τί δ' ὄντιν' ; οὐ γὰρ ῥητὸν αὐδᾶσθαι τόδε. 785
 ΙΩ. ἢ πρὸς δάμαρτος ἐξανίσταται θρόνων ;
 ΠΡ. ἢ τέξεταί γε παῖδα φέρτερον πατρός.
 ΙΩ. οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης ;
 ΠΡ. οὐ δῆτα, πλὴν ἔγωγ' ἂν ἐκ δεσμῶν λυθείς.
 ΙΩ. τίς οὖν ὁ λύσων σ' ἔστιν ἄκοντος Διός ; 790
 ΠΡ. τῶν σῶν τω' αὐτὸν ἐγγόνων εἶναι χρεῶν.
 ΙΩ. πῶς εἶπας ; ἢ ἄμὸς παῖς σ' ἀπαλλάξει κακῶν ;

780. *τύραννα σκῆπτρα*. Cf. *τύραννον σχῆμα* for *τυραννικὸν* Antig. 1169, *κόπηλα* for *καπηλικὰ* Aesch. frag. 338. The accusative is used as in 178. Suppl. 910.

781. *αὐτὸς πρὸς αὐτοῦ*. Hermann and Elmsley prefer the reading of the Med. and others, *πρὸς αὐτὸς αὐτοῦ*, like *ἐπ' αὐτὸς αὐτοῦ*, 942.

783. *γαμῆ* and *ἀσχαλᾶ* are Attic futures. Cf. *σκεδᾶ* in 26.

785. *τί δ' ὄντιν'*; 'Why do you ask what marriage (i. e. do not ask), for it is not lawful to be told.' The question had been put by Io in jealous alarm. But she is not more successful in eliciting the secret than the Chorus had been, sup. 630. Prometheus is thoroughly cunning in resisting inquisitiveness on this one point.

786. *ἐξανίσταται*. The present tense is used as in 178. 969. To this passage Lucian refers, Dial. Deor. 1 (Prometheus and Zeus): *μηδὲν, ὃ Ζεῦ, κοινωθήσης τῇ Νηρηίδι, ἢν γὰρ αὐτὴ κυφορήσῃ ἐκ σοῦ, τὸ τεχθὲν ἴσα ἐργάσεται σε, οἷα καὶ σὺ ἔρπασας*. ZETZ. Τοῦτο φησὶ, *ἐκπεσεῖσθαί με τῆς ἀρχῆς*; Apollodor. iii. 13, 5, *Ἡηλεὺς γαμῆ θέτιν τῆν Νηρέως, περὶ ἧς τοῦ γάμου Ζεὺς καὶ Ποσειδῶν ἤρριεν. Θέμιδος δὲ θεσιφθοῦσης ἔσσεσθαι τὸν ἐκ ταύτης γεννηθέντα κρείττονα τοῦ πατρός, ἀπέσχετο. Ἐνιοὶ δὲ φασὶ, Διὸς ὀρμῶντος ἐπὶ τῆν ταύτης συνουσίας, εἰρηκέναι Προμηθεά, τὸν ἐκ ταύτης γεννηθέντα*

ὄρανον δυναστεύσειν. The later Scholiast on v. 174 preserves the last mentioned myth: *ὄτος γὰρ (sc. Ζεὺς) ἐρασθεὶς αὐτῆς ἐβίωκεν αὐτὴν ἐν τῷ Καυκάσῳ ἕρει, ὅπως συγγένηται αὐτῇ· ἐκωλύθη δὲ ὑπὸ τοῦ Προμηθέως εἰκότος αὐτῷ ὅτι ὁ μέλλων γεννηθῆναι ἐξ αὐτῆς ἔσται κρείττων κατὰ πολλὸν τοῦ Ἰῶλου πατρός. φοβηθεὶς οὖν ὁ Ζεὺς περὶ τῆς βασιλείας ἀπέσχετο τῆς πρὸς Θετίδα συνουσίας*. See inf. 941. There is a little obscurity in the use of the futures, *γαμῆ* and *ἀσχαλᾶ* and *συληθήσεται σκῆπτρα*, for the event was not really to happen, but only destined conditionally.

789. *πλὴν ἔγωγ' ἂν*, 'unless indeed I should prove to be,' sc. *γενοίμην αὐτῷ τῆς τύχης ἀποστροφή*. This is the reading of the Med., and it seems better on the whole to retain it with Hermann. The MSS. vary between *πρὶν ἂν ἔγωγ'*, *πρὶν ἔγωγ'* ἂν (which is a solecism) *πλὴν ἔγωγ'* ἂν, and *λυθῶ* and *λυθείς*. I formerly edited after Elmsley *πλὴν ἔγωγ'* ἂν *δεσμῶν* *λυθῶ*, which is not improbable, as *πλὴν ὅταν* is occasionally found, e. g. supra 266. Soph. El. 293. Lysias, p. 124, *πλὴν ὅταν ἐνθυμηθῶ*. The worst reading of all is that given by Dindorf, *πλὴν ἂν ἐγὼ 'κ δεσμῶν λυθῶ*.

792. *ἢ ἄμὸς παῖς*. 'Shall a son of mine?' *ὀμῶς* would have meant, 'shall my son,' &c. The answer implies, 'yes, shall your son thirteen times removed' (to

- ΠΡ. τρίτος γε γένναν πρὸς δέκ' ἄλλαισι γοναῖς.
 ΙΩ. ἦδ' οὐκ ἔτ' εὐζύμβλητος ἢ χρησμοφδία.
 ΠΡ. καὶ μηδὲ σαυτῆς γ' ἐκμαθεῖν ζῆτει πόνους. 795
 ΙΩ. μή μοι προτείων κέρδος εἶτ' ἀποστέρει.
 ΠΡ. δυοῖν λόγων σε θατέρω δωρήσομαι.
 ΙΩ. ποίωι πρόδειξον, αἵρεσιν τ' ἐμοὶ δίδου.
 ΠΡ. δίδωμ'. ἐλοῦ γὰρ ἢ πόνων τὰ λοιπά σοι
 φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ. 800
 ΧΟ. τούτων σὺ τὴν μὲν τῆδε, τὴν δ' ἐμοὶ χάριν
 θέσθαι θέλησον, μηδ' ἀτιμάσης λόγους
 καὶ τῆδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
 ἐμοὶ δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ.
 ΠΡ. ἐπεὶ προθυμείσθ', οὐκ ἐναντιώσομαι 805
 τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρήζετε.
 σοὶ πρῶτον, Ἴοι, πολύδονον πλάνην φράσω,
 ἣν ἐγγράφου σὺ μνήμοισιν δέλτοις φρενῶν.
 ὅταν περάσης ρεῖθρον, ἠπείρων ὄρον,
 πρὸς ἀντολὰς φλογῶπας ἠλιοστιβεῖς 810
 [εὐθειᾶν ἔρπε τήνδε, καὶ πρώτιστα μὲν

adopt an expression more Greek than English). The pedigree was this: Epaphus, Libya, Belus, Danaus, Hypermnestra, Abas, Proetus, Acrisius, Danae, Perseus, Electryon, Alcmena, Hercules.

795. *σαυτῆς γ'*. Hermann adds the particle, the *Med.* having *σαυτῆς τ'*.

799. *ἐλοῦ ἢ φράσω*, i. e. *ἔτρε*. This use is common in Homer, but rare in tragedy. See on Cho. 876, *εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα*.

802. *λέγους*. Suppl. 372, *τάσδ' ἀτιμάσαι λιτάς*. Elmsley conjectured *λόγου*. Cf. Antig. 22, *τάφου τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει*. Oed. Col. 49, *μή μ' ἀτιμάσης—ὄν σε προστρέψω φράσαι*.

809. *ὅταν περάσης*. The narrative is resumed from the passage of the Cimmerian Bosphorus in 754. The Scholiasts understand *ρεῖθρον* of the Tanais, others of the Phasis. But see on 747.

810. *ἠλιοστιβεῖς*. I formerly conjectured *ἠλιοστιβει*, 'walk by the sun,' i. e. guided by it in your course to the east, like *οδοπορεῖν πρὸς ἥλιον ἀνισχύοντα* Herod. iv. 116. But other considerations induce me to believe that Brunck was

right in supposing some verses to have been lost here,—perhaps indeed a whole page of the archetypus MS. There is a passage quoted by Galen, vol. v. p. 454, which he expressly says is from the Prometheus Vincetus, and which seems to fill the gap so appositely that I have ventured to introduce it here, though only in brackets, as it is at best a conjecture that it belongs to this place at all, and if so, the chance seems but small that the exact number of verses wanting in our MSS. should have been preserved in a casual quotation. We may understand *βορέδας πνοάς* of the blasts from the Hyperborean or Ural mountains, which Io is warned to avoid in her passage along the borders of the Pontus. This is at least a natural and consistent meaning of *πόντου φλοίσβου*. (cf. *ἀλιστόροις βαχχίαισι* in 732,) and alludes to her second route in nearly the same direction. It is too well known that the Black Sea is liable to furious hurricanes, and Strabo attests this, vii. § 4, p. 309, *ἢ Ταυρικὴ παραλία, χιλιῶν που σταδίων τὸ μήκος, τραχεῖα καὶ δειρὴ καὶ καταγιγίσουσα τοῖς βορέαις*.

βορεάδας ἤξεις πρὸς πνοάς, ἵν' εὐλαβοῦ
 βρόμον καταγίζοντα, μή σ' ἀναρπάσῃ
 δυσχειμέρῳ πέμφγι συστρέφιας ἄφικω,]
 πόντου περῶσα φλοῖσβον, ἔς τ' ἂν ἐξίκη
 πρὸς Γαργόνεια πεδία Κισθίνης, ἵνα
 αἱ Φορκίδες ναίουσι θηναῖαι κόραι
 τρεῖς κυκνόμορφοι, κοινὸν ἄμμ' ἐκπημέναι,
 μονόδοτες, ἄς οὐθ' ἥλιος προσδέρεται
 ἀκτίσιν οὐθ' ἡ νύκτερος μῆνη ποσέ.
 πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατὰπτεροι,

815

812. *πεδία Κισθίνης*. It is this part of the narrative which presents the greatest geographical difficulty, and indeed the only one which in the present state of the text seems almost insurmountable. It is to proceed eastward, till she comes to Cisthene, the daughters of Phorcys, and the Gorgons. Now all existing evidence shews that these must be looked for in the far west; so that we must choose between supposing that a considerable lacuna exists here, and concluding that the poet takes a leap, and leads Io round by a northern track, which, as the whole north and west (see Strabo, p. 98 ad fin. and p. 294) of Europe was unknown to the Greeks, could not be particularly described. My own opinion is, that the latter is the correct view; and I attribute little weight to the circumstance that in Suppl. 535 seqq. Io is introduced into Egypt through Asia Minor. For the whole story of her visit to Egypt is certainly a distinct legend. The *Arimaspi*, whom she is to meet with in her course westward, are placed by Strabo exactly where we want them, *ἐπὶ τοῦ Εὐξείνου καὶ Ἰστροῦ καὶ Ἀδρίου*, lib. xi. p. 507. As for the site of Cisthene, nothing is known; but a verse of Cratinus is cited by Harpocration in v., which shews that it was the fabulous boundary of the world, *κἀνθὲσ' ἐπὶ τέραμα γῆς ἤξεις, καὶ Κισθίνης ἄρος ἔκει*. The Schol. Med. says: *Κισθίνη πόλις Λιβύης ἢ Αἰθιοπίας*. And as the Gorgons were the daughters of Phorcys, whom Hesiod places in the west, Theog. 274, *πῆρην κλυτοῦ Ὠκεανοῦ*, Ἐσχατὴν πρὸς πύκτος, ἵν' Ἐσφορίδες λυγρόφωνοι, there can be no doubt that Cisthene was supposed to stand on the shores of the great Ocean stream. Photius indeed and Harpocration call it a

mountain in Thrace; but if we may hazard a conjecture, it was no other than *Mont Blanc*, of which vague accounts, as of a vast western mountain, were likely enough to have reached the Greeks. For we know that they had some knowledge of the amber from the north of Europe, yet so little information about the country that they believed in a purely mythical river, or amber-stream, the *Eridaanus*, just as they indulged in dreams of a happy and mild land lying beyond the blasts from the Riphean mountains of the north; see Cho. 865. The unexplored regions of the west, and the dark Ocean stream beyond, must have furnished a continual excitement to the imaginative Greek; and it is possible that the fables here recorded originated in the narratives of credulous merchants and travellers.

813. *θηναῖαι κόραι*. The epithet is meant to represent their name *Γραῖαι*. Hesiod. Theog. 270, *Φόρκυ δ' αὖ Κητὸ Γραίας τέκε καλλιπάρους Ἐκ γενετῆς παλίας, τὰς θῆ Γραίας καλέουσιν*.

815. *οὐθ' ἥλιος*. The west was the fabled region of darkness because the sun there sank below the waves, and the 'nightly moon' was assumed to follow the same path. Apollodorus gives these curious fancies, which may have originated in the savage garb of Celtic women, in similar terms, ii. 4, 2, *ἦσαν δὲ αὐταὶ Κητούς τε καὶ Φόρκου, Γαργόνων ἀδελφαί, γραῖαι ἐκ γενετῆς, ἕνα τε ὀφθαλμὸν αἱ τρεῖς καὶ ἕνα ὀδόντα εἶχον, καὶ ταῦτα παρὰ μέρος ἡμεῖσιν ἀλλήλαις*. Of the Gorgons he says, *εἶχον δὲ αἱ Γοργόνες κεφαλὰς μὲν περισπειραμένας: πολλοὶ δὲ ἀκόντων, ὀδόντας δὲ μεγάλους ὡς σὺνὸν καὶ χεῖρας χαλκᾶς καὶ πτέρυγας χρυσαῖς δι' ἂν ἐπέτομπο*. Τοὺς δὲ ἰδόντας λίθους ἐποιεῖν.

δρακοντόμαλλοι Γοργόνες βροτοστυγείς,
 ἄς θνητὸς οὐδεὶς εἰσιδὼν ἕξει πνοάς.
 τοιοῦτο μὲν σοι τοῦτο φρούριον λέγω. 820
 ἄλλην δ' ἄκουσον δυσχερῆ θεωρίαν
 ὄξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας
 Γρύπας φύλαξαι, τὸν τε μουνῶπα στρατὸν
 Ἄριμασπὸν ἵπποβάμον', οἱ χρυσόρρυντον
 οἰκοῦσιν ἀμφὶ νᾶμα, Πλούτωνος πόρον 825
 τούτοις σὺ μὴ πέλαζε. τηλουρὸν δὲ γῆν
 ἦξεις, κελαιὼν φύλον, οἱ πρὸς ἡλίου
 ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.

820. φρούριον. Whether this means 'objects to be guarded against,' or 'guardians of the place,' is not clear. Schol. Med. δ σε δεῖ φυλάξαι, and καταγωγὴν ἦν ὀφείλει φυλάσθαι. I suspect the true reading is φροῖμον.

821. δυσχερῆ, 'portentous.' Cf. Suppl. 663, βοτὸν δυσχερὲς μεθύμβροτον.—ὄξυστόμους, with pointed or beak-like snouts. ἀκραγεῖς is uncertain both as to meaning and quantity. The grammarians, whose glosses were often merely copied from one another, explain it as 'harsh,' 'ill-tempered,' σκληρὸν, χαλεπὸν, ἀέχολον, &c. And Hermann derives it from ἄκρος and ἔγη (i. e. θαῦμα) for no better reason than that the ἄ would not have been made long if from ἄ and κράω. But compare θεοσπρέπουσιν in 677, where ο is long before πρ. And the 'canes non latrantes' is a phrase exactly parallel to ἄρδεις ἔπυρος in 899, the epithet, as usual in such cases, qualifying the metaphor. Why they are called hounds of Zeus it is needless to inquire. The poet naturally assigns to them the usual attributes of eagles. Inf. 1043, κτηνὸς κύνων, where the adjective is used to distinguish the eagle from a real hound. Now the eagle actually does bark, and with a sound closely resembling that of a dog. Hence κλάζειν Ἄρη τρέπον αἰγυπιῶν, Ag. 48, compared with κλαγαίνεις ἄπερ κύνων Eum. 126.

824. Ἀριμασπὸν. On this fabulous people of Scythia, or rather, of the north of Europe, see Herod. iv. 13 and 27. Ibid. iii. 116. Pausan. i. xxiv. 6, τοὺς γρύπας ἐν τοῖς ἔθνεσιν Ἀριστέας ὁ Προκοννήσιος μάχεσθαι περὶ τοῦ χρυσοῦ φησὶν Ἀριμασποῖς [τοῖς] ἑπὲρ Ἰσηδόμων τὸν δὲ χρυσοὺν ἐν φυλάσσουσιν οἱ γρύπες ἀνι-

εῖναι τὴν γῆν. εἶναι δὲ Ἀριμασποὺς μὲν ἄνδρας μονοφθάλμους πάντας ἐκ γενετῆς, γρύπας δὲ θηρία λέγουσιν εἰκασμένα, πτερὰ δὲ ἔχειν καὶ στόμα ἀετοῦ.

825. Πλούτωνος πόρον. It is probable that the Tartessus or Guadalquivir is meant, about which Aeschylus knew nothing, beyond a vague tradition of a gold-producing river somewhere in the west. Strabo has a remarkable passage on the gold found in this part of Spain, iii. cap. 2, p. 147, Ποσειδάωνιος ὁ τὸ πλεῖθος τῶν μετάλλων ἔταιων καὶ τὴν ἀρετὴν,—οὐ πλουσία μόνον ἀλλὰ καὶ ὑπόπλουτος ἦν, φησὶν, ἢ χώρα καὶ παρ' ἐκείνοις ἕς ἀληθῶς τὸν ὑποχθόνιον τόπον οὐχ ὁ Ἄιδης ἀλλ' ὁ Πλούτων κατοικεῖ. The Tartessus or Baetis was said to flow from a mountain called Ἀργυροῦν, from the silver-mines it contained (*ibid.* p. 148). But beside this, there was a fabled connexion between Tartessus and Tartarus, whence Ταρτησία μύραινα, Ar. Ran. 475. Strabo, p. 149. This will bring Io to enter Libya by the strait of Gibraltar, which is probably altogether overlooked in the poet's half mythical geography; and thus, crossing Africa from west to east, she is to arrive finally at lower Egypt.

827. πρὸς ἡλίου πηγαῖς. Probably the famed 'fountain of the sun' near the temple of Jupiter Ammon. Quint. Curtius, iv. 7, 22, 'Est etiam aliud Hammonis nemus; in medio habet fontem; aquam solis vocant.' Lucret. vi. 848, 'Esse apud Hammonis fanum fons luce diurna frigidus, at calidus nocturno tempore fertur.'

828. ποταμὸς Αἰθίοψ. Schol. ὁ Νεῖλος. If this be not a feigned river of an imaginary continent (see on Suppl. 281),

- τούτου παρ' ὄχθας ἔρφ', ἕως ἂν ἐξίκη
καταβασμὸν, ἔνθα Βυβλίνων ὄρων ἀπο 830
ἴησι σεπτὸν Νεῖλος εὐποτον ῥέος.
οὗτός σ' ὀδώσει τὴν τρίγωνον ἐς χθόνα
Νειλῶτι, οὗ δὴ τὴν μακρὰν ἀποικίαν,
'Ιοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι.
τῶνδ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον, 835
ἐπανδίπλαζε, καὶ σαφῶς ἐκμάνθανε
σχολῇ δὲ πλείων ἢ θέλω πάρεστί μοι.
ΧΟ. εἰ μὲν τι τῆδε λοιπὸν ἢ παρειμένον
ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης,
λέγ'· εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν 840
δοῦς ἦνπερ αἰτούμεσθα· μέμνησαι δέ που.
ΠΡ. τὸ πᾶν πορείας ἦδε τέρμ' ἀκήκοεν.
ὅπως δ' ἂν εἰδῆ μὴ μάτην κλύουσά μου,
ἅ πρὶν μολεῖν δέυρ' ἐκμεμόχθηκεν φράσω,
τεκμήριον τοῦτ' αὐτὸ δοῦς μύθων ἐμῶν. 845
ὄχλον μὲν οὖν τὸν πλείστον ἐκλείψω λόγων,

it can hardly be any other than the Niger, though it is extraordinary that so ancient a notice should exist of a river which is still only partially explored. Hermann quotes Solinus, cap. 25, who calls it 'amis qui atro calore exit per intimas et exustas solitudines;' and from this odd notion of the very waters of a tropical river being burnt black, the name is doubtless derived. Propertius has the same description of the Indus, iv. 3, 10, 'ustus et Eoa discolor Indus aqua.' Aeschylus seems to have thought that it flowed almost to the east side of Africa, and much more to the north than its real position.

830. καταβασμὸν. The *catathalmus*, or descent into the valley of the Nile from Libya, is here confounded with the cataracts of the Nile. The descent of the latter from the 'Bybline mountains' is purely mythical, nor is it easy to say what mountains could have given rise to the notion. There was a town called Byblus in the Delta, whence the wine was called Βύβλιον πῶμα, Eur. Ion 1195. The Schol. thinks the name invented ἀπὸ τῆς γινομένης παρ' αὐτοῖς βέβλου.

831. εὐποτον. See Suppl. 836.

833. τὴν μακρὰν. See on Theb. 609.

835. ψελλόν, 'obscure,' properly said of indistinct pronunciation, as appears from Aristoph. frag. 536, ψελλός ἐστι καὶ καλεῖ τὴν ἄρκτον ἄρκτον.

836. ἐπανδίπλαζε. Hermann retains *ἐπανδίπλαζε*, but in Eum. 968 the metre requires *ἐπανδιπλοῖω*, and we have *ἐπαμείειν εὐρα* 623, *ἀνδαλοντες* Ag. 296, *ἀντρέψη* Pers. 165, and even *ἀμ πέτρας* Suppl. 346. Cf. Pers. 568.

841. ἦνπερ. It is surprising that the vulgate *ἦντιν'* should so long have been allowed to stand unquestioned. Hermann seems right in correcting *ἦνπερ*, though he is not disinclined to read *ἦν πρὶν ἠτούμεσθα*. Dindorf also gives the imperfect, and I formerly followed him; but I think we may adhere to the MSS. in this, for the request, though before made (cf. 804), still remained in force. By altering the punctuation somewhat awkwardly, *ἦντινα* might be retained: *ἡμῖν αὖ χάριν δοῦς ἦντιν' ἠτούμεσθα μέμνησαι δέ που*.

846. ὄχλον τὸν πλείστον λόγων. The narrative of the journey from the shores of Lerna (sup. 695) northwards and round

πρὸς αὐτὸ δ' εἶμι τέρμα σῶν πλαηημάτων.
 ἐπεὶ γὰρ ἤλθες πρὸς Μολοσσὰ δάπεδα,
 τὴν αἰπύνωτον τ' ἀμφὶ Δωδάτην, ἵα
 850
 μαυτεία θῶκός τ' ἐστὶ Θεσπρωτοῦ Διὸς,
 τέρας τ' ἄπιστον, αἰ προσήγοροι δρῦες,
 ὑφ' ὧν σὺ λαμπρῶς κούδεν αἰνικτηρίως
 προσηγορεύθης ἢ Διὸς κλειῆ δάμαρ
 [μέλλουσ' ἔσεσθαι, εἰ τῶνδε προσσάινει σέ τι].
 855
 ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν
 κέλευθον ἤξας πρὸς μέγαν κόλπον Ῥέας,
 ἀφ' οὗ παλιμπλάγκτουςι χειμάζει δρόμοις·

by Epirus. So *δχλος* is used of a general aggregate, in which it is unnecessary to specify and particularise, Pers. 934. Eur. Hipp. 842. Frag. Aeol. xviii. Ar. Eccl. 745, τὰ χυτρίδι' ἤδη καὶ τῶν δχλων ἀφίετε.

848. *δάπεδα*. So all the MSS., and also in Cho. 784. But Blomf., Dind., and Herm. follow Porson in reading *γάπεδα*, and for no better reason than that *δάπεδον* usually has the α short. Yet as *Δᾶ* was a form of *Γᾶ* (sup. 580, Eum. 836, Ag. 1039), it seems rash to deny that along with the epic *δάπεδον*, of which the etymology is uncertain, another form, *δάπεδον*, may have existed. In fact, analogy is entirely in favour of it. That *δη* was in use for *γη* appears from *Δηῶ* and *Δημήτηρ*. And the Schol. Med. on 580 observes, *ὁ Δωριεὺς τὴν γῆν δῆν καὶ δᾶν φασί*. May not then *δάπεδον* have been a peculiar Molossian or Pelasgic word, like *προουσελεῖν* in 446? There is at least a risk in rejecting it. Moreover, *γηπεδον* is explained by the grammarians to signify 'a front garden.'

854. This verse is perhaps an interpolation. In the MSS. *εἰ* is wanting, and the Schol. does not seem to have found it. It is first supplied in ed. Turn. Such a crasis is not infrequent in comedy, but is scarcely a tragic use. We find however in Iph. Taur. 679, *προδοῦς σε ὄψισθαι αὐτὸς εἰς οἶκον μόνος*. The verse may have been added by one who objected to the use of the article in the predicate, and sought to connect it with a participle. It is however not incorrect, as the actual words of the address were *σὺ ἢ Διὸς δάμαρ*. On the 'talking oaks' see Soph. Trach. 172, 1168.—*προσάινει* is, 'steals

over your mind,' i. e. recurs to your memory, or, as the Schol. Med. very well explains it, *ὕπομνησκει σε*. Another less accurate and later explanation is *τέρπει* or *εὐφραίνει*. Compare *καὶδὸς με σάινει φύσγγος*, Antig. 1214. Rhes. 55. Ion 685. *φιλόφρων ποταμίνουσα* Pers. 100.

855. *οἰστρήσασα*. From *οἰστράν*, not *οἰστρεῖν*, which is transitive, as Bacch. 32, *τοίγαρ νιν αὐτὰς ἐκ δόμων φστρησ' ἐγώ*. Perhaps we should read *οἰστρή* for *οἰστρεῖ* in Theocr. vi. 28. Iph. Aul. 77, *ὁ δὲ καθ' Ἑλλάδ' οἰστρήσας δρόμον*.

856. *κόλπον Ῥέας*. The Ionian sea or Adriatic. Photius: *Ῥέας πόντος ὁ Βόσπορος ἢ ἐστὶ καὶ Ἀδρίας*. Up to this point she advanced westward, and then returned towards the east, by the route thus described by Apollodorus, ii. 1, 3, *ἢ δὲ πρῶτον ἦκεν εἰς τὸν ἀπ' ἐκείνης Ἰόνιον κόλπον κληθέντα, ἔπειτα διὰ τῆς Ἰλλυρίδος παρευθεῖσα καὶ τὸν Αἴονον ὑπερβαλοῦσα, διέβη τὸν τότε μὲν καλούμενον πόντον Θράκιον, νῦν δὲ ἀπ' ἐκείνης Βόσπορον*. Hence *πορείας* in 860 does not mean the passage across, but the journey to, that sea.

857. *χειμάζει*. The present is used because *Io* was now performing her journey eastward; and *ἀφ' οὗ* must be taken closely with *παλιμπλάγκτουςι*, 'returning from which point.' The Pelasgi, whose immigration into Europe through Scythia and Thrace *Io* represents, pursued the opposite course, from the country beyond the Caspian to the Adriatic sea, at the head of which they first made their appearance in Italy. This inversion is a well-known characteristic of many early legends. The element-worship brought by the Pelasgi

χρόνον δὲ τῶν μέλλοντα πόνητος μυχός,
 σαφῶς ἐπίστασ', Ἴόνιος κεκλήσεται,
 τῆς σῆς πορείας μνήμα τοῖς πᾶσι βροτοῖς. 860
 σημεία σοι τὰδ' ἐστὶ τῆς ἐμῆς φρενός,
 ὡς δέρκεται πλέον τι τοῦ πεφασμένου.
 τὰ λοιπὰ δ' ὑμῶν τῆδέ τ' ἐς κοινὸν φράσω,
 ἐς ταυτὸν ἐλθὼν τῶν πάλαι λόγων ἴχνος.
 ἔστω πόλις Κάνωβος, ἐσχάτη χθονός, 865
 Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι·
 ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἔμφρονα
 ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγῶν μόνον.
 ἐπώνυμον δὲ τῶν Διὸς γεννημάτων
 τέξεις κελαιὼν Ἐπαφον, ὃς καρπώσεται 870
 ὄσσην πλατύρρους Νείλος ἀρδεύει χθόνα.
 πέμπτη δ' ἀπ' αὐτοῦ γένηα πεντηκατάπαις
 πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ' ἐλείσεται

seems indicated by her personification of the Moon. But her connexion with Egypt is due to the alleged Phoenician origin of Inachus, and the resemblance of the worship of Isis.

865. πόλις Κάνωβος. Cf. Suppl. 306. —*Ἐσχάτη χθονός*, i. e. at the furthest end or outer boundary of Egypt, reckoning from the south, as *ὀσπύτου νεός* Suppl. 697. It derived its name from Canobus or Canopus, the pilot of Menelaus, who was buried there (Strabo, xvii. 1, 17. The. Ann. ii. 60). The Schol. notices the anachronism.

866. προσχώματι. He appears to mean the alluvial deposit always increasing at the mouths of the Nile.

867. τίθησιν ἔμφρονα. Here Io was to be restored to the consciousness of humanity (Suppl. 573) by the stroking of the hand of Zeus; and by the same miraculous touch (*ἐπαφή*) Epaphus was to be conceived. These distinct ideas are, from the brevity of the description, so blended into one, that most commentators have found a difficulty in the passage. Hermann even marks a lacuna after this verse, supposing such a line to have dropped out as *παύσαι δὲ μόχθων τῶνδε φεταίης γόνου*, while Dindorf follows Elmsley in condemning 868 as spurious. Hermann allows that the vulgate would

be unexceptionable were *ἐγκνον* written for *ἐμφρονα*, a conjecture I had before proposed. But I believe all these expedients are alike needless, and that the text is quite right. By *θιγῶν μόνον* is meant that the generation was effected by the mere touch, and not by the ordinary connexion, though in Suppl. 296 a somewhat different statement is made. The discrepancy however need not surprise us, any more than that in this play Io gets to Egypt round by the west, in the Supplices through Asia Minor; or than the change of scene in the Prom. Solutus from Scythia to the Caucasus (sup. 2). The only real difficulty lies in v. 869, where *γεννημάτων* is improperly used for *τρόπος γεννήσεως*. Dindorf adopts an expedient, which I only mention to condemn, of inclosing 868 within brackets, and reading *γέννημ' ἀφῶν*. There is a want of true poetic taste in this and not a few other alterations admitted by this editor, which too often creates a feeling of surprise and disappointment in using his text. Every lover of Aeschylus will feel bound to enter a protest against the use of that text as *authorised* by the University of Oxford.

871. πλατύρρους. He appears to mean the Delta only, or the part where the Nile diverges and flows over a wide extent of country. So Νείλος *ἐπάρρους* Frag. 304.

- θηλύσπορος, φεύγουσα συγγενῆ γάμον
 ἀνεψιῶν οἱ δ' ἐπτοημένοι φρένας, 875
 κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,
 ἤξουσι θηρεύσοντες οὐ θηρασίμους
 γάμους, φθόνον δὲ σωμαίων ἔξει θεός
 Πελασγία δὲ δέξεται, θηλυκτόνῳ
 * Ἄρει δαμέντων νυκτιφρουρήτῳ θράσει· 880
 γυνὴ γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ,
 δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος.
 τοιάδ' ἐπ' ἐχθροὺς τοὺς ἔμους ἔλθοι Κύπρις.
 μίαν δὲ παίδων ἡμερος θέλξει τὸ μὴ
 κτεῖναι ζύνεινον, ἀλλ' ἀπαμβλυνθήσεται 885
 γνώμην· δυοῖν δὲ θάτερον βουλήσεται,
 κλύειν ἀναλκίς μᾶλλον ἢ μαιφόνος·
 αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.—
 μακροῦ λόγου δεῖ ταῦτ' ἐπεξελεθεῖν τορῶς—
 σποράς γε μὴν ἐκ τῆσδε φύσεται θρασύς, 890
 τόξοισι κλειυός, ὃς πόνων ἐκ τῶνδ' ἐμὲ

875. ἐπτοημένοι. This word, like *μαίνεσθαι*, is properly used of the excitement of love. — κίρκοι, i. e. ὡς κίρκοι. Cf. Suppl. 220.—οὐ μακρὰν λελειμμένοι, 'not far behind doves in the chase.'

878. φθόνον ἔξει σωμαίων, 'shall grudge them the possession of their persons.'—Πελασγία, Argos; cf. Suppl. 626.

880. δαμέντων. Supply τῶν ἀνεψιῶν, or τῶν ἀρσένων implied in θηλυκτόνῳ. Cf. Ag. 1202, θῆλυς ἀρσένους φονεὺς ἐστίν. This use of the genitive absolute, where the participle alone is expressed, is peculiarly Aeschylean. See on Suppl. 437. Theb. 236.—δέξεται, sc. αὐτὰς, as Suppliants on the plea of justifiable homicide. Hermann again marks a lacuna, and supposes the passage to have stood thus: Πελασγία δὲ δέξεται τὸν ἐγγενῆ στόλον γυναικῶν, νυμφίων θηλυκτόνῳ Ἄρει δαμέντων. But here, as in 869, it is more probable that the poet touched briefly and hastily on legends which were so familiar to all that his meaning could not be misunderstood.

882. ἐν σφαγαῖσι. Aristot. Hist. An. i. 14, κοῦνδ δὲ μέρος ἀχένος καὶ στήθους σφαγῆ. Orest. 286, μὴ τῆς τεκοῦσης εἰς

σφαγὰς δεῖσαι ξίφος.

883. ἐπ' ἐχθροῖς. Cf. Suppl. 370. Ib. 1013, στυγερῶν πέλοι τόδ' ἄθλον. "De connubio olim Jovi periculoso accipiendum." Herm.

884. μίαν παίδων. Hypermnestra who spared Lynceus.

887. κλύειν ἀναλκίς. Not less beautiful are Ovid's verses on this subject, Heroid. xiv. 7, 'Quod manus extimnit jugulo demittere ferrum, Sum rea; laudarer, si scelus ausa forem. Esse ream praestat, quam sic placuisse parenti. Non piget immunes caedis habere manus.'—βασιλικὸν γένος, see on 793.

889. μακροῦ λόγου δεῖ. The narrative is hurried on in a manner which is indicated by the marks in the text. Hermann admits Schütz's conjecture δὲ for δεῖ, which goes far to remove the abruptness; but he wrongly remarks that the Schol. did not read δεῖ, for it is v. 894 that he explains by πολλοῦ λόγου ἢ εἴη τοῦτο. Cf. 894.—γε μὴν, sed tamen, &c.

891. τόξοισι κλειυός. Hercules, who shot the eagle with his bow. Apollodor. ii. 5, 11, Ἡρακλῆς κατετόξευσεν ἐπὶ τοῦ Καυκάσου τὸν ἐσθίοντα τὸ τοῦ Προμηθέως

λύσει. τοιόνδε χρησμὸν ἢ παλαιγενῆς
μήτηρ ἐμοὶ διήλθε Τιτανὶς Θέμις·
ὅπως δὲ χῶπη, ταῦτα δεῖ μακροῦ λόγου
εἰπεῖν, σὺ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς. 895

ΙΩ. ἔλελεῦ, ἔλελεῦ·

ὑπὸ μ' αὖ σφάκελος καὶ φρενοπληγεῖς
μανίαι θάλπους, οἴστρου δ' ἄρδις
χρίει μ' ἄπυρος·

κραδία δὲ φόβῳ φρένα λακτίζει· 900

τροχοδινεῖται δ' ὄμμαθ' ἐλίγδην,
ἔξω δὲ δρόμου φέρομαι λύσσης
πνεύματι μάργῳ, γλώσσης ἀκρατῆς·

θολεροὶ δὲ λόγοι παίουσ' εἰκῆ
στογνῆς πρὸς κύμασιν ἄτης. 905

ΧΟ. ἦ σοφὸς, ἦ σοφὸς [ἦν,] ὅς στρ. α.

πρῶτος ἐν γνώμα τόδ' ἐβάστασε καὶ γλώσσα διεμυθολό-
γησεν,

ὡς Τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῶ·

καὶ μήτε τῶν πλούτῳ διαθρυντομένων 910

μήτε τῶν γέννα μεγαλυνομένων

ἦπαρ ἀετὸν, ὅς καὶ τὸν Προμηθεά διέλυσε. Cf. Frag. 205.—The Med. has κλεινοῖς, a reading evidently inferior.

893. Hermann reads from MS. Guelph. θεῶν for Θέμις, i. e. μήτηρ θεῶν, or Γῆ. He thinks παλαιγενῆς inappropriate as an epithet of Themis, and supposes that Θέμις, on which one MS. has the gloss ἢ γῆ, was introduced from 217 sup. I cannot think the alteration a judicious one. Cf. Eum. 2.

898. ἄρδις ἄπυρος, 'the point not forged with fire;' see on 822.—χρίει, cf. 578. 616.

900. φρένα λακτίζει. Used in the physical sense of 'midriff,' as Ag. 967, πρὸς φρεσὶν δίνας κυκλοῦμενον κέαρ.

902. ἔξω δρόμου φέρομαι. So Cho. 1011, ὅσπερ ξὺν ἴπποις ἠνιοστροφῶ δρόμου ἐξωτέρω, said of incipient madness.

905. πρὸς κύμασιν. The dative is used as Theb. 198, νεῶς καμώσης ποντίῳ πρὸς κύματι. The metaphor is an unusual one, derived from the muddy waters of a river battling with the clear waves at the

estuary.—ἄτη bears the true epic sense of distraction, delusion, infatuation, &c.

906. ἦν. I have inclosed this in brackets, as being at least uncertain when something is wanting in the antistrophe. Dindorf omits it with Monk. The true reading may be ἦν σοφὸς ἦν σοφὸς ὅς, κ.τ.λ., though in Ar. Vesp. 725, which seems to have been taken from the present passage, we have ἦ που σοφὸς ἦν ὅστις ἔφασκεν.—ἐβάστασε, κ.τ.λ., 'weighed it in his mind and expressed it in a proverb by words.' Pittacus is said to have invented the saw, τὴν κατὰ σαυτὸν ἔλα, which is here quoted in reference to marrying according to one's station. See on Suppl. 1046, sup. 72, where μηδὲν ἄγαν is clearly alluded to, and 317, γίγνωσκε σαυτὸν. Cf. Rhes. 168, οὐκ ἐξ ἑμαντοῦ μειζόνων γαμῶν θέλω. Pind. Pyth. ii. 63. Eur. frag. Antioip. xviii. κῆδος καθ' αὐτὸν τὸν σοφὸν κτᾶσθαι χρεών. So Ovid, 'Si qua voles apte nubere, nube pari.'

ὄντα χερνήταν ἐραστῆσαι γάμων.

μήποτε, μήποτέ μ', ὦ

ἀντ. α.

* πότνια Μοῖραι λεχέων Διὸς εὐνάτεραι ἴδοισθε πέλουσαν

914

μηδὲ πλαθειῖν γαμέτα τιῶ τῶν ἐξ οὐρανοῦ

ταρβῶ γὰρ ἀστεργάνορα παρθενίαν

εἰσορῶσ' Ἴοὺς μέγα δαπτομέλαι

δυσπλάνοις Ἥρας ἀλατείαις πόνων.

919

ἔμοι δέ γ' ὅτε μὲν ὀμαλὸς ὁ γάμος,

στρ. β.

ἄφοβος, οὐδὲ δέδια μηδέ τοῦ με

912. *ὄντα χερνήταν*. 'For one who is an artisan;' the Athenians holding trade and handicraft in contempt.

914. *πότνια*. Dindorf admits this word on my suggestion. Hermann marks the lacuna after *Μοῖραι*, and conjectures *μακράωνες*. The humility of the chorus in deprecating the splendid fate of Io agrees well with their pious sentiments in 535 seqq., for goodness and humility are ever inseparable.

915. *πλαθειῖν*. So the Med., but most copies wrongly give *πλασθειῖν*. The simple *πελάω* is never contracted into *πλάω*, which is a distinct verb; yet we find *προσέπλασε* Od. xi. 583, *προσπλάζον* Il. xii. 285, from *προσπελάω*. But *πλατῆς*, *πλατος*, *πρόσπλατος* (sup. 735) are always to be written without *σ*, being verbal adjectives from the obsolete *πλάω*, whence *ἐπλητο* and *πεπλημένος*, Il. xiv. 468. Od. xii. 108. Hes. Theog. 193. We find *ἐπλητος* Hea. Opp. 148. Hom. Hymn. in Cer. 83. Photius, *πλατέ* *προσπελαστά*. Eum. 53, *οὐ πλατείσι φουσίμασι*. Hence *πλάτις*, 'a wife,' Ar. Acharn. 132, from the sexual sense of *πελάζειν* in the present passage and Suppl. 295. Young students will distinguish *ἐπλητος*, 'insatiable,' *ἐπλετος*, the old form of *ἐπλητος*, (generally used of something boundless or immense, as *χρυσὸς ἐπλετος* Herod. iii. 106,) and *ἐπλατος*, 'misshapen,' from *πλάσσω*, which is probably the true reading in Hesiod, Theog. 151. The by-forms *πλάθω*, *πελάθω* (Ar. Ran. 1265), and *πελάτης*, and the adverb *πλήσιον*, show that *πελάω* and *πλάω* co-existed.

917. *ἀστεργάνορα*, 'impatient of marriage.' Cf. 665 seqq.

918. *μέγα*. So Schütz for *με γάμω*, the reading of Aldus and one MS. The rest have *γάμω*.

919. *δυσπλάνοις*. So Turn. with two or three MSS. The Med. and most others give *δυσπλάγχθοις* or *δυσπλάγχθοις*, a corruption of a var. lect. *δυσπλάγκτοις*. See on 591. On *πόνων* Hermann compares Suppl. 556, *μειωσμένα πόνους ἀτίμοις*. But *ἀλατείαις πόνων* is a less intelligible expression than *ἀλατείων πόνους* would have been. In two MSS. *πόνων* is omitted, and it seems suspicious. Porson proposed to omit *γάμω* in 912, but it is to be feared the metre would not allow this.

920. The conclusion of the chorus, generally regarded as an epodus, is reduced by Hermann into strophe and antistrophe. There are sufficient indications of this arrangement, as Elmsley perceived, to make the restoration probable; and it must be confessed, that an "epodus" is too often a mere expedient for disposing of intractable antistrophic verses. It is a curious fact that the most extensive and perplexing corruptions are usually encountered at the ends of choruses. See sup. 434 seqq. Cho. 806, &c. I have followed Hermann, whose knowledge and judgment in metrical matters give the highest authority to his opinion.—The MSS. give *ἔμοι δ' ὅτι μὲν*. I had before suggested *ὅτε*. For *οὐδὲ δέδια* the Med. has *οὐ δέδια*, but others retain evidence of the true reading in *οὐδέδια*, *οὐδέδια*, or *οὐδέδια*. In what follows the common reading is *μηδὲ κρισσόνων θεῶν ἔρωσ ἀφικτον ὄμμα προσδέρκοι με*. The Med. has *προσδέρκοι με*, others *προσδέρκοι με*, a few *προσδέρκοι με*.

κρείσσόνων θεῶν ἕως
 προσδράκοι ὄμμ' ἄφυκτον.
 ἀπόλεμος ὄδε γ' ὁ πόλεμος, ἄπορα ἀντ. β'.
 πόρμιος· οὐδ' ἔχω τίς ἂν γενοίμαν 925
 τὰν Διὸς γὰρ οὐχ ὄρῳ
 μῆτιν ὄπα φύγοιμ' ἂν.

ΠΡ. ἦ μὴν ἔτι Ζεὺς, καίπερ αὐθάδη φρονῶν,
 ἔσται ταπεινός, οἶον ἔξαρτύεται 930
 γάμον γαμεῖν, ὃς αὐτὸν ἐκ τυραννίδος
 θρόνων τ' αἴστον ἐκβαλεῖ· πατρὸς δ' ἀρὰ
 Κρόνου τότ' ἤδη παντελῶς κρανθήσεται,
 ἦν ἐκπίτνων ἠρᾶτο δηναίων θρόνων.
 τοιῶνδε μόχθων ἐκτροπήν οὐδεὶς θεῶν
 δύναται ἂν αὐτῷ πλήν ἐμοῦ δεῖξαι σαφῶς· 935
 ἐγὼ τὰδ' οἶδα, χεῖρ' ἄν τρόπῳ. πρὸς ταῦτά νυν
 θαρσῶν καθήσθω τοῖς πεδαρσίους κτύποις
 πιστὸς, τινάσσων τ' ἐν χεροῖν πύρπνουν βέλος·
 οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ
 πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά· 940
 τοῖον παλαιστὴν νῦν παρασκευάζεται
 ἐπ' αὐτὸς αὐτῷ, δυσμαχώτατον τέρας·
 ὃς δὴ κεραυνοῦ κρείσσον' εὐρήσει φλόγα,
 βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον

922. κρείσσόνων θεῶν. The greater or elder gods, *dii majorum genitum*.

924. 38e γ' ὁ πόλεμος, i. e. ὁ πρὸς κρείσσονας. For ἄπορα πόρμιος see Suppl. 588.

928. ἦ μὴν. See on 174. Blomfield translates *nihilominus*; but elsewhere these particles imply a threat, as Oed. Col. 816. Alcest. 64. Ar. Nub. 1242. Ar. 1259. Plut. 608.

929. οἶον. Robortello alone has τοῖον, which is the more usual when followed by ὃς, as inf. 941, τοῖον παλαιστὴν ὃς, κ.τ.λ. But οἶον stands for διότι τοῖον, as Nub. 1157, οὐδὲν γὰρ ἔν με φλαῦρον ἐργάσαισθ' ἔτι, οἶος ἐμοὶ τρέφεται τοῖσδ' ἐνὶ δάμασι παῖς. On the marriage here meant see 786.

932. τότ' ἤδη. So Ag. 944, τότ' ἤδη ψῦχος ἐν δόμοις πέλει. Lysias, p. 126, 67, τότ' ἤδη μετέσχε τῶν Ἀριστοκράτους

ἔργων. These examples show that the combination is equally admissible in time past, present, or future.

938. ἐν χεροῖν. So the Med., but Hermann follows Porson and Blomf. in reading *τινάσσων χειρὶ πυρπνούν βέλος*. Several MSS. have *πύρπνουν*, others *πυρπνόν*, and there are variants *ἐν χερσὶ*, *χερσὶ*, *ἐν χερὶ*, *χερὶ*. Dindorf reads as in the text. Cf. ἀντίπνουν in 1108. Perhaps however we should write *πυρπνοῦν*.

941. τοῖον παλαιστὴν, i. e. the son of Thetis, who was destined to be *melior patre*. See on 786. Apoll. Rhod. iv. 800, εἰσὶντε οἱ πρέσβειρα θέμις κατέλεξεν ἅπαντα, ὃς δὴ τοι πέτρωνται ἀμείνονα πατρὸς ἐοῖο παῖδα τεκεῖν.

944. ὑπερβάλλοντα. This word governs a genitive, though rarely, from the sense of κρείσσονα which it involves. So Aristot.

- θαλασσίαν τε γῆς τινάκτειραν νόσον, 945
 τρίαίαν, αἰχμὴν τὴν Ποσειδῶνος, σκεδῆ.
 πταισας δὲ τῷδε πρὸς κακῷ μαθήσεται
 ὅσον τό τ' ἄρχειω καὶ τὸ δουλεύειω δίχα.
- ΧΟ. σύ θην ἅ χρήξεις, ταῦτ' ἐπιγλωσσῆ Διός.
 ΠΡ. ἄπερ τελεῖται, πρὸς δ' ἅ βούλομαι, λέγω. 950
 ΧΟ. καὶ προσδοκᾶν χρῆ δεσπόσειω Ζηνός τωα ;
 ΠΡ. καὶ τῶνδ' ἔξει δυσλοφωτέρους πόνους.
 ΧΟ. πῶς δ' οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη ;
 ΠΡ. τί δ' ἂν φοβοίμην, ᾧ θανείω οὐ μόρσιμον ;
 ΧΟ. ἀλλ' ἄθλον ἂν σοι τοῦδ' ἔτ' ἀλγίω πόροι. 955
 ΠΡ. ὁ δ' οὖν ποιείτω πάντα προσδόκητά μοι.
 ΧΟ. οἱ προσκυνούντες τὴν Ἀδράστειαν σοφοί.
 ΠΡ. σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' αἰεί
 ἔμοι δ' ἔλασσον Ζηνός ἢ μηδὲν μέλει.
 δράτω, κρατείτω τόνδε τὸν βραχὺν χρόνον, 960
 ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς.
 ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχῳ,
 τὸν τοῦ τυράννου τοῦ νέου διάκονον
 πάντως τι καινὸν ἀγγελῶν ἐλήλυθεν.

Hist. An. ii. 11, *δέμενες πολλοὶ καὶ ἰσχυροὶ καὶ πολὺ ὑπερβάλλοντες τῶν περὶ τὰ λοιπὰ ὑπαρχόντων*. The outline of this fine passage may clearly be traced in Pindar, *Isthm.* viii. 72, *ὅς κερανοῦ τε κρέσσον ἔλλο βέλος διώξει χεῖρι, τριδοντός τ' ἀμαιμακετοῦ*.

949. ἅ χρήξεις, i. e. *μόνον*, which is answered in the next verse.—*ἐπιγλωσσῆ*, 'bodily utter against Zeus.' See Cho. 1034. Ar. *Lysistr.* 37, *περὶ τῶν Ἀθηναίων δ' οὐκ ἐπιγλωσσῆσμαι τοιοῦτον οὐδέν*. Hesych. *ἐπιγλωσσῆ* ἐποιανίζου διὰ γλώσσης. *Λισχίλος* Ἡρακλείδαις. Cf. Photius in v.

955. τοῦδ' ἔτ'. So Elmsley and Dindorf; but Hermans and Blomf. retain the vulgate τοῦδ' ἔτ'.

957. τὴν Ἀδράστειαν. This gentle reproof of a noble but fruitless defiance only provokes an expression of withering contempt, *σέβου, κ.τ.λ., τὸν αἰετὸν κρατοῦντα, 'go on courting the party in power, whoever he be; to me Zeus is an object of less concern than nothing,' i. e. a mere nonentity.*—*μηδὲν* must be taken for τὸ

μηδὲν, otherwise *οὐδὲν* would be required. See on Cho. 69. Ἀδράστεια was the same as *Νέμεσις*. Schol. recent. *θεὰ τις τοῦς ὑπερηφάνους τιμωροῦσα*. Strabo, xiii. p. 588, φησὶ δὲ καὶ Καλλιस्थένης, ἀπὸ Ἀδράστου βασιλέως, ὃς πρῶτος Νέμεσις ἱερὸν ἱδρύσατο, καλεῖσθαι Ἀδράστειαν. But the name seems to mean 'impossibility of escape;' and Stallbaum is probably right in explaining it 'necessitas aeterna et inevitabilis' (ad Plat. Phaedr. p. 24d). Hence *προσκυνεῖν Ἀδράστειαν* was used of deprecating the odium attaching to rash words. Rhes. 342, Ἀδράστεια μὲν ἅ Διὸς παῖς εἶργει στόματος φθόνον. Cf. *ibid.* 468. Dem. p. 495, καὶ Ἀδράστειαν μὲν ἄνθρωπος ἂν ἐγωγε προσκυνῶ. Plat. Resp. v. *προσκυνῶ δὲ Ἀδράστειαν ὃ Γλαύκων χάριμ οὐ μέλλω λέγειν*.

963. τὸν τοῦ τυράννου τοῦ νέου. The article thus repeated expresses contempt, as Soph. *El.* 301, ὁ πάντ' ἀνακτὶς οὐτός, ἢ πᾶσα βλάβη, ὃ ξὺν γυναικὶ τὰς μάχας ποιοῦμενος. Ajax. 726, τὸν τοῦ μαρτύτου κἀπιβουλετοῦ στρατοῦ ξύναμιον ἀποκαλοῦντες.

ΕΡΜΗΣ.

- σὲ τὸν σοφιστὴν, τὸν πικρῶς ὑπέρικρον, 965
τὸν ἑξαμαρτόντ' εἰς θεοὺς ἔφημέροις
πορόντα τιμὰς, τὸν πυρὸς κλέπτῃν λέγω·
Πατὴρ ἄνωγέ σ' οὔστινας κομπεῖς γάμους
αὐδᾶν, πρὸς ὧν τ' ἐκείνος ἐκπίπτει κράτους·
καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως 970
ἀλλ' αὐθ' ἕκαστ' ἔκφραζε· μηδέ μοι διπλᾶς
ὁδοὺς, Προμηθεῦ, προσβάλης· ὄρας δ' ὅτι
Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.
- ΠΡ. σεμνόστομος γε καὶ φρονήματος πλέως
ὁ μῦθός ἐστιν, ὡς θεῶν ὑπηρέτου. 975
νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ
ναίειν ἀπενθῆ πέργαμ'· οὐκ ἐκίτωνδ' ἐγὼ
δισσοὺς τυράννους ἐκπεσόντας ἦσθόμην ;
τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόφομαι
αἰσχιστα καὶ τάχιστα. μή τί σοι δοκῶ 980
ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεοὺς ;
πολλοῦ γε καὶ τοῦ παντὸς ἑλλείπω. σὺ δὲ
κέλευθον ἦνπερ ἦλθες ἐγκόνηι πάλιν

966. *ἐφημέροις πορόντα τιμὰς*, 'by giving privileges to mortals.' Most MSS., as any critic would anticipate, give τὸν *ἐφημέροις*. The Med. with one or two others has τὸν *ἡμέροις*, which Hermann alone has ventured to defend. But his objection to the vulgate reading and interpretation ("at hoc languet, alienumque est a tota loci conformatione") appears quite groundless; and it is altogether improbable that Aeschylus should have used *ἡμερος* in any other than the familiar sense of 'tame.' The later scholiast, though he admits the reading, took it in this sense, ἀσπράνοισι, πρὸς ἀντιδιαστολήν τῶν ἀγρίων. The form itself, for *ἡμέριος*, has no other analogy than ἰσπερος for ἰσπέριος, Oed. R. 177, though we find *ἐφήμερος* and *ἐφημέριος*, like τάννηχος and παννύχιος. The use of one participle depending on the other, where the Romans employed the gerund, is sufficiently common.

969. πρὸς ὧν τ'. 'And by whom,' i. e. by what son or sons he is to be ejected.

Elmsley, Blomfield, and Dindorf are certainly wrong in omitting τε. On the present ἐκπίπτει see 810.

973. τοῖς τοιούτοις. Cho. 283, καὶ τοῖς τοιούτοις ὅτε κρατῆρος μέρος εἶναι μετασχεῖν. The short, forcible, and authoritative speech of Hermes is admirably conceived. The effect on such a spirit as Prometheus might have been anticipated. Yet there is no burst of frenzied rage, no impotent outpouring of abuse. He controls himself with an effort. 'So! this is pretty well for a servant of the gods.' How much of quiet bitterness is conveyed by the term may be judged by the contemptuous τρόχισ of 962.

976. νέον κρατεῖτε. 'Ye are yet young in your new empire.' Schol. recent. οὐ γὰρ ἀρχαία δμῶν ἡ βασιλεία.—δισσοὺς τυράννους, i. e. Uranus and Cronus.

980. μή τί σοι δοκῶ; 'Do I seem to you,' &c., in the sense of 'surely I do not seem.' Cf. Pers. 316, μή σοι δοκοῦμεν τῆδε λειψθῆναι μάχρ; *numquid videmur?* Supra 255.

- πεύσει γὰρ οὐδὲν ὦν ἀνιστορεῖς ἐμέ.
 EP. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν 985
 ἐς τάσδε σαυτὸν πημονὰς κατούρισας.
 ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
 σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.
 EP. κρεῖσσον γὰρ, οἶμαι, τῆδε λατρεύειν πέτρα,
 ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον. 990
 ΠΡ. οὕτως ὑβρίζειεν τοὺς ὑβρίζοντας χρεῶν.
 EP. χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.
 ΠΡ. χλιδῶ ; χλιδῶντας ὧδε τοὺς ἐμούς ἐγὼ
 ἐχθροὺς ἴδοιμι καὶ σέ δ' ἐν τούτοις λέγω.
 EP. ἦ κἀμὲ γάρ τι ξυμφοραῖς ἐπαιτιᾶ ; 995
 ΠΡ. ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεοὺς,
 ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.
 EP. κλύω σ' ἐγὼ μεμνηνὸτ' οὐ σμικρὰν νόσον.
 ΠΡ. νοσοῖμ' ἂν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.
 EP. εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς. 1000
 ΠΡ. ὦμοι. EP. τόδε Ζεὺς τοῦπος οὐκ ἐπίσταται.

986. κατούρισας. Hermann has the credit of first restoring this word. The common reading was καθάρμισας, which however is only found in a few inferior copies. The Med. has καθάρσας, and there are many variants, all pointing to κατούρισας rather than to καθάρμισας. Both οὐρίζω and κατουρίζω seem sometimes active, sometimes intransitive. See on Cho. 309. Pers. 604. For the active sense of the compound Hermann gives the authority of the Schol. on Trach. 828.

989. Here again I feel no doubt that Hermann is right in assigning these two verses to Hermes. I had before suggested that οἶμαι conveys irony, and is not to be taken for κρεῖσσον νομίζω. By λατρεύειν he retorts the implied insult in λατρείας, 'Of course, you would rather bear the servitude of being chained to a rock than be born a trusty messenger to Zeus.' To which Prometheus replies, 'An insolent answer is due to the insolent,' i. e. 'You have no cause to be offended at my calling you λάτρισ, since you began the insult yourself' (sc. 965). Schol. recent. Ἐριμῆς γὰρ πρόσθεν τούτων ὑβρίσας τοιαῦτα παρ' αὐτοῦ ἤκουσεν.

992. χλιδᾶν, 'to pride yourself upon them,' i. e. if you would not exchange them for another lot.

994. καὶ σέ δ'. Examples of this use are Suppl. 790. Eum. 65. Cho. 864. Pers. 155. 263. 548. 775. Some critics of the Porsonian school seem wrongly to have denied it a place in tragedy.

995. ξυμφοραῖς. One MSS. has ξυμφορᾶς, which is also correct, though in a slightly different sense. Cf. Dem. p. 552, ἐπαιτιασάμενός με φόνου, sc. αὐτίαν φόνου ἐπιφέρειν. The dative exactly corresponds to our idiom, 'blame me for your misfortunes,' and does not depend on ἐπι.

998. κλύω σε. 'I perceive by your words that your madness is a malady of no small extent,' i. e. a hatred which is not particular but universal.

1001. ὦμοι. Elmsley read οἶμοι. Hermann observes that Prometheus does not so much bewail his own troubles as give vent to his indignation at the ingratitude of the gods. Nevertheless, the exclamation seems extorted by the mention of πράσσειν καλῶς, and the reply, that Zeus knows not the word *alas!* confirms the ordinary meaning. It is worthy of re-

- ΠΡ. ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.
 ΕΡ. καὶ μὴν σύ γ' οὐπω σωφρονεῖν ἐπίστασαι.
 ΠΡ. σὲ γὰρ προσηύδων οὐκ ἂν, οὐθ' ὑπηρέτην.
 ΕΡ. ἐρεῖν ἔοικας οὐδὲν ὦν χρῆζει πατήρ. 1005
 ΠΡ. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν.
 ΕΡ. ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με.
 ΠΡ. οὐ γὰρ σὺ παῖς τε κἄτι τοῦδ' ἀνούστερος,
 εἰ προσδοκᾷς ἐμοῦ τι πεύσεσθαι πάρα ;
 οὐκ ἔστιν αἰκισμ' οὐδὲ μηχάνημ' ὅτῳ 1010
 προτρέψεται με Ζεὺς γεγωνῆσαι τάδε,
 πρὶν ἂν χαλασθῆ δεσμὰ λυμαντήρια.
 πρὸς ταῦτα ριπτέσθω μὲν αἰθαλοῦσσα φλόξ,
 λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
 χθονίοις κυκάτω πάντα καὶ ταρᾶσσέτω 1015
 γνάμψι γὰρ οὐδὲν τῶνδέ μ', ὥστε καὶ φράσαι
 πρὸς οὐ χρεῶν νιν ἐκπεσεῖν τυραννίδος.
 ΕΡ. ὄρα νιν εἶ σοι ταῦτ' ἀρωγὰ φαίνεται.
 ΠΡ. ὦπται πάλαι δῆ καὶ βεβούλονται τάδε.
 ΕΡ. τόλμησον, ᾧ μάταιε, τόλμησόν ποτε 1020
 πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.
 ΠΡ. ὀχλεῖς μάτην με κῦμ' ὅπως παρηγορῶν.
 εἰσελθέτω σε μήποθ' ὡς ἐγὼ Διὸς
 γνώμην φοβηθεῖς θηλύνουσι γενήσομαι,
 καὶ λιπαρήσω τὸν μέγα στυγούμενον 1025

mark that this and Theb. 206 are the only examples in Aeschylus of an iambic divided between two speakers.

1003. The meaning is, εἰ διδάσκει πάντα, ἀλλ' οὐκ ἐβίδαξέ σε σωφρονεῖν. Cf. Eum. 276, χρόνος καθαίρει πάντα γηράσκων ἑμοῦ.

1006. καὶ μὴν, κ.τ.λ. 'Why truly, I owe him a favour, that I should repay him one.' This being equivalent to a flat refusal, and something more, Hermes replies, 'You treat my commands with as much insolence as if I were a mere child.' Where the order of the words certainly is ὡς δῆθεν ὄντα παῖδα. Similarly in Ag. 1190, παῖδες θανόντες ὡσπερὶ πρὸς τῶν φίλων, we must take ὡσπερὶ παῖδες together. Hermann reads ὅστε παῖδά με, ὄντα being omitted in the Med. and

several other copies.

1009. πεύσεσθαι. Hermann with the Med. and others has πεισεῖσθαι, a Doric form, as in Theocr. iii. 51, ὅς τούτων ἐκέρησεν δσ' οὐ πεισεῖσθε βέβαλοι. See sup. on 694.

1013. αἰθαλοῦσσα. So Canter for αἰθάλουσα or αἰθαλοῦσα, the reading of the Med. The form in -deis contracted has been generally corrupted in MSS. Thus we have τεκνούσα for τεκνούσσα Trach. 308. αἵματος for αἵματοῦς Oed. Tyr. 1279. τεχνῆσαι for τεχνήσσαι Od. vii. 110.

1022. παρηγορῶν. See on 664. Inf. 1084, 'You tease me to no purpose, for you might as well try to talk over a wave.' On εἰσελθέτω with μη see on 340.

γυναικομίμοις ὑπτιάσμασιν χερῶν
λύσαι με δεσμῶν τῶνδε· τοῦ παντὸς δέω.

- EP. λέγων ἕοικα πολλὰ καὶ μάτην ἐρεῖν
τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ
λιταῖς· δακῶν δὲ στόμιον ὡς νεοζυγῆς 1030
πῶλος βιάζει καὶ πρὸς ἡνίας μάχει.
ἀτὰρ σφοδρύνει γ' ἄσθενεῖ σοφίσματι
αὐθαδία γὰρ τῷ φρονούντι μὴ καλῶς
αὐτῇ καθ' αὐτὴν οὐδενὸς μείον σθένει.
σκέψαι δ', εἴαν μὴ τοῖς ἐμοῖς πεισθῆς λόγοις, 1035
οἶός σε χειμῶν καὶ κακῶν τρικυμία
ἔπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκριδα
φάραγγα βροντῇ καὶ κεραυνία φλογὶ
Πατῆρ σπαράξει τήνδε, καὶ κρήσει δέμας
τὸ σὸν, πετραία δ' ἀγκάλῃ σε βαστάσει. 1040
μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου
ἄψορρον ἤξεις ἐς φάος· Διὸς δέ τοι

1027. τοῦ παντὸς δέω. 'I am as far as possible from that.' A stronger phrase than the usual Attic πολλοῦ γε καὶ δεῖ. See sup. 982, τοῦ παντὸς ἠλλείπω.

1029. κέαρ. This is only found in Rob., who with the MSS. adds ἐμαῖς after λιταῖς. The later editions, after Porson, give the reading in the text.

1034. μείον. The MSS. give μείζον, which I formerly retained with Wellauer and Scholefield, but on the doubtful ground that it might stand for οὐ σθένει μείζον οὐδενός. The reviewer in the Cambridge Philological Museum, i. p. 244, thinks the negative is transposed from one term to the other, and compares Dem. p. 23, οὐδένων εἰς βελτίους for ἀνάντων εἰς χείρους. We have 'every thing is worse' for 'nothing is better,' in Phoen. 731, ἔπαι κείον τοῦ φυλάσσεσθαι καλῶς. On this principle οὐδενός μείζον might be taken for πάντων μείον. But I think Hermann is right in restoring μείον by the omission of a single letter. Compare ἔλασσον ἢ μηδὲν in 959. So also Dindorf and Blomf. after Stanley.

1036. τρικυμία. The origin of this word is not very clear, unless we assume that τριψ gives a merely exaggerative force, 'a great wave.' Probably however it was

derived from an observation of nature; for it is a fact that in a storm three consecutive waves of larger size come to the shore at intervals. Hence τρικυμία is not 'every third wave,' but 'a triple wave.' The Roman idea that every tenth was larger—the 'decumanus fluctus'—cannot be verified, at least on our coasts. Ovid, Trist. i. 2, 49, 'qui venit hic fluctus, fluctus supereminet omnes; Posterior nono est, undecimoque prior.'—ἔπεισι, cf. Suppl. 463. Pers. 601, ἔπαι κακῶν κλύδων ἐπέλθῃ. The metaphor may possibly be from a great ἐπικλυσις or earthquake-wave; see inf. 1070. The elision of ι is rare. We have ἡσ' ἀκόσμων ἐν φυγῇ Pers. 472, but in a doubtful passage. Cf. Hippol. 319.

1040. ἀγκάλῃ σε βαστάσει. You shall be buried in the ruins of splintered rock, so that you will be held up by its stony grip without other support. Schol. Med. χάσματος γενομένου μετέωρος ἔπαι κρημμένους τῶν χερῶν. It is not easy to comprehend the exact idea in the mind of the poet. He seems to have meant that Prometheus will be wedged in a crevice and so prevented from falling with the fragments of the mountain. One of the later Scholiasts has ἐντὸς αὐτῆς τριβήσῃ.

- πτηνὸς κύων, δαφωνὸς αἰετὸς, λάβρωσ
 διαρταμήσει σώματος μέγα ράκος,
 ἄκλητος ἔρπων δαιταλεύς πανήμερος, 1045
 κελαιώβρωτον δ' ἦπαρ ἐκθουήσεται.
 τοιοῦδε μόχθου τέρμα μή τι προσδόκα,
 πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
 φανῆ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
 Ἄιδην, κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθη. 1050
 πρὸς ταῦτα βούλευ· ὡς ὄδ' οὐ πεπλασμένος
 ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
 ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
 τὸ Δίον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
 πάπταιε καὶ φρόντιζε, μηδ' ἀνθαδῖαν
 εὐβουλίας ἀμείων' ἠγήσῃ ποτέ. 1055
- XO. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
 λέγειν ἄνωγε γὰρ σε τὴν ἀνθαδῖαν
 μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
 πιθοῦ· σοφῶ γὰρ αἰσυχρὸν ἔξαμαρτάνειν. 1060
- ΠP. εἰδοῖτι τοῖ μοι τάσδ' ἀγγελίας
 ὄδ' ἐθύωξεν· πάσχειν δὲ κακῶς
 ἔχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀεικέες.

1045. ἄκλητος δαιταλεύς. A guest, but not an invited one, like ordinary guests. See on Ag. 710, δαῖτ' ἀκέλευστος ἔτευξεν.—πανήμερος, not merely at the stated time of banqueting, but all day long. Schol. recent. δαιτυμῶν διὰ πάσης τῆς ἡμέρας. Hes. Theog. 525, καὶ οἱ ἐπ' αἰετὸν ἄρσε τανύπτερον, αἰτὰρ ὕγ' ἦπαρ ἥσθιον ἀθάνατον, τὸ δ' ἀέξετο ἴσον ἀπάντη νικτὸς, ἕσον πρόπαν ἡμᾶρ ἔθιο τανυσίπτερος ὄρνις. In the Prom. Solut. the bird was represented as coming *tertio quaque die*, frag. 193, 10, and there is no contradiction here, unless we take πανήμερος to mean 'every day.' By a poetical fiction of questionable taste Apollonius Rhodius makes the Argonauts to have actually seen the vulture, and heard the groans of Prometheus, in the Caucasus, ii. 1250 seqq., the vulture being a bird of preternatural size.

1046. κελαιώβρωτον. Schol. Med. τὸ μολαιώμανον ἐκ τῆς βρώσεως,—disco-

loured from being gnawed.

1048. διάδοχος. Apollodorus, ii. 5, 11, says that Hercules, having dispatched the vulture with his bow (sup. 891), *ταρίσχε τῶ Διὶ Χείρωνα θήσκειν ἀθάνατον ἀντ' αὐτοῦ ἐθέλοντα*. As Prometheus had deserved death, but could not die, being immortal, Zeus was satisfied with the vicarious death of one who was equally entitled to immortality, but voluntarily resigned it on account of the pain of his incurable wound (*ibid.* ii. 5, 4). That such a substitute will ever offer himself, Hermes does not pretend to predict. His object is not to hold out hope, but to announce the consequences of continued obstinacy.

1052. λίαν. We must supply *ἀληθῶς* from the contrast in *ψευδηγορεῖν*.

1057. οὐκ ἄκαιρα, 'what is very much to the point.' See on 513.

1063. οὐδὲν ἀεικέες. Nothing unfair or unreasonable.

πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτέσθω μὲν
 πυρὸς ἀμφήκης βόστρυχος, αἰθήρ δ' 1065

ἔρεθιζέσθω βροντῇ σφακέλω τ'
 ἀγρίων ἀνέμων χθόνα δ' ἐκ πυθμένων
 αὐταῖς ῥίζαις πνεῦμα κραδαίνοι,
 κῦμα δὲ πόντου τραχεῖ ῥοθίῳ
 ξυγχώσειεν τῶν τ' οὐρανίων 1070

ἄστρον διόδου· ἔς τε κελαινὸν
 Τάρταρον ἄρδην ῥίψει δέμας
 τοῦμὸν ἀνάγκης στερραῖς δίναις·
 πάντως ἐμέ γ' οὐ θανατώσει.

EP. τοιάδε μέντοι τῶν φρενοπλήκτων 1075
 βουλευμάτ' ἔπη τ' ἐστὶν ἀκούσαι.
 τί γὰρ ἑλλείπει μὴ παραπαίειν
 † ἢ τοῦδε τύχη, τί χαλᾶ μανιῶν ;

1070. ξυγχώσειεν. The subject is τὸ πνεῦμα, the object κῦμα πόντου and ἄστρον διόδου, i. e. mix the one with the other, πόντον οὐρανῶ. The πνεῦμα here meant is certainly the confined vapour in the interior of the earth, by which upheavals of the ocean bed and consequently vast and destructive waves are formed. Strabo uses both πνεῦμα and ἄνεμος in this sense, in speculating on the disruption of Sicily from Italy, lib. vi. p. 268. Also in discussing the volcanic agencies under Euboea, x. p. 447, ἔστι δὲ καὶ ἅπαντα μὲν ἢ Εὐβοία ἐθσειστος, μάλιστα δὲ ἢ περὶ τὸν πορθμὸν, καὶ δεχομένη πνευμάτων ὀποφοράς. The confusion of all the elements, which are severally enumerated in αἰθήρ, χθὼν, πόντος, οὐρανός, and the final catastrophe in 1102 seqq., are described in terms of wonderful power; yet the language seems of secondary interest while we are absorbed in contemplating the hero's sufferings. The effect on the feelings,—the combined πάθος and ἐκπληξίς,—realise our highest idea of true tragedy. The unflinching firmness with which Prometheus first challenges and then meets his fate is a great conception. His very last words are finely characteristic. The sense of injustice is uppermost. It is *that* which imparts the pang; for he can smile at the bodily agony. And all this he might have escaped by giving the required information. Yet such is the depth of

his hatred that he prefers to endure pains only short of annihilation to benefitting his enemy by a single word.

1073. στερραῖς. Hermann gives *στερραῖς* from one MS., two others having *στεραῖς*. In 180 all the copies agree in *στερεῖς*.

1074. θανατώσει. 'Do what he will, he cannot at all events punish me with death.' This is said in bitter ridicule; cf. 954. *θανατοῦν* is not a synonym of *φονεῖν*, but refers only to the sentence or intention of capital punishment. The meanings closely approach in Herod. i. 113, where the shepherd carries the infant Cyrus *θανατώσων*, i. e. to let him die by being exposed.

1078. This verse is corrupt in the MSS., and not easy to restore by conjecture. The Med. gives ἢ τοῦδ' εὐτυχῆ, with the var. lect. *εἰ τὰς* by a later hand; and the latter, with trifling deviations, is found in all the other copies. Blomfield follows Porson, *εἰ μὴδ' ἀτυχῶν τι χαλᾶ μανιῶν*. Dindorf corrects ἢ τοῦδε τύχη, which I formerly admitted, but I am now by no means satisfied with it. Hermann edits *εἰ γ' οὐδ' εὐχῆ τι χαλᾶ μανιῶν*, "quid enim deest ad insaniam, si ne voto quidem quidquam de furore suo remittit? i. e. si eo furoris progreditur ut etiam optet illa fieri quae minatus est Juppiter." The paraphrase would thus be: 'This is madness indeed, when not only his actions,

ἀλλ' οὖν ὑμεῖς γ' αἰ πημοσύνας
 ξυγκάμνουσαι ταῖς τοῦδε τόπων
 1080
 μετά ποι χωρεῖτ' ἐκ τῶνδε θοῶς,
 μὴ φρένας ὑμῶν ἠλιθιώση
 βροντῆς μύκημ' ἀτέραμνον.

XO. ἄλλο τι φάνει καὶ παραμυθοῦ μ'
 ὅτι καὶ πείσεις· οὐ γὰρ δὴ που
 1085
 τοῦτό γε τλητὸν παρέσυρας ἔπος.
 πῶς με κελεύεις κακότητ' ἀσκεῖν ;
 μετὰ τοῦδ' ὅτι χρῆ πάσχειν ἐθέλω·
 τοὺς προδότας γὰρ μισεῖν ἔμαθον.
 κοῦκ ἔστι νόσος
 1090

τῆσδ' ἦντιω' ἀπέπτυσσα μᾶλλον.

EP. ἀλλ' οὖν μέμνησθ' ἀγὼ προλέγω·

but his deliberate wish and choice bring him to incur these sufferings.' It is the *ne plus ultra* of infatuation to say, 'Let Zeus kill me if he can,' instead of deprecating his vengeance. *εἰ γὰρ* is 'since,' and therefore *οὐδὲ*, not *μηδὲ*, would rightly be used. Hermann supposes that *ἐχθῆ* was erroneously written *τυχῆ*, and *εὐ* superscribed as a correction was taken for a syllable omitted.

1081. *μετά ποι*. The MSS. give *μετά σου*, which Hermann retains; but in one copy *αι* is superscribed.—*ἠλιθιώση*, 'stun,' 'stupidify.'

1084. *παραμυθοῦ*. See on 604.

1086. *παρέσυρας*. 'You have put in (as it were) by a side stroke, and not in a plain and straightforward way.' Schol. *παρήγαγες εἰς τὸ καταλείψαι τὸν Προμηθεῖα*. But this is a very unusual sense. Properly it is said of torrents which carry down trees and stones along side of their banks. Ar. *Equit.* 527, *τῆς στάσεως παρασῶρον ἐφόρει τὰς δρύς καὶ τὰς πλατάνους*. Strabo, xii. p. 639, *πληρωθεὶς δ' εὐφόροτης τῆς τε τῶν Καππαδόκων πολλῆν παρέσυρε καὶ κατοικίας καὶ φυτείας ἠφάνισεν πολλὰς*. Here however it must mean 'to drag in sideways.' For by addressing them as *αἱ ξυγκάμνουσαι*, &c., Hermes had hinted that they must expect to be treated as taking part with the culprit, if they did not, by instantly moving off, formally withdraw the expression of their sympathy. To stand by a friend in distress was, to Athenian ideas,

a principle that could not be yielded without moral turpitude. There is great poetical skill in this determination of the chorus. By their siding with Prometheus they indirectly show their disapproval of the conduct of Zeus in this particular instance,—a disapproval the more weighty from their avowed principles of general obedience. Their feminine gentleness and piety have throughout been contrasted with the stern obstinacy and blasphemies of Prometheus. Yet in the end their courage is equal to his; and it is even more sublime, since it proceeds from far higher and more disinterested motives, the duty of suffering with the oppressed in the cause of justice.

1089. *τοὺς προδότας γὰρ*. Blomfield and others needlessly transpose *τοὺς γὰρ προδότας*, for such corrections are but attempts to improve on the original. In *προδότας μισεῖν* there is a political allusion. Themistocles, as Hermann has shewn from Diodorus xi. 54, was banished by ostracism as a traitor, Ol. 77. 2, but had before that been assailed by a certain Timocreon of Rhodes, in verses preserved by Plutarch, Vit. Them. cap. 21, as guilty of the grave misdemeanour of betraying a ζῆνος. He thinks that the charge, though a private rather than a public affair, was sufficiently notorious to be mentioned on the stage; which seems the more likely, as Themistocles was politically unpopular at this time.

1092. *ἀγὼ*. Thus Porson, whom Blomf.

- μηδὲ πρὸς ἄτης θηραθεῖσαι
 μέμνησθε τύχην, μηδέ ποτ' εἴπηθ'
 ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον 1095
 πῆμ' εἰσέβαλεν μὴ δῆτ', αὐταὶ δ'
 ὑμᾶς αὐτάς· εἰδυῖαι γὰρ
 κοῦκ ἐξαίφνης οὐδὲ λαθραίως
 εἰς ἀπέραντον δίκτυον ἄτης
 ἐμπλεχθήσεσθ' ὑπ' ἀνοίας. 1100
- ΠΡ. καὶ μὴν ἔργῳ κοῦκ ἔτι μύθῳ
 χθὼν σεσάλευται
 βρυχία δ' ἤχῳ παραμυκᾶται
 βροντῆς, ἔλικες δ' ἐκλάμπουσι
 στεροπῆς ζάπυροι, στρόμβοι δὲ κόνυ 1105
 εἰλίσσουσι· σκιρτᾶ δ' ἀνέμων
 πνεύματα πάντων εἰς ἄλληλα
 στάσῳ ἀντίπνου ἀποδεικνύμενα·
 ξυντετάρακται δ' αἰθῆρ πόντῳ.
 τοιάδ' ἐπ' ἐμοὶ ῥιπῆ Διόθεν 1110
 τεύχουσα φόβον στείχει φανερώς.
 ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων

and Dindorf follow, for δτ' ἐγὼ or ἐττ' ἐγὼ. Hermann gives δ γ' ἐγὼ, i. e. ταῦτά γε, ἂ λέγῃ. The sound is not pleasing to our ears; but it does not follow that it would have offended a Greek. In spite of Hermann's assertion, "ἀτε dici non potuisse certam est," I am inclined to think there is authority for it in Il. xv. 130, οὐκ ἄλεις ἄτε ἠροῖ θεὰ λευκώλενος Ἥρη: Still, as ἂ ἐγὼ, written without a crasis, would have been tampered with by metrists, it is at least as probable that δτ' or ἐττ' is a transcriber's correction.

1093. πρὸς ἄτης θηραθεῖσαι 'When caught, or overtaken by the consequences of your own folly,' i. e. calamity. Cf. 905.

1095. ἀπρόοπτον. On the open syllables see Monk on Hipp. 1363.

1099. ἀπέραντον. The same as ἔπειρον ἀμφιβληστρον, Ag. 1353, properly said of a bag-net out of which there is no exit. Here it perhaps passes into the general sense of ἄπορον, unless we should rather understand the meshes of a net which will

allow the head of a fish to be entangled, but not its body to be drawn through (περᾶν).

1103. βρυχία ἤχῳ. The subterranean sound of thunder, βροντήματα χθόνια, sup. 1014, i. e. the rumbling which precedes or accompanies earthquakes, and which was doubtless imitated in the theatre. Hermann proves from Plato and Lucian that ὑποβρύχιος is used, without reference to water, though connected with βρέχειν, of that which is covered up and concealed from sight. Strabo also, vi. p. 275, calls a subterranean river ὑποβρύχιος. In Pers. 399, καλεῖται ἄλμη βρύχιον is accurately said of the oars which resist the water some way below the surface.

1104. ἔλικες. Like βόστρυχος in 1065, the word happily expresses zig-zag lightning, which was technically called ἔλικιας.

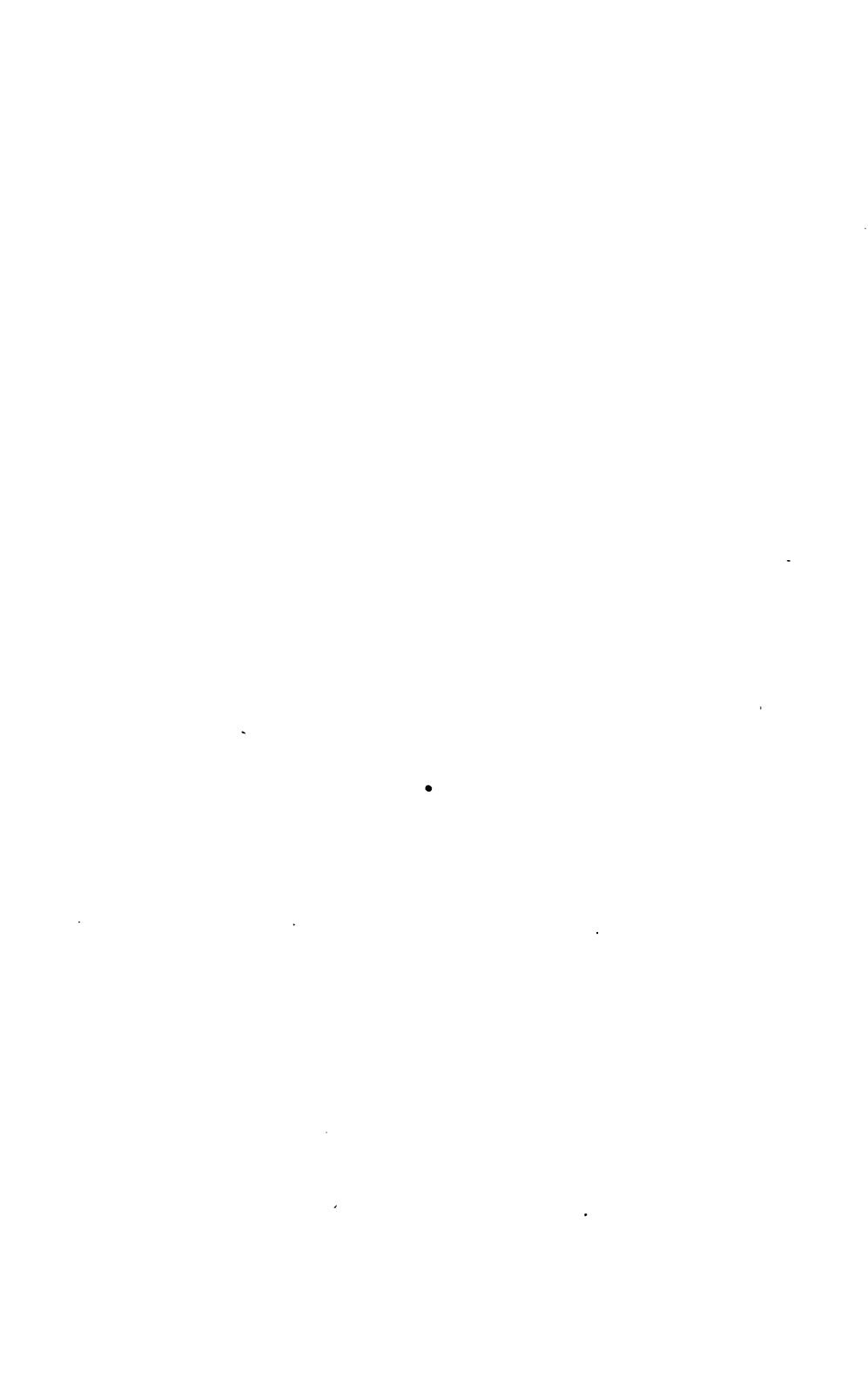
1111. τεύχουσα φόβον. Not 'causing fear,' but 'intended to frighten me;' this being the force of the present participle.

1112. Hermann, who considers that

αἰθὴρ κοινὸν φάος εἰλίσσων,
ἔσορᾶς μ' ὡς ἔκδικα πάσχω ;

this system answers to 1061 seqq., and the two speeches of Hermes, of nine lines each, to each other, that of the chorus being a *μεσφῶδς*, reads δ Θέμις, δ Γῆ, after *στείχει φανερώς*. In two or three copies *Θέμις* is found after *πάντων*, and the Schol. Med. explains δ *μητρὸς ἐμῆς σέβας* by δ γῆ, ἢ δ Θέμις. His argument however is independent of either metre or MSS., viz. that the actual name or names (see on 218) of his mother are required, for

that the bare δ *μητρὸς ἐμῆς σέβας* is "obscurior, et eam ob causam etiam minus gravis omninoque minus apta." It is, perhaps, only obscure to us, in consequence of the doubt about 217—8, *supra*. There is no reason why we may not understand *Themis*, especially as the goddess of justice was naturally appealed to as a witness against injustice. On the uncertainty of anapaestic correspondence I have remarked sup. 196.



ΠΕΡΣΑΙ.

Τ Π Ο Θ Ε Σ Ι Σ .

Γλαύκος, ἐν τοῖς περὶ Αἰσχύλου μύθων, ἐκ τῶν Φοινισσῶν φησὶ Φρυνίχου τοὺς Πέρσας παραπεποιηθαι. ἐκτίθησι δὲ καὶ τὴν ἀρχὴν τοῦ δράματος ταύτην·

Τὰδ' ἐστὶ Περσῶν τῶν πάλαι βεβηκότων.

πλὴν ἐκεῖ εὐνοῦχος ἐστὶν ἀγγέλλων ἐν ἀρχῇ τὴν τοῦ Ξέρξου ἦταν, στορνύς τε θρόνουσ τυὰς τοῖς τῆς ἀρχῆς παρέδροις. ἐνταῦθα δὲ προλογίζει χορὸς πρεσβυτῶν. καὶ ἔστιν ἡ μὲν σκηνὴ τοῦ δράματος παρὰ τῷ τάφῳ Δαρείου ἡ δὲ ὑπόθεσις, Ξέρξης στρατευσάμενος κατὰ τῆς Ἑλλάδος μετὰ δυνάμεως πολλῆς, ἵππον μὲν ἄμετρον ἐπαγόμενος, ναῦς δὲ χιλίας διακοσίας ἑπτὰ, ἡ καὶ δεκατέσσαρας· καὶ πέζῃ μὲν ἐν Πλαταιαῖς νικηθεῖς, ναυτικῇ δὲ ἐν Σαλαμῖνι, διὰ Θεσσαλίας φεύγων, διεπεραιώθη εἰς τὴν Ἀσίαν. ἰστέον δὲ ὅτι οἱ Ἕλληνες τριακοσίας μόνον νῆας εἶχον. πρώτη ἔφοδος Περσῶν ἐπὶ Δαρείου ἐδυστύχησε περὶ Μαραθῶνα. δευτέρα ἐπὶ Ξέρξου, περὶ Σαλαμίνα καὶ Πλαταιὰς, τοῦ Θεμιστοκλέους στρατηγοῦ ὄντος τότε τῶν Ἀθηναίων καὶ ῥήτορος, καὶ νῆας εἰπόντος ποιῆσαι καὶ ἀντιτάξασθαι πρὸς τὸν Ξέρξην. οὐ καὶ γενομένου περιεγένοντο αὐτοῦ. ὁ Ἀπόλλων γὰρ τοῖς Ἀθηναίοις μαυτενομένοις πῶς τῶν Περσῶν περιγενήσονται εἶπε τείχη ξύλινα κατασκευάσαι, καὶ οὕτω περιγενέσθαι αὐτῶν. καὶ οἱ μὲν τείχη ἔλεγον ποιῆσαι εἰς τὴν πόλιν ξύλινα ἀντὶ τῶν λιθίνων· ὁ δὲ Θεμιστοκλῆς οὐχ οὕτως, ἀλλὰ νῆας εἶπε ποιῆσαι, αἱ πολλάκις διὰ τῶν οἰκείων τειχῶν σώζουσι τοὺς ἀθρώπους. Ἐπὶ Μένωνος τραγωδῶν Αἰσχύλος ἐνίκα Φωεῖ, Πέρσαις, Γλαύκῳ Ποτινεῖ, Προμηθεῖ. τούτου τοῦ Ξέρξου πατὴρ μὲν ἦν Δαρείος ὁ Περσῶν βασιλεὺς, μήτηρ δὲ Ἄτσοσα. γίνωσκε δὲ ὅτι Δαρείοι τρεῖς εἰσὶ. πρῶτος δὲ τούτων υἱὸς Ὑστάσπου, προκριθεὶς ὑπὸ τῶν Περσῶν καὶ βασιλεύσας αὐτῶν, ὃς ἦν καὶ Ξέρξου πατὴρ τοῦ στρατεύσαντος ἐπὶ τοὺς Ἕλληνας· δεύτερος δὲ ὁ Ἀρταξέρξου πατὴρ, Σύρος προσαγορευθεὶς, ἡ Νόθος. ἔσχατος δὲ Δαρείος ὁ ὑπ' Ἀλεξάνδρου τοῦ Φιλίππου καταλυθεὶς. τινὲς δὲ καὶ τέταρτον Δαρείον λέγουσιν εἶναι.

PERSAE.

THIS play was acted, as the Argument tells us from the didascalie, in the Archonship of Meno, Ol. 76. 4, or B.C. 473, only seven years after the battle of Salamis. Dindorf, following the testimony of Aristoph. Ran. 1026, *εἶτα διδάξας Πέρσας μετὰ τοῦτ'*, that is, *μετὰ τοὺς ἑπτὰ ἐπὶ Θήβας*, places the latter chronologically before the present. It seems however that it was brought out the year after the Persae; see Schol. *ibid.*, and introductory note to the next play; so that the words of Aristophanes cannot be literally understood. The Persae was probably composed in rivalry rather than in imitation of the Phoenissae of Phrynichus, which had gained the prize Ol. 75. 3. There can be little doubt that the poet's detailed account of the battle is circumstantially correct; more so, as Mr. Blakesley with great reason argues, than the later and probably popularised narrative of Herodotus. It is the earliest specimen of Greek history that we possess, though a history in verse. It is said that this play was acted a second time at Syracuse at the instance of Hiero (Blomf. Praef. p. xxix.), and indeed, from the very nature of the subject,—the only one not borrowed from heroic myths among extant Greek tragedies,—it is not unlikely that it was repeatedly re-acted (*ἀνευδιδάχθη*). The tradition has been discountenanced by modern critics; yet there are good grounds for suspicion that it has been to some extent remodelled (*διασκευασθῆν* or *ἀνασκευασθῆν*), and some passages interpolated by a later hand. And hence perhaps we may explain the absence of a passage extant in the time of Aristophanes, Ran. 1028, and of certain words quoted by ancient authors as from the Persae of Aeschylus, *ὑπόφυλος* and *νηπιτοτρόφος* (Schol. on Hermogenes and Athen. iii. p. 86, B). On this subject I still adhere to the opinion expressed in the former edition, and the reasons will be found in the course of the notes. The chorus consisted of twelve Persian elders. The tomb of Darius was represented by the thymele in the orchestra, as may be inferred from v. 682, where Darius says to the chorus, *ὑμεῖς δὲ θρηνηῖτ' ἔγγυς ἐστῶτες τάφου*. Nor is v. 660 opposed to this, *ἄλ' ἐπ' ἄκρον κόρυμβον ὄχθου*, for though the ghost must have appeared on the stage, the invocation is consistent with the Greek idea that the spirit hovered over the actual tomb.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.

ΑΤΟΣΣΑ.

ΑΓΓΕΛΟΣ.

ΕΙΔΩΛΟΝ ΔΑΡΕΙΟΥ.

ΞΕΡΞΗΣ.

Π Ε Ρ Σ Α Ι.

ΧΟΡΟΣ.

Τάδε μὲν Περσῶν τῶν οἰχομένων
 Ἑλλάδ' ἐς αἶαν Πιστὰ καλεῖται,
 καὶ τῶν ἀφνεῶν καὶ πολυχρύσων
 ἐδράνων φύλακες, κατὰ πρεσβείαν.
 οὓς αὐτὸς ἄναξ Ξέρξης βασιλεὺς
 Δαρειογενῆς
 εἴλετο χώρας ἐφορεύειν.
 ἀμφὶ δὲ νόστῳ τῷ βασιλείῳ
 καὶ πολυχρύσου στρατιᾶς ἦδη

5

1, 2. τάδε Πιστά. For ἡμεῖς καλούμεθα Πιστοί, which was the title officially given to the councillors of the king, much in the sense of our word "trusty" in letters patent. Inf. 173 they are addressed as γηραλία πιστόματα, and in 677, ὁ πιστὰ πιστῶν. The neuter plural seems to be borrowed from the opening of the Phoenissae of Phrynichus, τάδ' ἐστὶ Περσῶν τῶν πάλαι βεβηκότων, though we know not whether τὰ Πιστὰ followed in his second verse. Cf. Eum. 465, κρίνασα ὄστων τῶν ἐμῶν τὰ βέλτατα ἦξω. Ag. Ran. 421, κἄστιν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας.

4. ἐδράνων φύλακες. The immediate duty of these elders in the absence of the king was to act as his vicegerents generally, and especially to collect and keep the royal revenue. The idea however seems, like many details in this play, to be partly Greek: see Ag. 248, where the old men are γαίαις μονόφρουρον ἔρκος, and Theb. 10—13. By ἐδράνα he means the city of Susa, where was the chief treasure of the king. Herod. v. 49, Σοῦσα, —

ἐθα βασιλεὺς τε μέγας διάταν ποιέεται καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαυτὰ εἰσι. Strab. xv. p. 731, πάντα δὲ τὰ ἐν τῇ Περσίδι χρήματα ἐξεσκευάσατο [Κῦρος] εἰς τὰ Σοῦσα, καὶ αὐτὰ θησαυρῶν καὶ κατασκευῆς μεστὰ. It subsequently became the spring and summer residence; Plutarch, de Exilio, § 12, τοὺς γε Περσῶν βασιλέας ἐμακάριζον ἐν Βαβυλῶνι τὸν χειμῶνα διάγοντας, ἐν δὲ Μηδίᾳ τὸ θέρος, ἐν δὲ Σοῦσοις τὸ ἥδιστον τοῦ ἔαρος. Compare Strabo, xi. p. 522, fin. with p. 524, § 5. Xen. Anab. iii. 5, 15.—κατὰ πρεσβείαν, 'according to seniority.' The Schol. Med. explains κατὰ τιμὴν αἰρεθέντες. Without doubt the notion of dignity (ἀξίωμα) is involved, because they must have been selected for other qualities independently of their age. They are described however (inf. 1035) as having λευκήρη τρίχα, and are ξυνήλικες with Darius v. 780.

7. ἐφορεύειν, ἐφόρους εἶναι, inf. 25. On the genitive in this construction compare μετοικεῖν γῆς Suppl. 603. Inf. 759, ταγεῖν Ἀσιδος.

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ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.

ΑΤΟΣΣΑ.

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κακόμαντις ἄγαν ὀρσολοπέϊται
θυμὸς ἔσωθεν,

10

πᾶσα γὰρ ἰσχὺς Ἀσιατογενῆς
ἄχῳκε, νέον δ' ἄνδρα βαῦζει
κοῦτε τις ἄγγελος οὔτε τις ἱππεὺς
ἄστν τὸ Περσῶν ἀφικνεῖται
οἶτε τὸ Σούσων ἦδ' Ἐκβατάνων

15

10. ὀρσολοπέϊται, 'is agitated,' properly, 'is ruffled.' It may be regarded as a synonym of φρίσσει, for the most plausible derivation is ὀρσός, Doric for ὀρθός, and λόφος, which passed into λόπος through the Aeolic λόφος. It means therefore 'to set up the crest,' or 'bristle up the mane,' as an angry lion. Hes. Scut. Herc. 391, ὀρσός δ' ἐν λοφίῳ φρίσσει τρίχας. Ar. Ran. 822, φρίξας δ' αὐτοκόμενι λοφίῳ λασιαύχονα χαίτην. Hence Mars had the appropriate epithet of ὀρσόλοπος given by Anacreon; see Blomf. Gloss. We have ὀρσός in Lysistr. 996, and also in the compound ὀρσοθύρη (Photius, θύρα ἐν ὄψει τοῦ τοίχου). Hesychius, ὀρσολοπέϊται διαπολεμεῖται, ταρδύσεται, Αἰσχύλος, evidently referring to this passage. Photius, ὀρσολοπέϊν, λοιδορεῖν, πολεμεῖν, i. e. 'to be pugnacious,' like a strutting cock. In the Homeric Hymn to Mercury, v. 308, ὀρσολοπέειν has the sense 'to shew fight.' Hermann connects it with δλόπτεω from λέπω, and δλοφώιος, but the probability of this etymology is, I think, not very great.

13. βαῦζει. 'And it (sc. θυμὸς) frets for our youthful hero,' Xerxes. If the text be right, νέον ἄνδρα refers to νέστη βασιλεῖω, and πᾶσα ἰσχὺς to στρατιῶ. But the reading is not altogether free from suspicion, because the nominative to βαῦζει is rather ambiguous, and the verb itself is somewhat improperly used. As φεῖζειν is from φεῖ (Ag. 1279), so βαῦζειν from βαῦ βαῦ (δω-ιουω) expresses the uneasiness of a dog whining and barking for its master. Cf. Ag. 436, τάδε σιγὰ τις βαῦζει, said of the secret murmurs of dissatisfied people. The Schol. explains ἀνακαλεῖται, and the construction may be defended on the principle that verbs of satisfaction, pleasure, &c., and the contrary, take an accusative of the object. Hermann thinks ἄνδρα an interpolation arising from δὲ βαῦζει being added in the margin and copied into the wrong place by the next transcriber. He reads thus:—

ὀρσολοπέϊται
θυμὸς, ἔσωθεν δὲ βαῦζει,
πᾶσα γὰρ ἰσχὺς Ἀσιατογενῆς
ἀχῳκε νέων.

It seems to me that so violent a change is not justifiable. There is no mere tautology, as he complains, for γὰρ amplifies and explains the preceding statement: 'My mind begins by this time to be anxious about the return of Xerxes and the army; for the land is emptied of its troops, and we are in doubt of the safety of the king, while day after day we are disappointed of the looked-for news.' Some (with the Schol.) make Ἀσία implied in Ἀσιατογενῆς the subject to βαῦζει, and understand νέον ἄνδρα generally for πᾶσαν τὴν νεότητα; but this is still less satisfactory.

14. ἄγγελος. The true reading is perhaps ἄγγαρος, for in Ag. 273 the MSS. give ἀγγέλου πυρός, though ἀγγάρου is quoted by the grammarians, and we know from the account of Herodotus, viii. 98, that the royal couriers were called ἄγγαροι, and the service ἄγγαρήιον. But οὔτε ἱππεὺς may seem to show that by ἄγγελοι foot-messengers are meant, the ἄγγαρήιον being δράμημα τῶν ἱππῶν. Herodotus, when describing the latter, specifies ἄγγελος ἱππεὺς, viii. 54; σχῶν δὲ παντελῶς τὰς Ἀθήνας Ἡέρξης ἀπέπεμψε ἐς Σούσα ἄγγελον ἱππία Ἀρταβάνω ἀγγελέοντα τὴν παρούσαν σφι εὐρησίην. Hence the complaint of the chorus must be regarded rather as a tragic effect than as historically correct.

16. οἶτε. This refers to πᾶσα ἰσχὺς above, and specifies the nations of which the aggregate force was composed. But I strongly suspect we should read οἶ δὲ, 'but they are gone,' &c.—For Ἐκβατάνων, the reading of all the MSS., Blomf. and Dind. give Ἀγβατάνων after Brunck, as the older form. The question appears very uncertain; Strabo writes the word as in the text, and Hermann quotes Ste-

καὶ τὸ παλαιὸν Κίσσιον ἔρκος
 προλιπόμεντες ἔβαν,
 οἱ μὲν ἐφ' ἵππων οἱ δ' ἐπὶ ναῶν,
 πεζοὶ τε βάδην
 πολέμου στῖφος παρέχοίντες 20
 οἶος Ἀμίστρης, ἡδ' Ἀρταφρένης,
 καὶ Μεγαβάλης, ἡδ' Ἀστάσπης,
 ταγοὶ Περσῶν,
 βασιλῆς βασιλέως ὑποχοὶ μεγάλου;
 σὺνται, στρατιάς πολλῆς ἔφοροι, 25
 τοξοδάμαντές τ' ἡδ' ἵπποβάται,
 φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην
 ψυχῆς εὐτλήμονι δόξη.
 Ἄρτεμβάρης θ' ἵππιωχάρμης,
 καὶ Μασίστρης, ὃ τε τοξοδάμας 30
 ἐσθλὸς Ἴμαῖος, Φαρανδάκης θ',

phanus of Byzantium (in v. Ἀγβάτανα) in proof that it is the ancient Persian orthography. On the other hand, inf. v. 940 the Med. has Ἀγβάτανα, and the name is said to be derived from an Arabic word *Aghbaha*, 'parti-coloured.' It was the capital of Media, and is now *Hamadán*.

17. Κίσσιον. Blomf. and Dind. give Κίσσιον with one MS. Aeschylus seems to have wrongly supposed there was a city Κίσσα, distinct from Susa, whereas the district in which Susa stood was called Κισσία. Herod. v. 49, ἔχειται τούτων γῆ ἡδε Κισσία, ἐν τῇ δὴ — κείμενά ἐστι τὰ Σούσα ταῦτα. Strabo, lib. xv. p. 728, λέγονται δὲ καὶ Κισσιοὶ οἱ Σούσιοι. In Cho. 415 the MSS. rightly give Κισσίας, as referring to an inhabitant. With Κισσιῶν Hermann properly compares Βύβλινα ἔρη Prom. 830, but in saying that the regular form would have been Κισσιακῶν he did not perceive that the poet had in view an imaginary city Cissa both here and in 123.

18. ἔβαν. To avoid the short syllable Blomf. writes τολ μὲν and τολ θ', a form which occurs in 570.

19. βάδην — παρέχοντες, 'presenting close ranks in their march,' i. e. not advancing in disorder but in battle array. To join τες(α) βάδην with Blomfield is to throw away a significant word.

21 seqq. The list of names that follow, rather in accordance with epic narrative, must be regarded as partly historic, since they are identical or nearly so with those mentioned by Herodotus. They are Grecised Persian words, in some cases slightly changed to suit the metre, as Ἀρταφρένης for Ἀρταφέρνης, Ἄρτεμβάρης for Ἀρτεμβάρης inf. 304, Φαρανδάκης for Φαρανδάκης inf. 936. We read in Herod. vii. 97, of Μεγάβατος ὁ Μεγαβατέω, Ἰστιάσπης ibid. 64, Ἀρσάμης ibid. 69, and Μασίστης in cap. 82. Also Φαρανδάτης in cap. 79. Blomfield (Praef. ad Pers. p. xiv.) has a strange idea that the Persian names were invented by the poet, 'quae aures Atticas ludicra quadam scabritie titillarent.' Nothing can be more groundless than such a notion, except the theory propounded by the same editor, that this play partakes of a comic character because Xerxes appears at the conclusion divested of his royal accoutrements and uttering lamentations. This is to judge of antiquity by habits not only modern, but national.

24. ἔφοροι. Compare κάτοχοι inf. 225. On the forces led by the petty kings, tributaries to Xerxes, see Herod. viii. 67. Hence the Persian title 'King of Kings' or 'the Great King.' See inf. 671.

ἵππων τ' ἐλατήρ Σωσθάνης.
 ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων
 Νεῖλος ἔπεμψεν Σουσισκάνης,
 Πηγασταγῶν Αἰγυπτογενῆς, 35
 ὃ τε τῆς ἱερᾶς Μέμφιδος ἄρχων
 μέγας Ἀρσάμης, τὰς τ' ὠγγύιους
 Θήβας ἐφέπων Ἀριόμαρδος,
 καὶ ἔλειοβάται, ναῶν ἐρέται
 δεινοὶ πλήθός τ' ἀνάριθμοι. 40
 ἄβροδιαίτων δ' ἔπεται Λυδῶν
 ὄχλος, οἷτ' ἐπίπαν ἠπειρογενὲς
 κατέχουσιν ἔθνος, τοὺς Μιτρογαθῆς
 Ἀρκεύς τ' ἀγαθὸς, βασιλῆς δίοποι,
 καὶ πολύχρυσοι Σάρδεις ἐπόχους 45
 πολλοῖς ἄρμασιν ἐξορμῶσω,
 δίρρυμά τε καὶ τρίρρυμα τέλη,

32. Σωσθάνης. On the spondaic termination see Suppl. 7. Ag. 357. Inf. 154.

33. πολυθρέμμων Νεῖλος. See on Suppl. 835. With Σουσισκάνης, &c. understand with Dindorf οἰοί εἰσι, or σούνται from v. 25.

39. καὶ ἔλειοβάται. For the hiatus in anapaests compare inf. 52. 544. Suppl. 952. Eum. 992. Ag. 1059. Thucyd. i. 110, καὶ ἅμα μαχιδάταιοι εἰσι τῶν Αἰγυπτίων οἱ ἔλειοι. Schol. recent. "Ἐλος γὰρ τόπος ἐν Αἰγυπτίῳ, sc. at the Hæraclæotic mouth of the Nile.

41. Λυδῶν. They are called ἄβροδιαῖοι in contrast with the more warlike eastern tribes. By the following words the poet intends to include Ionia. *Lydi, qui omnes continentes incolas comprehendunt*, Hermann. Strabo thus uses κατέχων, lib. v. p. 216, οἱ δ' ἐντὸς τοῦ Πάδου κατέχουσι μὲν ἅπασαν δσην ἐγκυκλιούνται τὰ Ἀπένωνα θρη. Ib. vii. p. 294 fin. τὸ δὲ νότιον μέρος τῆς Γερμανίας — ὑπὸ τῶν Σοήθων κατέχεται. For there were some Ionian settlements within the Lydian territory, Herod. i. 142, but Aeschylus disguises the humiliating fact that they were compelled to serve with Persia as tributaries of the Great King. See on 767. The Asiatic Ionians were not famed for bravery so much as for luxury and effeminacy, so that ἄβροδιαίτων may be supposed to glance at

them as well as the Lydians. Propertius, i. 6, 31, calls it 'mollis Ionia.'

42. ἐπίπαν. This is a rare adjective. See on Suppl. 801. Dindorf quotes from an inscription ἐπίπαντες Ἱεροπόλῃτιοι. The Scholiasts explain διόλου and παντελῶς, but in the adverb the final syllable is short, as is the neuter of πρόσας.

43. Μιτρογαθῆς. This name is variously written. The penult should perhaps be long in strict prosody; but see on v. 21. Hermann compares Μιτραδάτης Herod. i. 121, and Μιτροβάτης, ibid. iii. 120. The first part of these names is Μίθρας. Believing the word to be half Greek, and comparing φιλογαθῆς Theb. 909, πλουτογαθῆς Cho. 786, I formerly, with Schütz and Dindorf, inclosed τὸν in brackets as spurious, understanding the sense thus: 'and those who keep in check (command) the whole of the inland colonists, Mitragathes and Arcteus.' Dindorf however retains the vulgate in ed. 1851, and so Blomfield and Hermann.

44. δίοποι. Hesych. in ἀδίσπων: δίοποι, οἱ τῆς νεὸς φύλακες. See Frag. 227 and 261.

45. καὶ. Blomf. and Herm. read χαί, and the Schol. has αἱ πλοῦσιοι Σάρδεις. So Βαβυλῶν ἢ πολύχρυσος in 52, where however the metre requires the article.

47. δίρρυμα καὶ τρίρρυμα. Ranks of

φοβερὰν ὄψιν προσιδέσθαι.
 στεύται δ' ἱεροῦ Τμῶλου πελάται
 ζυγὸν ἀμφιβαλεῖν δούλιον Ἑλλάδι, 50
 Μάρδων, Θάρυβις, λόγχης ἄκμονες,
 καὶ ἀκοντισταὶ Μυσοί· Βαβυλῶν δ'
 ἡ πολύχρυσος πάμμικτον ὄχλον
 πέμπει σύρδην, ναῶν τ' ἐπόχους
 καὶ τοξουλκῶ λήματι πιστούς· 55
 τὸ μαχαιροφόρον τ' ἔθνος ἐκ πάσης
 Ἀσίας ἔπεται

δειναῖς βασιλέως ὑπὸ πομπαῖς.
 τοιῶνδ' ἄνθος Περσίδος αἴας
 οἴχεται ἀνδρῶν 60
 οὓς πέρι πᾶσα χθῶν Ἀσιῆτις
 θρέψασα πόθῳ στένεται μαλερῶ,
 τοκέες δ' ἄλοχοί θ' ἡμερολεγδὸν
 τείνοντα χρόνον τρομέονται.

πεπέρακεν μὲν ὁ περσέπτολις ἦδη στρ. α΄.

chariots having two and three poles, or three and four horses abreast. The Schol. seems wrong in explaining *τέθριπτα καὶ ἐξάπτα τάγματα*. Cf. Frag. 345, ἐν διρρημῇ πᾶλοι.

49. *στεύται*. So Dindorf (in his Preface to ed. 1851) and Hermann with one MS., the *ν* in *στεύνται* being also marked with a dot, as suspicious, in the Med. This gives a "schema Pindaricum," though in that rare construction the metre seems mostly to have been imperative. Cf. Eur. Ion 1146, ἐνῆν δ' ὄφρατα γράμμασιν τοιαῖδ' ὄφαί. Schol. κλύθ' ἀλαδᾶ, πολέμου ὄγαστερ, ἔ θέσται ἄνδρες, ἐν διθυράμβῳ. ὅπως στεύται ἐμικὸν ἀπὸ τοῦ πληθυντικοῦ. In this case, as the metre equally admits *στεύνται*, the singular also not have proceeded from an emendator.

51. *λόγχης ἄκμονες*. Schol. ἀκίητοι ὑπὸ λόγχης, ὡς ἄκμον ὑπὸ σφυρῶν. 'Anvils of the spear' are those who resist the spear, or turn its point against their shields. Thus in Nub. 422 Strepsiadēs αἰως εἴνεκα τούτων ἐπιχαλκεύειν παρέχοιμί' ἐν. Antiphanes (in Camb. Phil. Mus. i. p. 591), τοῖς φίλοις τοιοῦτοσί τίς εἰμι, τῷπτεσθαί μύδρος.

52. *ἀκοντιστὰ Μυσοί*. Herod. vii. 74, Μυσοί — ἀκοντίοισι ἐχρέωντο ἐπικαύτοισι, i. e. sticks with the points hardened in the fire. Throughout this narration of the forces the poet accurately defines the arms and equipments of each nation. His object must have been to write as an historian, though he may have borrowed the idea from the second book of the Iliad.

54. *σύρδην*. "De magnis copiis dictum, quae longis tractibus quasi inundant vias — qua metaphora Aeschylus v. 89 seqq. utitur, *μεγάλῳ βέματι φωτῶν dicens et ἔμαχον κύμα θαλάσσης*." Hermann. Anything carried down by a current is said *σύρεσθαι*. Strabo uses the word of gold dust, iii. p. 146, and elsewhere.

55. *ἐκ πάσης Ἀσίας*. Not from any one particular country, but from all parts, the sabre being the common eastern weapon.

63. *τοκέες δ'*. So Blomf., Dind., Herm. for *τοκέες τ'*. Compare Il. ii. 136, αἱ δὲ που ἡμέτεραί τ' ἄλοχοι καὶ νῆπια τέκνα εἰατ' ἐνὶ μεγάροισι ποτιδόμεναι.

65 seqq. I have followed Dindorf in arranging these Ionic a minore verses in dimeters rather than monometers, though

Βασίλειος στρατὸς εἰς ἀντίπορον γείτονα χώραν,	66
λωδοέσμῳ σχεδία πορθμὸν ἀμείψας	
Ἄθαμαντίδος Ἑλλάς,	70
πολύγομφον ὄδισμα ζυγὸν ἀμφιβαλῶν αὐχένι πόντου.	
πολυάνδρου δ' Ἀσίας θούριος ἄρχων	ἀντ. ἀ.
ἐπὶ πᾶσαν χθόνα ποιμανόριον θεῖον ἐλαύνει	75
διχόθεν, πεζονόμοις ἔκ τε θαλάσσας,	
ἔχυροῖσι πεποιθῶς	
στυφελοῖς ἐφέταις, χρυσογόνου γενεᾶς ἰσόθεος φῶς.	80
κυάνεον δ' ὄμμασι λεύσσων φονίου δέργμα δράκον-	
τος,	στρ. β'.
πολύχειρ καὶ πολυναύτας, Σύριον θ' ἄρμα διώκων,	85

with some irregularity in the length to avoid the constant division of words rendered necessary by the former method, to which Hermann adheres. See similar systems Prom. 405 - 21, and Suppl. 996 seqq. Many of the feet are here catalectic, viz. — — — for — — — —, which implies a pause or check in the choral step or beat. Thus v. 71 should be scanned πολύγομφον ὄδισμα | ζυγὸν ἀμφιβαλῶν αὐχένι πόντου. The Schol. tells us that Eupolis parodied the opening verse, πεπέρακεν μὲν ὁ περσέτολις ἦδη Μαρικᾶς.

71. πολύγομφον ὄδισμα, 'having thrown a pathway of boats as a yoke on the neck of the sea.' Barges fastened together and moored by ropes, λινόδεσμοι σχεδίαι, and finally overlaid with faggots, are described by Herod. vii. 36 as the pontoon bridges used on this memorable occasion. The epithet refers rather to the construction of the vessels themselves (Suppl. 434) than to the pathway being nailed to the decks. So indeed the author of the longer and later Greek introduction to the play represents it, ἔκωθεν τῶν σχοίων δοκοῖς ὑπεστέρησαν καὶ προσκαθήλωσαν. But the later Scholiast rightly adds, ὥστε ὀδὸν ποιῆσαι ἐπὶ τῶν νεῶν, δι' ἃς καὶ τὸ πολύγομφον εἶπε. It was these ropes, which the poet calls metaphorically δεσμώματα, inf. 741, added to the notion of ζυγὸν here expressed, which gave rise to the absurd story of Xerxes having thrown chains into the Hellespont, and the consequent exaggerations of flogging and branding the recusant waves, as Mr. Blakesley has well pointed out, Herod. vol. ii. p. 207.

The elegant use of αὐχὴν πόντου, both metaphorically with ζυγὸν ἀμφιβαλῶν, and literally as the narrow outlet between two seas, deserves attention. On ζυγὸν compare the oracle in Herod. viii. 20, φράξω βαρβαρόφρονον ὄταν ζυγὸν εἰς ἄλλα βάλῃ βύβλινον.

75. ποιμανόριον. So ποιμάνωρ of the general inf. 243, ποιμένες of naval captains Suppl. 747. It is called θεῖον in accurate imitation of Persian presumption.

76. διχόθεν. 'In two divisions, both by land and sea.' πεζονόμοις is the dative after ἐλαύνει, as in the common phrase ἐλαύνειν or εἰσβαλεῖν στρατιᾷ for σὸν στρατιᾷ. Hermann praises Blomfield for joining ἔχυροῖς ἐκ θαλάσσης ἐφέταις. The other way, pointed out by the later Scholiast, seems to be much simpler and better. On ἐφέτης see Prom. 3.

80. χρυσογόνου γενεᾶς. Schol. τῆς Περσέως γενεᾶς ἀπόγονος. See inf. 148. There is another reading χρυσονόμου, adopted by Blomfield, but rightly rejected by Herm. and Dind.

81. κυάνεον. Schol. μέλαν καὶ μαρικὸν δέργμα. Il. xvii. 209, ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῖσε Κρονίων. Compare inf. 319, πορφυρέα. In both places Hermann retains the uncontracted form, in which there is synizesis, as I had done against κυανούν and πορφυρῆ of later editors.

85. διώκων. See Theb. 366. Dr. Donaldson (*New Crat.* p. 576, and *Varron.* p. 49) understands Σύριον ἄρμα of the chariot of the sun. In the oracle preserved by Herod. vii. 140, we have ὀξὺς Ἄρης Συρπηγεγὲς ἄρμα διώκων. It is of course uncertain whether the word

ἐπάγει δουρικλύτοις ἀνδράσι τοξοδάμνον Ἄρη.
 δόκιμος δ' οὔτις ὑποστὰς μεγάλῳ ρεύματι φωτῶν ἀντ. β'.
 ἐχυροῖς ἔρκεσιν εἶργειν ἄμαχον κῦμα θαλάσσης. 91
 ἀπρόσοιστος γὰρ ὁ Περσῶν στρατὸς ἀλκίφρων τε λαός. 94
 δολόμητιν δ' ἀπάταν θεοῦ τίς ἀνὴρ θνατὸς ἀλύξει; μεσφδ.
 τίς ὁ κραιπιῶ ποδὶ πηδήματος εὐπετῶς ἀνάσσων;

means simply 'Syrian,' and if so, why the epithet was applied, or whether it is a Greek vocalisation of a Persian word. May not the ἄρμα Διὸς Ἰφὸν of Herod. vii. 40; viii. 116, be meant? Perhaps indeed the poet meant nothing more than 'bringing Syrian war-chariots,' and intended to enumerate the principal forces by land and sea. Schol. ἀντὶ τοῦ Ἀσσύριον οἱ γὰρ Πέρσαι τὸ πρότερον Ἀσσύριοι ἐκαλοῦντο. Herodotus, v. 49, mentions the Cappadocian Syrians as tributary to the Great King. But Syria and Assyria are sometimes confused; though in fact both at this time were included in the Persian Empire, which, the student should remember, corresponded rather with Turkey in Asia and Africa than with the modern Persia, or country east of the Euphrates as far as Cabool. See Strabo, lib. xvi. init.

86. ἐπάγει, κ.τ.λ. This statement, which seems a boast in the mouth of the Persian, would sound ridiculous in the ears of the Greek; and such was the meaning of the poet, who throughout the parade adopts a sort of irony in making the chorus really speak rather to the advantage of the Greeks.

90. δόκιμος. "Nemo adeo probatus est ut si id in se recipiat magna multitudine virorum ut valido munimento arce possit invictum maris fluctum." Hermann. I have no doubt this is the true sense of δόκιμος, which others explain προσδόκιμος, as if from προσδοκᾶν. Schol. ἀνδρείος, δόκησιν περὶ ἑαυτοῦ ἔχων μεγάλην. But I see no reason why ὑποστὰς ρεύματι φωτῶν should not mean 'withstanding the tide of war,' like οὐδὲν ὑπέστη, Phoen. 1470. Rhcs. 375, σὲ γὰρ οὐτις ὑποστὰς Ἀργείας ποτ' ἐν Ἦρας διαίβοις χορεύσει. The metaphor is thus better sustained; for to keep off a wave of the sea implies the opposing and pushing it back. Cf. Theb. 80. 85, and ib. 64, κῦμα χερσαίων στρατοῦ. Of course the other sense of ὑποστὰς is defensible. Xen. Anab. iv. 1, 26, ὑποστὰς ἐλευστικῆς παρεούσης. Thucyd. viii. 68, πολὺ τε πρὸς τὰ

δεινὰ, ἐκείθηπερ ὑπέστη, φερεγγυάτος ἐφάνη.

94. ἀπρόσοιστος. προσφέρεσθαι δεινός, ἄπορος. Schol. ἀκαταμάχητος.

95. The meaning seems to be, that too much confidence in military preparations is not wise, for there is no knowing how far fortune may deceive: that fate is irresistible, and the long training the Persians have had in naval and military affairs may after all have been destined to bring about a disastrous consummation. The reader is thus as it were prepared to find in the end that the preceding proud boasts have come to nothing.

98. ἀνάσσων πηδήματος, 'being master of a leap,' is certainly an unusual phrase, but not altogether unlike κόπης ἀναξ in 380. Schol. recent. κρατῶν, ὅς γὰρ ταχύτατός ἐστιν ἄλλεσθαι, πηδήματος εὐπετέος ἔρχει. Hermann follows Blomf. and Dind. in reading ἀνάσσων, which he pronounces 'haud dubie verum.' He disposes of the insuperable difficulty of the genitive by cutting the knot, and altering πηδήματος into πῆδημ' ἄλις, like πῆδημ' ὀρούσας Ag. 799. It is needless to refute those who think that ποδὶ πηδήματος can stand for ποδὸς πηδήματι, even with Prom. 919 apparently in their favour; nor is it much better to take ποδὶ εὐπετοῦς πηδήματος for ποδὶ εὐπετῶς πηδῶντι, because the epithet κραιπιῶ already gives that sense. For εὐπετῶς most MSS., with the Scholiasts, give εὐπετέος, but two have εὐπετέος. Porson corrected εὐπετοῦς, but the synzesis might be defended by 81 and 319. The whole context, especially compared with Ag. 1347, ὕψος κρείσσον ἐκπηδήματος, shows that the poet has in view a beast inclosed in a net from which there is no escape but by leaping over it. Schol. recent. τίς ὑπερπηδήσαι δυναμένος αὐτῆς τὰ θήρατρα καὶ ἐκφυγεῖν ταχέως; Such a faculty in man would be an extraordinary gift, and therefore he would be rightly said ἀνάσσειν, to be master of it, to be able to carry it into effect.

φιλόφρων γὰρ ποτισαίνουσα τὸ πρῶτον παράγει βροτὸν
 εἰς ἀρκύστατ' * Ἄτα, 100
 τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν.
 θεόθεν γὰρ κατὰ μοῖρ' ἐκράτησεν τὸ παλαιὸν, ἐπέσκηψε δὲ
 Πέρσαις στρ. γ'.
 πολέμους πυργοδαίκτους
 διέπειν ἱππιохάρμας τε κλόνους, πολέων τ' ἀναστάσεις. 110
 ἔμαθον δ' εὐνυπόροιο θαλάσσας πολιαιωμένας πνεύματι
 λάβρφ ἀντ. γ'.
 ἔσορᾶν πόντιον ἄλσος, 114
 πῖσυνοι λεπτοδόμοις πείσμασι λαοπόροις τε μαχαναῖς.
 ταῦτά μοι μελαγχίτων στρ. δ'.
 φρῆν ἀμύσσεται φόβω,
 δᾶ, Περσικοῦ στρατεύματος 120

100. ποτισαίνουσα. This is Hermann's excellent correction for *σαίνουσα*. As the Schol. has *προσαίνει*, i. e. *προσαίνει* (cf. Prom. 854), it is wonderful that no critic had hit upon it before, especially as the metre so clearly points it out. Dindorf introduces a more extensive alteration, *φιλόφρων γὰρ παρασαίνει βροτὸν εἰς ἄρκυας ἄτα*. Wellauer had been nearer the mark in *παρασαίνουσα*. To Hermann also *ἄτα* is due, and from the same source, for the Schol. quotes Il. ix. 505, *ἡ δ' ἄτη σθεναρῆ τε καὶ ἀρτίστος*. But it seems by no means necessary to change *ἀρκύστατ'* to *ἄρκυας*. See Ag. 1346. Eum. 112. The metaphor in *παράγει*, 'seduces,' is from hunting by decoys, or other methods of enticing animals rather than driving them into the snare.

101. τόθεν. For *θεν*, as in Ag. 213. For *ὑπὲρ* Hermann reads *ὑπέκ*, a plausible, but, I think, unsound correction. For *ὑπὲρ* is essential to the idea of leaping over, and *ὑπεκδραμεῖν* is so common a word that we need not be surprised if a later scholium gives *ὑπεκδραμόντα τὴν ἄτην φυγεῖν* as a gloss to *ἀλύξαντα*. Like *κατεκράτησεν* in the next verse, *ὑπεφυγεῖν* is separated by tmesis. But *ὑπέκ* introduces a wrong notion, that of stealing out, or getting from under the net.

102. θεόθεν γάρ. See on 95. The Schol. understands this as a reason why the Persians should not be conquered; whereas the γάρ shows why (as we say)

they are "in for it," having long been led by fate to pursue the dangerous path of war. The former interpretation would hold good if the warning about the snares of fate were meant to apply to the Greeks, i. e. to their infatuation in presuming to oppose the Persians. But such is not the meaning of the poet, as is clear from 118.

109. πυργοδαίκτους. Here used actively, like *πειρὰ κοπάνων ἀνδροδαίκτων* Cho. 845.

111. ἔμαθον. Not being by nature or geographical position a naval people, they have learnt the art from the Greek tributaries. This is said with the feeling that what is *παρὰ φύσιν* may well be a source of anxiety as to the result.

114. πόντιον ἄλσος. See Suppl. 847. — *λεπτοδόμοις*, i. e. *λεπτοῖς*. Both expressions, that which follows being exegetical, alike refer to the pontoon bridge, *λινόδεσμοι σχεδιαί*, v. 69. It is clear that *πίσυνοι* conveys a certain misgiving, which is more openly declared in the succeeding strophe.

118. ταῦτα, διὰ ταῦτα, as inf. 161.— *μελαγχίτων*. Suppl. 765, *κελαινώχρους καρδία*. Cho. 405, *σπλάγγνα κελαινώται*.

120. δᾶ. Schol. *Περσικὸν θρήνημα*. Dr. Donaldson thinks it the oriental *Wah!* (*Varron*. p. 49.)—*στρατεύματος* depends on *φόβω*. Hermann removes the comma and construes *κένανδρον στρατεύματος*, but I doubt if this is any improvement.

τούδε, μὴ πόλις πύθη-
 ται κέναυδρον μέγ' ἄστυ Σουσίδος,
 καὶ τὸ Κισσίων πόλισμ' ἀντ. δ'.
 ἀντίδουπον ἔσσεται,
 ὁὰ, τοῦτ' ἔπος γυναικοπλη- 125
 θῆς ὄμιλος ἀπύων,
 βυσσίνοις δ' ἐν πέπλοις πέση λακίς.
 πᾶς γὰρ ἱππηλάτας στρ. έ.
 καὶ πεδοστιβῆς λεὼς
 σμῆνος ὡς ἐκλέλοιπεν μελισσᾶν ξὺν ὀρχάμῳ στρατοῦ, 130
 τὸν ἀμφίζευκτον ἐξαμείψας ἀμφοτέρας ἄλιον
 πρῶνα κοινὸν αἴας.
 λέκτρα δ' ἀνδρῶν πόθῳ ἀντ. έ.
 πῖμπλαται δακρύμασιν.
 Περσίδες δ' ἀβροπενθεῖς ἐκάστα πόθῳ φιλόνορι,

In the following passage *ἔσσεται* as well as *πέση* in 127 depends on *μή*. This construction has often been misunderstood, and especially in Ajac. 570, *ὧς σφιν γένηται—καὶ μὴ θήσουσι*, where *μή θήσουσι* is commonly taken in an imperative sense. In two passages of Homer the ordinary punctuation is incorrect. Read thus, Il. xxiii. 341—3, *μήπως ἴππους τε τρώσῃς κατὰ θ' ἄρματα ἄξις, χάσμα δὲ τοῖς ἄλλοισιν, ἐλεγχέη δέ σοι αὐτῷ ἔσσεται*. Od. v. 415, *μήπως μ' ἐκβαίνοντα βάλῃ λιθακί προτὶ πέτρῃ κῦμα μέγ' ἀρκάων, μελέη δέ μοι ἔσσεται ὄρη*. There seems to have been a tendency to combine an aorist subjunctive with a future indicative; see on Cho. 80. 257—8. A passage very similar to the present is Ar. Eccles. 493, *ὧστ' εἰκὸς ἡμᾶς μὴ βραδύνειν ἔστ' ἐπαναμενούσας, μὴ καὶ τις ἡμᾶς ὕψεται χημῶν ἴσως κατεῖρη*.

124. *ἀντίδουπον*. The word *δοῦπος*, which implies a dull and heavy blow, like the fall of a body in Homer's *δοῦπησεν δὲ πεσὼν*, is peculiarly used of the beating of the breast. So Ajac. 633, *χερόπληκτοι ἐν στέροισι πεσοῦνται δοῦποι*. Cf. Cho. 27 and 367, where *διπλῆς μαράγγης δοῦπος* is 'the blow of both hands together'.—On *Κισσίων* see sup. 17.

126. *ὄμιλος*. In apposition to *Κισσίων πόλισμα*. Schol. recent. *ἐπειδὴ ὁ τῶν γυναικῶν ὄμιλος μέρος ἦν τοῦ Κισσίου πόλισματος*. The whole passage may be

translated thus:—'For this cause my dark heart is rent with fear for this Persian army, lest the state should learn that the great capital of the Susian land has lost all its hosts, and the strong-hold of the Cissians should re-echo to the cry by beatings of the breast, namely, the company of women uttering this word *wah!* and rendering should fall on the shawls of fine linen.'

131. 'Having passed the bridge-built headland projected into the sea from both continents alike.' Schol. recent. *καταχρηστικῶς τὸ πρῶνα εἶπε πρὸν γὰρ κυρίως ἡ τῶν ὄρων ἐξοχή· ἐνταῦθα δὲ διὰ τοῦτο εἶπε, διὰ τὸ εἶναι αὐτὸν ἐξοχὴν τῆς ἕξω θαλάσσης πρὸς τὴν εἰσω, καὶ οἰοῦναι ἀρχένα*. I rather think, with Blomfield, that by *πρῶνα* the actual bridge is meant, though the Schol. Med. agrees in understanding by it the Hellespont, and the epithet *ἄλιον* seems rather to favour this view.—*ἐξαμείψας* is used indifferently with *ἀμείψας*, sup. 69. So Eur. Phoen. 131, *ἐξαμείβοντ' ὄδωρ*, but *ἱερὸν Τριῶλον ἀμείψασα*, Bacch. 65.

139. The MSS. and edd. give *ἀκροπενθεῖς*. This ought to mean, 'grieving from the *depriva* of the heart,' but in Ag. 778 and Eur. Hec. 242, *οἶδ', οὐ γὰρ ἄκρος καρδίας ἔψανσέ μου*, the sense is clearly the reverse, 'the mere surface of the heart.' Yet in Bacch. 203, *δὶ' ἄκρον φρενῶν* has the same force as *τοξότης ἄκρος* Ag. 611, viz. that of height and

- τὸν αἰχμᾶεντα θούρον εὐνατῆρα προπεμφαμένα, 140
 λείπεται μονόζυξ.
 ἄλλ' ἄγε, Πέρσαι,
 τόδ' ἐνεζόμενοι στέγος ἀρχαῖον
 φροντίδα κεδινήν καὶ βαθύβουλον
 θώμεθα, χρεῖα δὲ προσήκει, 145
 πῶς ἄρα πράσσει Ἑέρξης βασιλεὺς
 Δαρειογενῆς,
 τὸ πατρωνύμιον γένος ἡμέτερον
 πότερον τόξου ῥῦμα τὸ νικῶν,
 ἢ δορικράνου 150
 λόγχης ἰσχύς κεκράτηκεν.
 Ἄλλ' ἦδε θεῶν ἴσον ὀφθαλμοῖς
 φάος ὀρμᾶται μήτηρ βασιλέως,
 βασιλεια δ' ἐμή· † προσπίτνω
 καὶ προσφθόγοις δὲ χρεῶν αὐτῆν 155
 πάντας μύθοισι προσαυδᾶν.
 ὦ βαθυζώνων ἄνασσα Περσίδων ὑπερτάτη,
 μήτηρ ἢ Ἑέρξου γεραῖα, χαῖρε, Δαρείου γύναι.

superiority. Blomfield quotes ὄρην ἔκρος, Herod. i. 73, which contains the same idea. I have admitted the correction which I formerly proposed without noticing that the Schol. must have so read, ὡς δοκεῖν ἀβρόνεσθαι ἐπὶ τὸ (l. τῷ) πενθεῖν. Compare αἱ ἀβρόγοι Περσίδες inf. 543. On β and κ confused see Suppl. 541.

140. προπεμφαμένα. With Hermann and Dindorf I now think this a better reading than ἀποπεμφαμένα, *dimitium habens*, and it has equal authority. The meaning is, 'having sent him off to the war;' compare the middle προστέλλεται Theb. 410. Xen. Anab. vii. 2, 14, ὁ δὲ ἀκούσας ταῦτα τοὺς μὲν προσέμπεται. So τοὺς ἀχρεῖους ἐξέπεμποντο, *ibid.* v. 2, 21. Like *producere*, *προπέμπεω* was a technical term in this sense. It is like our phrase 'to see a friend off.' See Propert. v. 1, 89; Heroid. xiii. 143. Aen. ix. 487. But ἀποπέμπεσθαι is used of getting rid of something odious, as Hec. 72.

148. πατρωνύμιον. 'One of our race which bears the name of its ancestor,'

Perseus, i. e. a Persian like ourselves, and therefore dearer than any foreign or usurping king. Schol. Med. κατὰ πατέρα συγγενῆς ἡμῖν. See Herod. vii. 150. Compare the forms ὑστάτιος and ἐπανύμιος (Pind. Ol. x. 95), and see sup. 80.

149. τόξου ῥῦμα. Archers, or Persians, are again opposed to spearbearing Greeks, as in 87 and inf. 242. Cf. Od. xviii. 262, βυτῆρες διστόν.—δορικράνου, 'spear-headed,' or perhaps, 'spear-leading,' λόγχη being *cuspis*, the point, and δόρυ the shaft, *hastile*. The scholium is absurd, τῆς ἀπὸ ξύλου κρανείας.

152. ἄλλ' ἦδε. "Prodit regina splendide ornata et curru vecta, ut ex v. 610 intelligitur." Heru.

154. προσπίτνω. If the text is right, the spondaic ending must be defended by v. 32. But Hermann's correction *προπίτνω*, *προπίτνω*, seems highly probable. He compares, among other passages, inf. 590, ἐς γὰρ προπίτνορες. On the custom of making the *salam* see Ag. 893.

155. καί—δέ. Cf. Prom. 994, inf. 262.

θεοῦ μὲν εὐνήτειρα Περσῶν, θεοῦ δὲ καὶ μήτηρ ἔφυσ,
εἶ τι μὴ δαίμων παλαιὸς νῦν μεθέστηκε στρατῶ. 160

ΑΤΟΣΣΑ.

ταῦτα δὴ λιπούσ' ἰκάνω χρυσεοστόλμους δόμους,
καὶ τὸ Δαρείου τε κάμδον κοινὸν εὐναστήριον.
καί με καρδίαν ἀμύσσει φροντίς· εἰς δ' ὑμᾶς ἔρω
μῦθον, οὐδαμῶς ἐμαντῆς οὐσ' ἀδείμαντος, φίλοι,
μὴ μέγας πλοῦτος κοίσις οὐδας ἀντρέψη ποδὶ 165
δλβον, ὃν Δαρείος ἦρεν οὐκ ἄνευ θεῶν τινός.
ταῦτά μοι διπλῆ μέριμν' ἄφραστός ἐστιν ἐν φρεσὶν,
μήτε χρημάτων ἀνάνδρων πλῆθος ἐν τιμῇ σέβειν,
μήτ' ἀχρημάτοισι λάμπειν φῶς ὄσον σθένος πάρα.

159. θεοῦ Περσῶν. Of one regarded as a god by the Persians, Darius. See inf. 707. Hermann makes εὐνήτειρα the vocative, and thinks that the construction was changed from θεοῦ δὲ καὶ μήτηρ on account of the condition that follows, which implies that she was the mother of a god only if Xerxes should meet with the success of Darius. I doubt if this was the meaning of the poet. The preceding verse addresses her as mother and wife in the vocative; and the statement is naturally added, as a kind of comment, 'As you are the wife of a god, so you are the mother of a god, and one who must be invincible unless the usual fortune of the Persians has deserted the army.' It has been before remarked (86) that a slight irony pervades the whole of this opening speech, which indirectly magnifies the Greek rather than the Persian cause. And in the present case the object of the poet, as writing for a Greek audience, was to shew the absurdity and presumption of the title θεῶν applied to a fallible mortal.

163. καί με. A better reading perhaps would be κάμῃ, in reference to 119: 'I too have my fears on the subject as well as you.'

165. κοίσις οὐδας. The idea seems to be that of a person running at and overturning a pile or column raised by another, *injunctio pede proruere stantem columnam*. So κοίσις is used absolutely Theb. 60, from the epic κοίσις πεδίοιο.—ἀφρεν and ἐξάφρεν (Trach. 147) are properly used of any object that is carefully reared and brought up to perfection and

maturity. Cf. Cho. 254.

167. μέριμν' ἀφραστός. Hermann, guided as he asserts by both metre and sense, reads μέριμνα φραστός, which he renders *certa sententia*. As the statement made is only a sentiment or truism, he cannot see why it should be called 'an ineffable anxiety.' Let us rather translate 'an anxious doubt not to be plainly expressed in words,' and we shall see good reasons for retaining the vulgate. And first, the objection to the metre depends on an arbitrary rule about trochaic caesura, though it is, I believe, generally admitted that any legitimate senarius becomes a legitimate trochaic by adding a cretic at the beginning. Secondly, the consideration was ἀφραστός, because it conveys a suspicion that the Athenians may be in the better circumstances. The meaning, which is rather obscurely expressed, appears to be this: 'As men without money cannot obtain successes proportionate to their military strength, so money without men ought not to be held in too much estimation. Now our *wealth* cannot be gainsaid,'—which implies a suspicion, not to be uttered (*ἀφραστός*) that the weakness lies in the other point, the inferiority of the men. But she turns this off to speak more directly of Xerxes. As for the infinitives, they depend on some verb implied in μέριμνα, the full construction being *περὶ τούτων ἔχω μέριμναν, καὶ ἀμφισβητῶ, κ.τ.λ.* The addition of δαλῆ shews that μέριμνα bears its true sense of 'division' (*μερίσις*). Cf. Homer's *διῶν-δεχα μεμήριξεν*, Il. i. 189.

ἔστι γὰρ πλοῦτός γ' ἀμεμφῆς, ἀμφὶ δ' ὀφθαλμοῖς
φόβος 170

ὄμμα γὰρ δόμων νομίζω δεσπότητος παρουσίαν.
πρὸς τὰδ', ὡς οὕτως ἐχόντων τῶνδε, σύμβουλοι λόγου
τοῦδέ μοι γενέσθε, Πέρσαι, γηραλέα πιστώματα
πάντα γὰρ τὰ κέδν' ἐν ὑμῖν ἐστὶ μοι βουλευ-
ματα. 174

ΧΟ. εὐ τόδ' ἴσθι, γῆς ἄνασσα τῆσδε, μή σε δις φράσαι
μήτ' ἔπος μήτ' ἔργον, ὦν ἂν δύναμις ἠγείσθαι θέλη·
εὐμενεῖς γὰρ ὄντας ἡμᾶς τῶνδε συμβούλους καλεῖς.

ΑΤ. πολλοῖς μὲν αἰεὶ νυκτέροις ὀνειράσι
ξύνειμι' ἀφ' οὐπερ παῖς ἐμὸς στείλας στρατὸν
Ἰαόνων γῆν οἴχεται Πέρσαι θέλων 180
ἀλλ' οὔτι πω τοιόνδ' ἐναργῆς εἰδόμην,
ὡς τῆς πάροιθεν εὐφρόνης· λέξω δέ σοι.
ἐδοξάτην μοι δύο γυναῖκ' εὐείμονε,

170. ἀμφὶ δ' ὀφθαλμοῖς φόβος. Hermann with Dindorf and others understands this literally and without metaphor, 'there is fear in my eyes,' i. e. the expression or look of fear, like Iph. Aul. 1127, *σύγχυθιν ἔχοντες καὶ παραγμὸν ὀμμάτων*. If this be the correct view, the sense implied is, *πλοῦτον μὲν ἔχομεν, δέδια δ' ἔμους, ἔκαστοι γὰρ δεσπότης*, and there is no intentional connexion between *ὀφθαλμοῖς* and *ὄμμα δόμων*. Yet when we consider the character of Persian hyperbole, and that *ὁ βασιλεὺς ὀφθαλμὸς* was said of the king's representative, there seems no reason why we should not take *ὀφθαλμοῖς* here to mean Xerxes, 'the light of our eyes.' And so the later Scholiast, *ἦγον ἀμφὶ τῷ Ἡρότῃ ὀφθαλμὸν γὰρ ἐκεῖνον καλεῖ*. Orestes is thus called *ὀφθαλμὸς οἴκων* in Cho. 920. It is true that the addition of *οἴκων* makes all the difference; but then *δόμων* is added in the next line with *ὄμμα*, as if for the very purpose of obviating the difficulty. Cf. 152, *ἦδε θεῶν ἴσον ὀφθαλμοῖς φάος ὀρμᾶται μήτηρ βασιλείως*. Blomfield takes the above view, which is also Stanley's, comparing Androm. 406, *εἰς παῖς δδ' ἦν μοι λοιπὸς ὀφθαλμὸς βίου*. Oed. R. 987, *καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι*.

172. πρὸς τὰδ'. Cf. Prom. 1061.—*σύμβουλοι*, κ.τ.λ. Cho. 78.—*πιστώματα*,

sup. 2.

176. *ὦν ἂν*, κ.τ.λ. The meaning is, 'You shall not ask in vain in whatever respect our ability can guide you,' i. e. as far as we have the power of directing you. But the way of expressing this is obscure and unusual. Schol. *θέλη' ἀπὸ τοῦ δύνηται*. And so Photius; *θέλειν ἀπὸ τοῦ δύνασθαι*. There is no impropriety in *ἠγείσθαι*, since counsels are as it were the guides in accomplishing an object. Not very common is *ἴσθι μὴ φράσαι* for *φράσσοσα*. See on Prom. 685.

179. *ξύνειμι'*. So Prom. 674, *ὀνειράσι ξυνειχόμεν*.

181. *ἐναργῆς εἰδόμην*. This seems to form as it were one word, 'I never yet have had manifested to me.' Od. iv. 841, *ὅς οἱ ἐναργῆς βυειρον ἐπέσσυτο νυκτὸς ἀμολγῆ*.

183. *δύο γυναῖκε*. Though Europe and Asia are meant, it is only indirectly, because Greece was the seat of the Doric race generally, Asia Minor of the Ionic colonies subject to the King. The Persian dress of the one implies that it had already submitted, while the former yet retained its national independence. It was the object of Xerxes to reduce both, inf. 236. In an ancient Greek tomb recently opened at Canosa (Canusium), this subject was discovered painted on a large vase, and

ἡ μὲν πέπλοισι Περσικοῖς ἤσκημένη,
 ἡ δ' αὖτε Δωρικοῖσιν, εἰς ὄψιν μολεῖν, 185
 μεγέθει τε τῶν νῦν ἐκπρεπεστάτα πολὺ
 κάλλει τ' ἀμώμω, καὶ κασιγνήτα γένους
 ταύτου· πάτραν δ' ἔναιον, ἡ μὲν Ἑλλάδα
 κλήρω λαχοῦσα γαίαν, ἡ δὲ βάρβαρον.
 τούτῳ στάσιν τιν', ὡς ἐγὼ ἴδોકουν ὄραν, 190
 τεύχεω ἐν ἀλλήλαισι παῖς δ' ἐμὸς μαθῶν
 κατεῖχε κάπρᾶννευ, ἄρμασιν δ' ὑπο
 ζεύγνυσι αὐτῷ καὶ λέπαδν' ἐπ' αὐχένων
 τίθησι. χῆ μὲν τῆδ' ἐπυργούτο στολῆ
 ἐν ἠνίαισι δ' εἶχεν εὐαρκτον στόμα· 195
 ἡ δ' ἐσφάδαζε, καὶ χεροῖν ἔντη δίφρου
 διασπαράσσει, καὶ ξυναρπάζει βίᾳ
 ἄνευ χαλινῶν, καὶ ζυγὸν θραύει μέσον.
 πίπτει δ' ἐμὸς παῖς, καὶ πατὴρ παρίσταται
 Δαρείως οἰκτεῖρων σφέ· τὸν δ' ὅπως ὄρᾳ 200
 Ξέρξης, πέπλους ῥήγνυσι ἀμφὶ σώματι.
 καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω·
 ἐπεὶ δ' ἀνέστην καὶ χεροῖν καλλιρροῦ
 ἔψαυσα πηγῆς, ξὺν θηηπόλῳ χερὶ

though not, perhaps, referring to the present passage, yet evidently symbolical of the same events.

186. *ἐκπρεπεστάτα*, a word purposely selected, as applicable both to the greatness of nations and the stature of women, and therefore a better reading than *εὐπρεπεστάτα*, which Blomfield adopts.

187. *ἀμώμω*, 'unexceptionable.' Compare *οὐτ' εἶδος οὐτε θυμὸν οὐθ' ὄψιν σχέσιν μωμητὸς*, Theb. 502, and the frequent use of *ἀμώμων* in Homer of personal qualities or appearance. Hermann has *ἀμώμω* with the Med.—*γένους ταύτου*, i. e. both Greek. It is hardly likely that the poet had in view the obscure mythology quoted by the Schol. from Andro of Halicarnassus, which made Europe and Asia daughters of Ocean by different wives.

190. *στάσιν τιν'*. It is enough to understand generally the rivalry between the two great Grecian families, rather than any particular quarrel which Xerxes wish-

ed to avail himself of in order to subjugate the Dorians.—The masculine *τούτῳ* for *ταῦτα* follows the well-known Attic usage of the dual article, *τῷ* for *τά*. The mixed construction, *ἴδોકουν τεύχεω*, and *ἔτευχον ὡς ἴδોકουν ὄραν*, is not without examples, as Soph. Trach. 1240, *ἀνὴρ ἔδ' ὡς τοικεῖν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν*. See also inf. 566.

194. *χῆ μὲν*. Ionia was proud of her trappings, though the badge of her own slavery. The Schol. Med. explains *τῆδε στολῆ* of the Persian dress, *δεικτικῶς*, but this is less natural.

195. Blomfield here writes *τ'* for *δ'*, and the correction is probable; see however Suppl. 15.

201. *πέπλους ῥήγνυσι*. Schol. *αἰδεσθεὶς τὸ πτώμα*. For he was ashamed not to have avenged his father's failure at Marathon.

204. *πηγῆς*. The efficacy of running water not only in lustration but in averting evil dreams was generally held by the

- βωμὸν προσέστην, ἀποτρόποισι δαίμοσι 205
 θέλουσα θῦσαι πέλανον, ὧν τέλη τάδε.
 ὀρῶ δὲ φεύγοντ' αἰετὸν πρὸς ἐσχάραν
 Φοῖβον φόβῳ δ' ἄφθογγος ἐστάθην, φίλοι
 μεθύστερον δὲ κίρκον εἰσορῶ δρόμῳ
 πτεροῖς ἐφορμαίνοντα καὶ χηλαῖς κάρα 210
 τίλλονθ'. ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας
 παρείχε. ταῦτ' ἔμοιγε δείματ' ἔστ' ἰδεῖν
 ὑμῖν δ' ἀκούειν. εὖ γὰρ ἴστε, παῖς ἐμὸς
 πράξας μὲν εὖ θαυμαστὸς ἂν γένοιτ' ἀπήρ'
 κακῶς δὲ πράξας οὐχ ὑπεύθυνος πόλει, 215
 σωθεῖς δ' ὁμοίως τῆσδε κοιρανεῖ χθονός.
- XO. οὐ σε βουλόμεσθα, μήτηρ, οὐτ' ἄγαν φοβεῖν λόγοις
 οὔτε θαρσύνειν θεοὺς δὲ προστροπαῖς ἰκνουμένη,
 εἴ τι φλαῦρον εἶδες, αἰτοῦ τῶνδ' ἀποτροπὴν τελεῖν,
 τὰ δ' ἀγάθ' ἐκτελῆ γενέσθαι σοί τε καὶ τέκνοις 220
 σέθεν,
 καὶ πόλει φίλοις τε πᾶσι. δεύτερον δὲ χρῆ' χροᾶς

Greeks, and was probably of Pelasgic origin. If so, the same belief may have been common to the Persians. Yet inf. 612 seqq. the poet seems rather to have had in mind his own national feelings and customs; and it is only on this view that we can account for the Persians so often calling themselves *βάρβαροι*, as inf. 257.

205. *βωμὸν προσέστην*. See on Suppl. 185.

206. *ὧν τέλη τάδε*. 'To whom these particular offerings belong.' So Suppl. 115, *θεοῖς δ' ἰναγία τέλεα*. Eur. frag. Busir. xii. *σικρὰ χειρὶ θύοντας τέλη*. She probably means the sun, as one of the later Scholiasts suggests.

207. *ὀρῶ δέ*. Instead of her mind being relieved by averting the omen, she is met by a second and still more alarming portent, a weaker bird pursuing and tearing the stronger, and that too without regard to the sanctity of the shrine where he had taken refuge.

216. *σωθεῖς*. If only he returns safe, he must remain King, because, not being responsible to the state for his good or bad success, he cannot in the latter case be deprived of his kingdom. Since therefore it cannot be *this* that the omen por-

tends, it can only portend his utter defeat or even death.—*ὁμοίως*, i. e. *εἴτε εἴτε κακῶς πράξας*. With *ὑπεύθυνος* it seems best to repeat *γένοιτ' ἂν* from the preceding verse.

218. *θαρσύνειν*. The chorus, as before remarked, have throughout taken rather a desponding view of the expedition. See 95. 118. Schol. *ἐὰν δὲ χρηστὸν καὶ λυσitelὲς αὐτὸ διακρίνωμεν, θρασυνοῦμέν σε καὶ ἀμελήσαι ποιήσομεν τῶν θεῶν*.

219. *φλαῦρον*. A euphemism for *κακόν*. For *τελεῖν* Hermann adopts *λαβεῖν* from several good MSS. On the vowel made long before *πρ* see Prom. 677. Suppl. 617. The poet preferred this rather unusual licence to using *ἀποστρέφην*, from the conventional use of *ἀποτροπή*, *ἀπότροπος*, &c., as in 205, whereas we have *πῆμ' ἀποστρέψας νόσον* in speaking of mere physical evils, Ag. 823.

220. *τὰ δ' ἀγάθ'*. Hermann reads *τάγαθ'*, i. e. *ἔσπε*, and the same correction had occurred to me. The objection is not to the sense, but to the metre. The MSS. vary, most having *δ'* after *ἀγαθά*. But this is a common error. See on Suppl. 301. 315.

Γῆ τε καὶ Φθιτοῖς χέασθαι πρηνεμῶς δ' αἰτοῦ τάδε
 σὸν πόσω Δαρείον, ὄνπερ φῆς ἰδεῖν κατ' εὐφρόνην,
 ἔσθλά σοι πέμπειν τέκνῳ τε γῆς ἔνερθεν εἰς φάος·
 τᾶμπαλιν δὲ τῶνδε γαίᾳ κάτοχα μαυροῦσθαι σκότῳ.
 ταῦτα θυμόμαντις ὦν σοι πρηνεμῶς παρήνευσα· 226
 εὖ δὲ πανταχῇ τελεῖν σοι τῶνδε κρίνομεν πέρι.

AT. ἀλλὰ μὴν εἵνους γ' ὁ πρῶτος τῶνδ' ἐνυπνίων κριτῆς
 παιδὶ καὶ δόμοις ἐμοῖσι τήνδ' ἐκύρωσας φάτιν·
 ἐκτελοῖτο δὴ τὰ χρηστά. ταῦτα δ', ὡς ἐφίεσαι, 230
 πάντα θήσομεν θεοῖσι τοῖς τ' ἔνερθε γῆς φίλοις,
 εὐτ' ἂν εἰς οἴκους μόλωμεν. κεῖνα δ' ἐκμαθεῖν θέλω,
 ὧ φίλοι, ποῦ τὰς Ἀθήνας φασὶν ἰδρῦσθαι χθονός.

XO. τῆλε πρὸς δυσμὰς ἄνακτος ἡλίου φθυνασμάτων.

222. *χεῶς χέασθαι*. Not, as I formerly explained it, 'curare effundendas,' for inf. 611 Atossa performs the rite with her own hand. Indeed, the middle voice is not unusual in this sense. So even in Od. xi. 26, we have ἀμφ' αὐτῆ δὲ χοῆν χεῶν πᾶσιν νεκρῶσιν. Compare Orest. 472, ἐπὶ Κλυταιμῆστρας τάφῳ χεῶς χεόμενος. — *πρηνεμῶς* Dind. with several MSS. But the adverb belongs to πέμπειν. On the notion of the dead being able to send up blessings, see Cho. 140, ἡμῶν δὲ πομπὴς ἴσθι τῶν ἐσθλῶν ἄνω. According to Hesiod, who in many places affords us glimpses of subsequent Pythagorean doctrines, Opp. 121, the "mighty dead" of the golden age became *δαίμονες* after their placid departure from earth, and *πλουτοδῶται* to mortals, which he calls γέρας βασιλῆιον. The heroes were of a lower rank and more limited power. Darius however is both *δαίμων* and *ἰσοδαίμων*, inf. 622. 635. 643. Agamemnon, though *βροτὸς* as contrasted with *θεός*, is propitiated with libations and invoked as a spirit of power below, Cho. 122.

225. *κάτοχα μαυροῦσθαι*. So Blomf., Dind., Herm. for *κάτοχ' ἀμαυροῦσθαι*. Both forms existed, like *δύρομαι* and *ὀδύρομαι*. Hes. Opp. 323, βεῖα δέ μιν μαυροῦσι θεοὶ, μινύθουσι δὲ οἴκοι. On the euphemism τᾶμπαλιν τῶνδε for κακὰ, see Suppl. 394.

226. *θυμόμαντις*. Without professing the art of a seer, but by the dictates of common sense. Photius: *θυμόμαντις* ὁ διὰ τοῦ συλλογίζεσθαι προγνώσκων τὸ μέλλον.

227. *πανταχῇ*. Schol. κατὰ πάντα τρόπον. If the dream is good, the prayers and libations will induce the gods to ratify it; if bad, the supplications (218) will induce them to avert it. Thus in either case we predict that they will bring about a favourable accomplishment. For this use of *πανταχῇ* see Eum. 447.

229. *ἐκύρωσας φάτιν*. The Schol. quite misunderstood the sense here. The Greeks had an especial dread of bad news or bad omens immediately following good ones: see on Ag. 619. Consequently, Atossa gladly seizes on the first favourable interpretation (εὖ τελεῖν κρίνομεν), though against her own fears and suspicions, and assumes it as settling the matter finally, i. e. as precluding any subsequent bad interpretation from being of avail. Hence *κυρῶσαι φάτιν* is not 'to declare,' but 'to ratify and make valid the meaning of a portent.' We may paraphrase thus: 'Well, at all events you, who were first called on to explain the dream, have proved a favourable interpreter, and have attached a meaning which I accept as final to my son and the royal house.'

233. *ποῦ τὰς Ἀθήνας*. This famous question, which doubtless gave great umbrage to the proud Athenians, is recorded by Herod. v. 105, βασιλεῖς δὲ Δαρεῖον ὡς ἐξαγγέλην Σάρδεις ἄλοῦσας ἐμπεπρωσθαι ὑπὸ τε Ἀθηναίων καὶ Ἴώνων — πρῶτα μὲν λέγεται αὐτὸν — εἰρεσθαι οἷτως εἶεν οἱ Ἀθηναῖοι.

234. *δυσμὰς*. So Hermann after Brunck, with two or three MSS., for *δυσμαῖς*. Others after Passow correct *φθι-*

- ΑΤ. ἀλλὰ μὴν ἔμειρ' ἔμὸς παῖς τήνδε θηρᾶσαι πόλιν ; 235
 ΧΟ. πᾶσα γὰρ γένοιτ' ἂν Ἑλλὰς βασιλέως ὑπήκοος.
 ΑΤ. Ἰδέ τις πάρεστιν αὐτοῖς ἀνδροπλήθεια στρατοῦ ;
 ΧΟ. καὶ στρατὸς τοιοῦτος, ἔρξας πολλὰ δὴ Μῆδους κακά.
 ΑΤ. καὶ τί πρὸς τούτοιςιν ἄλλο ; πλοῦτος ἑξαρκῆς δόμοις ;
 ΧΟ. ἀργύρου πηγὴ τις αὐτοῖς ἐστὶ, θησαυρὸς χθονός. 240
 ΑΤ. πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χερῶν αὐτοῖς
 πρέπει ;
 ΧΟ. οὐδαμῶς ἔγχη σταδαῖα καὶ φεράσπιδες σάγαι.
 ΑΤ. τίς δὲ ποιμάνωρ ἔπεστι κἀπιδεσπόζει στρατῶ ;
 ΧΟ. οὐτινος δούλοι κέκληνται φωτὸς, οὐδ' ὑπήκοοι.
 ΑΤ. πῶς ἂν οὖν μένοιεν ἄνδρας πολεμίους ἐπήλυδας ; 245
 ΧΟ. ὥστε Δαρείου πολὺν τε καὶ καλὸν φθειραὶ στρατόν.
 ΑΤ. δεινὰ τοι λέγεις ἰόντων τοῖς τεκοῦσι φροντίσαι.
 ΧΟ. ἀλλ', ἐμοὶ δοκεῖν, τάχ' εἴσει πάντα νημερτῆ λόγον

νάσμαιν. I formerly edited *δυσμῆς*, but I believe no instance is found of this word in the singular. Either the accusative or the genitive, but not the dative, is the ordinary construction with *πρὸς* in the sense of *towards* or *in front of*, as *πρὸς πόλεως φανὲν* Suppl. 613. So *πρὸς δύνωτος ἡλίου* Suppl. 251. Herod. vii. 115, *ἐμβαῦτα πρὸς ἡλίου δυσμέων ἐστὶ αἰγιαλός*. Ibid. 129, *τὰ πρὸς μεσαμβρίην, τὰ πρὸς ἐσπέρην, πρὸς τὴν ἡῶ*. There is no difficulty in *δυσμαὶ ἡλίου φθίναςμάτων* for *δυσμαὶ ἡλίου φθίνοντος*. The sun is called *ἄναξ* in reference to the Persian doctrine of sun-worship.

236. *τοιοῦτος, ἔρξας*. No scholar will imagine this to stand for *ὥστε ἔρξαι*. The first word answers to *ἔδε*, and *ἔρξας* means, 'one which before now, at Marathon, has proved its prowess against the Medes.'

240. *ἀργύρου πηγὴ*. The silver mines at Laurium, of which this is the earliest mention.

241. *διὰ χερῶν*. The MSS. give *διὰ χερῶν*, but the later Schol. explains *ἀρα διὰ τῶν χειρῶν αὐτοῖς ἐμπρέπει ἢ βολὴ ἢ τοξικὴ*: Whence Hermann corrects *διὰ χερῶν σφιν ἐμπρέπει*; But *χειρὶ* and *χεροῖν* are confused, Prom. 938. Cf. Theb. 428, *φλέγει δὲ λαμπὰς διὰ χερῶν ἐπλωμένην*.

242. *ἔγχη σταδαῖα*. Cf. Theb. 508. Sup. 86. The Greeks held archers in contempt as compared with *ὄπλιται*, im-

plied in *φεράσπιδες*. The *μάχη σταδία* is defined by Strabo, lib. x. p. 449, as that in which the spear is used *ἐκ χειρὸς*, as a pike, and not thrown as a javelin.

243. *ποιμάνωρ*. Hence *ποιμανόριον* of the host, sup. 75.—*στρατοῦ* Herm., Dind., Blomf., with several MSS., but *ἐπὶ* in either compound sufficiently accounts for the dative, which is found in the Med.

244. *δούλοι*, i. e. they acknowledge no *δεσπότης*. Atossa naturally uses a word which the chorus, whose answers throughout are ingeniously turned to the praise of Athens, declares inapplicable to their form of government. The evident want of confidence in the Persian cause displayed on both sides is well represented in this dialogue, by which the former high hopes of Atossa are gradually dispersed, and herself prepared for the shock which is immediately to follow.

245. *οὐν*, i. e. without some absolute and supreme authority. The answer is, 'They have done so, to our cost, at Marathon, and may do so yet again.'

247. *ἰόντων τοῖς τεκοῦσι*. The genitive shows that *οἱ τεκόντες* stands for *γονεῖς*, and therefore the article is not necessary with *ἰόντων*. Atossa acknowledges the defeat; 'what you say is enough to make every parent anxious for the absent army,'—meaning herself in particular as the mother of the absent king.

248. *νημερτῆ* Pors., Dind., Herm.

τοῦδε γὰρ δράμημα φωτὸς Περσικὸν πρέπει μαθεῖν,
καὶ φέρει σαφές τι πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν.

ΑΓΓΕΛΟΣ.

ὦ γῆς ἀπάσης Ἀσίδος πολίσματα, 251

ὦ Περσὶς αἶα καὶ πολὺς πλούτου λιμῆν,

ὡς ἐν μιᾷ πληγῇ κατέφθαρται πολὺς
ὄλβος, τὸ Περσῶν δ' ἄνθος οἴχεται πεσόν.

ἦμοι, κακὸν μὲν πρῶτον ἀγγέλλειν κακά· 255

ὅμως δ' ἀνάγκη πᾶν ἀναπτύξαι πάθος,

Πέρσαι στρατὸς γὰρ πᾶς ὄλωλε βαρβάρων.

ΧΟ. ἄνι, ἄνια κακὰ, νεόκοτα στρ. α.

καὶ δαί, αἰαί· διαίνεσθε, Πέρσαι, τόδ' ἄχος κλύοντες.

ΑΓ. ὡς πάντα γ' ἔστ' ἐκεῖνα διαπεπραγμένα· 262

καὐτὸς δ' ἀέλπτως νόστιμον βλέπω φάος.

ΧΟ. ἦ μακροβίος ὄδε γέ τις ἀντ. α.

αἰὼν ἐφάνθη γεραιοῖς, ἀκούειν τόδε πῆμ' ἀελπτον. 265

ΑΓ. καὶ μὴν παρῶν γε, κοῦ λόγους ἄλλων κλύων,

Πέρσαι, φράσαιμι' ἂν οἱ' ἐπορσύνθη κακά.

ΧΟ. ὄτοτοτοῖ, μάταν τὰ πολλὰ στρ. β.

βέλεα παμμιγῇ 271

γὰς ἀπ' Ἀσίδος ἦλθ' ἐπ' αἶαν

δίαν, Ἑλλάδα χώραν.

249. Περσικὸν πρέπει μαθεῖν. One may know it to be that of a Persian by its appearance.

251. Ἀσίδος. See on Prom. 754. Hermann retains the reading of the MSS., Ἀσίδος. But the words are confused inf. 272, where the metre allows of no doubt.

255. πρῶτον ἀγγέλλειν κακά. 'To be the first to announce evils.' For the first person who brought good news expected a reward, Ag. 569.—πρῶτον is the accusative masculine.

261. διαίνεσθε. Schol. θαυρῶστε. Inf. 1026, διαίνομαι γοεδνὸς ἐν. Cf. 1017.—νεόκοτα has simply the force of νέα, 'calamitous,' 'of strange and unnatural character.' The Schol. explains it of the anger of the gods, but κότος has its true sense of *indolence*. Compare ἀλλόκοτος.

263. καὐτὸς δ'. See on Prom. 904.

270. τὰ πολλὰ. Hermann and Lachmann give τὰ πολέα. The form occurs in Ag. 702, but the poet in this part of the play seems to have relaxed somewhat from his usual rule of absolute syllabic correspondence in strophe and antistrophe. Thus παμμιγῇ in the very next verse answers to τολυβαφῇ in 277, ἔθεσαν in 285 with ἔκτισαν in 291. By παμμιγῇ he means the ἀκομιστὰι, τοξόται, μαχαιροφόροι, &c. enumerated above, 52—6.

273. δίαν. So the Med., and I think rightly. See on Suppl. 4. Hermann gives δίαν with the early editions, Blomf. and Dind. δᾶν from the Lambeth MS., which has δαίαν. The pherecratean metre allows of a trochee answering to a spondee at the beginning, as in Theb. 289, χερμάδ' ἀκρίβεσαν corresponds to κύδος τοῖσδε πολίταις.

- ΑΓ. πλήθουσι νεκρῶν δυσπότμως ἐφθαρμένων
Σαλαμῖνος ἀκταὶ πᾶς τε πρόσχωρος τόπος. 275
- ΧΟ. ὄτοτοτοῖ, φίλων ἀλίδονα ἀντ. β'.
σώματα πολυβαφῆ
καθθάνοντα λέγεις φέρεσθαι
πλαγκτοῖς ἐν διπλάκεσσω.
- ΑΓ. οὐδὲν γὰρ ἤρκει τόξα, πᾶς δ' ἀπώλλυτο 280
στρατὸς δαμασθεῖς νατοῖσιν ἐμβολαῖς.
- ΧΟ. ἰὺζ' ἄποτμον δατοῖς στρ. γ'.
δυσαιανῆ βοᾶν,
ὡς πάντα παγκάκως * θεοὶ
ἔθεσαν, αἰαί, στρατοῦ φθαρέντος. 285
- ΑΓ. ὦ πλείστον ἔχθος ὄνομα Σαλαμῖνος κλύειν
φεῦ, τῶν Ἀθηνῶν ὡς στένω μεμνημένος.
- ΧΟ. στυγναί γ' Ἀθᾶναι δατοῖς ἀντ. γ'.

276. ἀλίδονα. Though one good MS. gives ἀλιδνά, which Dindorf defends on the analogy of πελιδνός, παδνός, ἀλαπαδνός, and which I formerly admitted, I have returned to the common reading as more appropriate to the sense, especially as the pronunciation may have made it amount metrically to the same thing. Besides, it is not clear that ἀλιδνός follows the same law as the above words, in which δ is part of the root. Dindorf in his last edition (see his praef. p. xviii.) has admitted a bold though rather ingenious correction πολίδονα σώμασ' ἐλιβαφῆ, but against the Schol., who explains πολυβαφῆ by ὑπὸ τοῦ αἵματος. It is enough to understand 'frequently immersed,' though the poet may have had in view the same idea as in 319.

279. There is considerable obscurity about the meaning of this verse, some understanding δίαλαξ of the tide, others of the double surface of land and sea, of shifting sands, or of the broken and floating planks. But the word is only known in the Homeric sense of a double mantle or cloak, Il. iii. 128. Od. xix. 241, and Hermann gives what is perhaps on the whole both the simplest and safest meaning, "Videtur Aeschylus πλαγκτοῖς διπλακας amplas Persarum vestes dicere, quae in mari nantibus mortuis late expansae huc illuc ferebantur."

280. οὐδὲν ἤρκει τόξα. This is said in

reference to the Greek idea on the subject: see on 86. The imperfect tenses describe the action only in its immediate result, and without reference to the final catastrophe. Cf. Suppl. 128.

282. If in this passage I have ventured to follow Hermann in a somewhat bold alteration of the text, it is from no mere deference to his authority, but from a well considered conviction that his criticism is sound. The MSS. give βοᾶν δυσαιανῆ Πέρσαις δατοῖς, which does not suit the antistrophe; but a Paris MS. has the remarkable corruption Πέρσαισῶν, which evidently proceeded from two readings, Πέρσαις and Περσῶν. Now the latter necessarily implies some word on which the genitive depended, and the antistrophe makes it highly probable that this was δατοῖς. But this last word, standing alone, was rather ambiguous, and hence Πέρσαις was added as a gloss by those who, with the Schol., rightly understood δατοῖς as διαπεκορμμένοις, 'destroyed in war,' and Περσῶν by those who explained it of the Greeks, the enemies of the Persians.

284. πάντα. So Hermann for πάντα, who also adds θεοί, to complete both sense and metre, from a gloss in one MS.

288. στυγναί γ' Ἀθᾶναι. 'Aye, Athens has good cause to be hated by her enemies: we cannot forget how many wives she left widowed,' on the occasion of the

- μεμνήσθαι τοι πάρα
ὡς πολλὰς Περσίδων μάταν 290
ἔκτισαν εὐνιδας ἦδ' ἀνάδρους.
- ΑΤ. σιγῶ πάλαι δύστηνος ἐκπεπληγμένη
κακοῖς ὑπερβάλλει γὰρ ἦδε συμφορὰ,
τὸ μήτε λέξαι μήτ' ἐρωτῆσαι πάθη.
ὅμως δ' ἀνάγκη πημονὰς βροτοῖς φέρειν, 295
θεῶν διδόντων πᾶν δ' ἀναπτύξας πάθος
λέξον καταστάς, κεῖ στένεις κακοῖς ὅμως,
τίς οὐ τέθηκε, τίνα δὲ καὶ πευθήσομεν
τῶν ἀρχελείων, ὅστ' ἐπὶ σκηπτουχίᾳ
ταχθεὶς ἀναδρον τάξιν ἠρήμου θανών. 300
- ΑΓ. Ξέρξης μὲν αὐτὸς ζῆ τε καὶ φάος βλέπει.
- ΑΤ. ἐμοῖς μὲν εἴπας δώμασιν φάος μέγα,
καὶ λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου.
- ΑΓ. Ἄρτεμβάρης δὲ, μυρίας ἵππου βραβεύς,
στύφλους παρ' ἀκτὰς θείνεται Σιληνῶν 305

former expedition of Darius. The Schol. too narrowly readers it *ἡμῶν τοῖς θεοῖς*. The stern valour of the Athenians probably regarded with contempt this consideration for the other sex; at least the poet dwells on it unusually in this play; see 139, 545.

290. μάταν, *immerito*. Schol. *μηδὲν βλαφάσας*.

291. ἔκτισαν. It is not easy to see how this verse corresponds with the antispastic 285. Nor is the conjecture of Boeckh, admitted by Dindorf, much better, *εὐνιδας ἔκτισσαν*. Hermann retains the vulgate without remark; but it is to be feared that something is wrong. Perhaps in 285 we should read *ἔθεντ'*, comparing inf. 988, and here *εἴπας* ἔκτισσαν, as *ἔπας* is sometimes used for *ἔπιδας*.

292. σιγῶ πάλαι. Not that Atossa has lost her power of speech with her presence of mind, but that it was more regal and dignified to hear the worst tranquilly, and more consistent with piety to meet it with resignation.—*ἐρωτᾶν πάθη*, like *ἐρέσθαι*, *ἐρεῖναι*, is regularly used for 'to ask about the calamity.' The construction is, *μήτε σοι λέξαι μήτε ἐμοὶ ἐρωτῆσαι*. Cf. 297.

297. καταστάς, 'composed.' Schol. *κατάστασιν τοῦ θυροῦ λαβάν*.

298. τίς οὐ τέθηκε. Anticipating a terrible revelation, she first asks who is *not* dead, (having especially in view Xerxes, of whom she hardly dares to inquire in any other terms,) and next, which of the personal friends or body guards of the King she and the citizens will have to mourn for. Schol. *καλῶς πρῶτον περὶ τῶν ζώντων ἐρωτᾶ, ὅτι ὀλίγων ὄντων, παρίστησι δὲ καὶ τὸ πλῆθος τῶν ἀποθανόντων*.

299. τῶν ἀρχελείων. Robortello alone has *ἀρχελῶν*. The Schol. explains *λαῶν ἀρχόντων*. I believe this to be a vestige of the old digammated genitive of *ἀρχέλειος*. See the note on From 446. Hermann derives it from *λεῖα*, which he shows to have meant not only booty but a flock or herd. So *τοιμαυόριον* of the army in 75. The *σκηπτούχοι* were the royal eunuchs, who bore that title, Xen. *Cyrop.* vii. 3. 16.

300. ἀναδρον, i. e. *δοτε εἶναι*, which amounts to the same as *ἄνδρος ἠρήμου, ordinem pro virili parte destituit*. Robortello has *ἀναρχον*, a good reading, though apparently a correction.

305 Σιληνῶν. So Hermann, Dind., with the Med. for Σιληνῶν. The Schol. and Hesychius give this name to part of the shore of Salamis. On the fine narrative of the battle that follows Hermann well

χῶ χιλίᾳρχος Δαδάκης πληγῆ δορὸς
 πῆδημα κούφον ἐκ νεῶς ἀφήλατο
 Τενάγων τ', ἄριστος Βακτρῶν ἰθαγενής,
 θαλασσόπληκτον νῆσον Δῖαντος πολεῖ.
 Δίλαιος, Ἀρσάμης τε, κἀργήστης τρίτος, 310
 οἷδ' ἀμφὶ νῆσον τὴν πελειοθρέμμονα
 νικώμενοι κύρισσον ἰσχυρὰν χθόνα·
 [πηγαῖς τε Νείλου γειτονῶν Αἴγυπτίου
 Ἀρκευς, Ἀδεύης, καὶ Φερεσσεύης τρίτος,
 Φαρνούχος, οἶδε ναὸς ἐκ μιᾶς πέσον.] 315
 Χρυσεὺς Μάταλλος μυριόνταρχος θανῶν,

observes: "Magna est ars poetæ in his quæ nuntius dicit; qui consternatus adhuc cladè primo id quod summum erat, regem saluum esse, paucis verbis profligat; deinde, ut solent qui in re nova magnaue initium narrandi invenire nequeunt, plurima raptim et confuse comprehendit; tum denique, tranquillior factus, rem omnem ordine exponit." Thus it is not till v. 355 that a detailed and circumstantial account of the event is given.

308. ἄριστος Dind., Herm. from Blomfield's conjecture; but the change, though not improbable, is a very unnecessary one. For ἰθαγενής Hermann gives ἰθαγενής with the Med. and another MS., and so also ed. Rob. Cf. Od. xiv. 203, ἀλλὰ με ἴσον ἰθαγενέσσιν ἐτίμα. But Herod. ii. 17, has ἰθαγενεῖα στόματα τοῦ Νείλου. Eur. Ion 592, νοθαγενής. The meaning is γνήσιος κολίτης, like κάρτα ἐγχώριος, 'a thorough native,' Theb. 408, said of the hero Melanippus. He was of the old Bactrian nobility, not a Mede by descent.

311. νῆσον τὴν πελειοθρέμμονα. The Schol. and Hesychius explain Σαλαμίνα, but it is not likely that the same island should be meant which was just before called νῆσον Αἰάντος. Hermann supposes that one of the small adjacent islands is described by this epithet. Nothing however is recorded about doves in connexion either with Salamis or the islands near it. The poet may have had in view Homer's πολυτρήρωνα Θίσβην, Il. ii. 502, as the Schol. suggests. But it is more likely that the epithet is a distinctive one, and therefore we must assume it was properly applied as characteristic of some place. Stanley indeed argues from the Salamis in Cyprus

that the birds were bred as sacred to Venus. I cannot help thinking the whole passage from 310 to 315 of questionable genuineness. The three latter verses are however more evidently spurious. For, not to mention the unusual epithet, 'the Egyptian Nile,' nor the absurdity of making Arcteus join the Persian forces from the wholly unknown sources of that river, (an idea possibly derived from the Grecised name Πηγασταγῶν Αἴγυπτογενής in v. 35,) the construction is a mere repetition of what has just preceded, namely, an enumeration of names with τρίτος and οἶδε. The want of the augment in πέσον is very suspicious in this place, if not in itself conclusive; moreover both the sentiment and the versification are feeble and unlike Aeschylus. Porson read οἶδε ναὸς ἕπεσον ἐκ μιᾶς, which sounds even worse than the vulgate. Hermann has ναὸς ἐν μιᾶς πέσος, ἡ ὑπὸ νηὸς ἰακτὺρα fuerunt. But how came an Egyptian leader of forces on board the same vessel as others, who at least bear Persian names? For the Schol. truly observes, ταῦτα οὐκ ἔχει τὸν Αἰγύπτιον χαρακτήρα, ἀλλὰ ποιητικῶς διατέλασται. Lastly, Arcteus was mentioned in v. 44 as a leader of the Lydians. I think these considerations of sufficient weight to justify me in inclosing the passage within brackets, as I before did in ed. l.

316. Χρυσεὺς, of Chryssa, a town of the Troad. The word μυριόνταρχος is formed on the analogy of ἐκατόνταρχος, by assuming the termination οντα, as in τριάκοντα, &c. to a numeral, μύριοι, to which it does not properly belong. See inf. 975.

ἵππου μελαίνης ἡγεμὼν τρισμυρίας,
 πυρσὴν ζαπληθῆ δάσκιον γενειάδα
 ἔτεγγ', ἀμείβων χρώτα πορφυρέα βαφῆ
 καὶ Μᾶγος Ἄραβος, Ἀρτάμης τε Βάκτριος, 320
 σκληρᾶς μέτοικος γῆς ἐκεῖ κατέφθιτο.
 [Ἄμιστρις, Ἀμφιστρεύς τε πολύπονον δόρυ
 νωμῶν, ὃ τ' ἔσθλος Ἀριόμαρδος Σάρδεσι
 πένθος παρασχών, Σεισάμης θ' ὁ Μύσιος,]
 Θάρυβις τε, πεντήκοντα πεντάκις νεῶν 325
 ταγὸς, γένος Λυρναῖος, εὐειδῆς ἀνὴρ,
 κείται θανὼν δείλαιος οὐ μάλ' εὐτυχῶς·

318. *πυρσὴν*. So Porson for *πυρρᾶν* or *πυράν*. In the time of Aeschylus it is probable that the word was written in the last form. Dr. Wordsworth gives an inscription as late as the Peloponnesian war in which *Μυρῖνες* occurs for *Μυρσίνας*. See *Athens and Attica*, p. 215. In later times the *ρ* was doubled in this and similar words, as *ἄρρη*, and the *σ* resulted from the aspirate breathing produced by the combination. The word *πυρρὸς*, as an epithet of manhood, is usually applied to the *πρῶτον ἀπηγήταις*, as Theocr. vi. 3. viii. 3. xv. 130, and is said of the first down on the cheeks. Here the addition of *δάσκιον* shows that it must be understood of the colour; and hence *ἀμείβων χρώτα* must be taken of the hairy face of yellow tint changed to purple by the blood stains. At the same time the poet doubtless had in mind the dye of the sea-purple. On the uncontracted *πορφυρέα* see on 83.

320. *Μᾶγος Ἄραβος*. Schol. *Μᾶγος ἔθνικόν, Ἄραβος κύριον*. The Magians were a race on the confines of Media, Herod. i. 101.

321. *ἐκεῖ*. It is perhaps better to take *ἐκεῖ* with *μέτοικος* than with *κατέφθιτο*, and so the Schol. *ὁ ἐκεῖ ἀπελθὼν μεταικήσει τὴν Σαλαμίνα*. Compare Cho. 671, *εἰτ' οὖν μέτοικον ἐς τὸ πᾶν ἄελ ξένον θέπτειν*. Oed. Col. 934, *εἰ μὴ μέτοικος τῆσδε τῆς χάρας θέλεις εἶναι βίῃ τε κοῦχ ἐκῶν*, i. e. 'unless you wish to die here.'

322-4. I have marked these verses as probably spurious. The metrical difficulty of 3:3 is well known, from the ingenious rather than satisfactory correction of Porson, *Præf. ad Hec.* p. xxv. There is an equal difficulty in the fact that the Ariomardus who here affords grief to Sardis

was before called *τὰς ἄγγυλους Θήβας ἐφέπων*, v. 38. Hermann disposes of the first objection on the plea that the licence is justified by the proper name; of the second, by an argument which he applies also to Arcteus in 314, viz. that the Persian generals did not always lead their own troops, but that the near relations or favourites of the King often had the command of foreign forces entrusted to them, as in this instance Ariomardus may have been born at Sardis and yet have led Egyptians. The question may fairly be entertained (as hinted on Prom. 362), whether the Porsonian canons for iambic composition were inflexibly observed in every verse of the earlier plays of Aeschylus. Still, it appears so probable that this part of the messenger's speech, containing as it does little more than a list of names of those killed, should have been enlarged and added to by some interpolator, that the critical ingenuity shown in defending the vulgate carries with it but little weight.

324. *Σεισάμης*. Some copies give *Σησάμης*, but this is perhaps a different name, as the *α* is long inf. 964.

326. *Λυρναῖος*. *Lyrna* or *Lyrnessus* was a city to the south of the Troad.

327. *οὐ μάλ' εὐτυχῶς*, i. e. *μᾶλα δυστυχῶς*, 'unburied.' The peculiar force of this euphemism seems to have escaped the notice of commentators both ancient and modern. Compare Soph. Aj. 1126, *δικαία γὰρ τόνδ' εὐτυχεῖν, κτείναντά με*; Oed. Col. 462, *κείνοισ δὲ τύμβος δυστυχῶν ὁ σὸς βαρῦς*. Lucian, in *Λούκιος ἢ ὕνος*, vol. iii. p. 431, ed. Jacobitz. *ἐγὼ δὲ ἀνέστητον ἐαυτὸν ὡς ἂν ἀποσφαγῆσόμενος καὶ μὴδὲ νεκρὸς εὐτυχῆς ἐσόμενος*.

- Σύννεσις τε πρῶτος εἰς εὐψυχίαν,
Κιλικῶν ἑπαρχος, εἰς ἀνὴρ πλείστον πόνον
ἐχθροῖς παρασχών, εὐκλεῶς ἀπώλετο. 330
[τοιῶνδ' ἀρχόντων νῦν ὑπεμνήσθην πέρι
πολλῶν παρόντων δ' ὀλίγ' ἀπαγγέλλω κακά.]
- ΑΤ. αἰαῖ, κακῶν ὕψιστα δὴ κλύω τάδε,
αἴσχη τε Πέρσαις καὶ λιγέα κοκκύματα.
ἀτὰρ φράσον μοι τοῦτ' ἀναστρέψας πάλιν, 335
πόσον δὲ πλήθος ἦν νεῶν Ἑλληνίδων,
ὥστ' ἀξιῶσαι Περσικῶ στρατεύματι
μάχην ξυνάψαι νατοισιῶν ἐμβολαῖς ;
- ΑΓ. πλήθους μὲν ἂν σάφ' ἴσθ' ἕκατι βάρβαρον
ναυσὶν κρατῆσαι· καὶ γὰρ Ἑλλήσι μὲν ἦν 340
ὁ πᾶς ἀριθμὸς εἰς τριακάδας δέκα
ναῶν, δεκάς δ' ἦν τῶνδε χωρὶς ἔκκριτος

328. *Σύννεσις*. This seems to have been a Cilician title rather than a proper name, as Stanley remarked. See Mr. Blakesley on Herod. v. 118. Ibid. vii. 98, we have a Κίλιξ *Σύννεσις*. So the Parthian Kings were each called *Araces*, but in addition to their own proper name, Strabo, xv. p. 702.—For *ἑπαρχος* the Med. and others give *ἑπαρχος*, by a very common error. Hermann suspects *ἑπαρχος* to be the true reading, a word which he observes is applied by the best prose writers to the Persian Satraps.

331. I have not ventured to alter the reading of the Med. and most MSS. in this verse, having little doubt that it and the following are an interpolation. The Med. has *νῦν* written above, whence Hermann with Canter and Blomf. edits *τοιῶνδ' ἔ γ' ἀρχῶν νῦν, κ.τ.λ.* Dindorf *τοιῶνδε τῶνδε*. Without pressing the argument, that *τοιῶνδε* ought to have been *τοιούτων* (see on Prom. 542), we may justly object to *γε* as a mere metrical makeshift. See inf. 843.

334. *λιγέα*. Probably pronounced as a dissyllable, for a tribrach is rarely formed of a single word. See sup. 81, and on Eum. 764. So *μέλειος* infra 729. Theb. 871.

336. *πόσον δέ*. "Pertinet hoc δὲ ad illam sermonis Graeci proprietatem, qua post eas formulas quibus dictum quid iri vel dici debere indicatur, particula, quae

nectendae orationi inseruiat, ita adsciscitur, tanquam si non praecessisset talis formula." Hermann. Dr. Peile on Cho. 78 well compares Xen. Mem. ii. ix. 2, *εἰπέ μοι, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοὶ τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερίκωσι*; So also Od. x. 281, *ἔποι τ' ἔφατ', ἐκ τ' ὄνομαζε, Πῆ δ' ἀδ', ὃ δύστηνε, δι' ἄκριας ἔρχεαι ὄλος*;

339. *βάρβαρον*. So Blomf. and Herm. after Halmius for *βαρβάρων*. The later Schol. explains the construction thus: *χάριν μὲν τοῦ πλήθους ἦν ταῖς νηυσὶ τῶν βαρβάρων κρατῆσαι τῶν Ἀθηναίων*, adding however, from Schol. Med., *λείπει δὲ τὸ ἦν*. Hence the reading *ἦν* for *ἂν*, adopted by Dindorf, who also gives *βαρβάρους* from ed. Turn., is a mere invention of grammarians who found *βαρβάρων*, and fancied that *ἦν* could be supplied from 336. The construction *ἴσθι κρατῆσαι ἂν* is perfectly correct, though a prose writer might have preferred *ἴσθι κρατῆσασθαι ἂν*, the implied sense being as usual, *ἄλλ' οὐκ ἐκράτησε*. 'Know that as far as superior number was concerned, the Persians would have conquered.'

342. *τῶνδε χωρὶς*. Does this mean inclusive or exclusive of the 300? Mr. Blakesley, in a careful note on Herod. vii. 89, answers, "It is quite certain that the ten select ships here are not exclusive of the 300, and it is almost so that the 207 of the Persian armament is intended to

Ἐέρξη δὲ, καὶ γὰρ οἶδα, χιλιάς μὲν ἦν
ὧν ἦγε πλήθος, αἱ δ' ὑπέρκομποι τάχει
ἑκατὸν δις ἦσαν ἑπτὰ θ'. ὧδ' ἔχει λόγος.

345

μή σοι δοκοῦμεν τῆδε λειφθῆναι μάχῃ ;
ἄλλ' ὦδε δαίμων τις κατέφθειρε στρατὸν,
τάλαντα βρίσας οὐκ ἰσορρόπῳ τύχῃ.
θεοὶ πόλιν σώζουσι Παλλάδος θεᾶς.

ΑΤ. ἔτ' ἄρ' Ἀθηνῶν ἔστ' ἀπόρθητος πόλις ;

350

stand in the same relation to the whole as the ten of the allies to their fleet." He adds, "Both Plato, *Legg.* iii. 14, and Ctesias ap. Photium, p. 39, make the numbers of the Persian ships something above a thousand." And so also the later Schol. explains the statement in the text, *ἐκ τούτων ἴ ἦσαν αἱ προηγουμένοιαι*—*ἐπὶ τούτων δὲ αἱ ἔρισται καὶ ὑπέρκομποι καὶ ἐπαυρόμεναι διὰ τὸ εἶναι ταχέϊαι, σ' ἦσαν ζ'.* Herodotus however, who wrote late enough to admit some of the popular exaggerations into the account, says Xerxes had 1207 (*vii.* 89, 184), and it is remarkable enough that if the 207 swift ships be counted exclusively, the two statements exactly agree. Can it be that the historian had in view the very words of the poet? It is not, perhaps, too much to suggest, that by *καὶ γὰρ οἶδα*, put in the mouth of the messenger, Aeschylus alludes to some particular and certain information of his own, as opposed to exaggerated rumours current at the time. There is a discrepancy however in the reckoning of the Greek ships, which Herodotus, *viii.* 48, makes 378.

344. *ὑπέρκομποι.* Hermann very properly defends the MSS. reading against the unsound correction *ὑπέρκοποι*, adopted by Blomf. and Dind. See on *Theb.* 386.

346. *λόγος*, 'the reckoning.' More commonly the phrase means, 'I have said my say,' as *Ag.* 1639. *Theb.* 214.

346. *μή σοι δοκοῦμεν.* 'We surely do not seem to have been behind them (in forces) in this battle?' See on *From.* 900. *Cho.* 169. After *λειφθῆναι* understand *ἑκείνων.* I cannot see the force of Hermann's argument, that if the two next verses, which he assigns to Atossa, are continued to the messenger, we must of necessity read *δοκῶμεν*, with Heath and MS. Guelph., "*ita se habet ratio, ne nos hac ex parte putes in pugna inferiores fuisse.*" Not to object that this would

rather require *ἴνα μὴ δοκῶμεν*, and that it is very awkward to separate *τῆδε* from *μάχῃ*, we may fairly explain the connexion as follows:—"With such a force we certainly ought to have proved superior, and so we should have been, as far as human means went; but such a discomfiture as this (or, under these circumstances) none but a god could have effected." And he goes on to remark, "As the gods are against our cause, so they preserve Athens." Now Athens had just before been captured and burnt by Xerxes, *Herod.* *viii.* 63; Atossa therefore, who is supposed to have heard of the news dispatched by express to Persia (*ibid.* 54), naturally asks, "What! has Athens then after all escaped destruction?" "Yes," replies the messenger, "for a city consists not of mere walls, but of inhabitants also, and while the latter remain there is a secure fortress." It seems unnecessary to interpret *ἀνδρῶν ὄντων, eorum qui vivunt*; indeed, these words are opposed to an implied genitive *πόλεως ἀρπισθείσης.* The Athenians had abandoned the city to be ravaged by the enemy, and had retired to their ships, *Herod.* *viii.* 41. The present verse contains the only allusion the poet has ventured to make to so untoward an event; and he has ingeniously turned it rather to the credit of his countrymen than to their disgrace. In *ἔρκος ἀσφαλῆς* Müller (*Diss. ad Fumen.* p. 79) finds an allusion to the policy of Themistocles to fortify Athens and the Piræus, which Aeschylus, as his political opponent, desires to ridicule. See on *From.* 1069. Compare the answer of Themistocles to Adimantus, *Herod.* *viii.* 61, *ἰδὴλον λόγγον ὡς εἶη καὶ πόλις καὶ γῆ μέζων ἤπερ κείνοισι, ἔστ' ἂν δεησόμεναι πῆδες σφι ἕως πεπληρωμένα.*

350. *ἔτ' ἄρ'.* The Med. has *ἔστ' ἄρ'*, but most MSS. *ἔτ' ἄρ'.* This and the next verse are assigned to the messenger

- ΑΓ. ἀνδρῶν γὰρ ὄντων, ἔρκος ἐστὶν ἀσφαλές.
 ΑΤ. ἀρχὴ δὲ ναυσὶ ξυμβολῆς τίς ἦν, φράσων
 τίνες κατήρξαν, πότερον Ἑλληνες, μάχης,
 ἢ παῖς ἐμὸς, πλήθει καταυχήσας νεῶν ;
 ΑΓ. ἦρξεν μὲν, ὦ δέσποινα, τοῦ παντὸς κακοῦ 355
 φανείς ἀλάστωρ ἢ κακὸς δαίμων ποθέν.
 ἀνὴρ γὰρ Ἑλλήν ἐξ Ἀθηναίων στρατοῦ
 ἐλθὼν ἔλεξε παιδὶ σφῶ Ἡέρξῃ τάδε,
 ὡς, εἰ μελαίνης νυκτὸς ἴξεται κνέφας,
 Ἑλληνες οὐ μενοῖεν, ἀλλὰ σέλμασι 360
 ναῶν ἐπενθορόντες ἄλλος ἄλλοσε
 δρασμῶ κρυφαίῳ βίοτον ἐκσωσοῖατο.
 ὁ δ' εὐθύς ὡς ἤκουσεν, οὐ ξυνεῖς δόλον
 Ἑλληνος ἀνδρὸς, οὐδὲ τὸν θεῶν φθόνον,
 πᾶσιν προφωνεῖ τόνδε ναυάρχους λόγον 365
 Εὔτ' ἂν φλέγων ἀκτίσῃ ἥλιος χθόνα
 λήξῃ, κνέφας δὲ τέμενος αἰθέρος λάβῃ,
 τάξαι νεῶν στῆφος μὲν ἐν στοίχοις τρισίν,
 ἔκπλους φυλάσσειν καὶ πόρους ἀλιρρόθους·
 ἄλλας δὲ κύκλω νῆσον Αἴαντος πέριξ, 370
 ὡς, εἰ μόρον φευξοῖσθ' Ἑλλήνες κακὸν,

in the MSS., and v. 349 to Atossa. Dindorf retains this arrangement, though very inferior in respect of argument and connexion. If any change is to be made in the persons of the dialogue, it would be better to distribute thus :—

ΑΤ. ἔτ' ἄρ' Ἀθηνῶν ἐστ' ἀπόρητος πόλις ;

ΑΓ. θεοὶ πόλιν σώζουσι Παλλάδος θεᾶς.

ΑΤ. ἀνδρῶν γὰρ ὄντων ἔρκος ἐστὶν ἀσφαλές.

ἀρχὴ δὲ ναυσὶ κ.τ.λ.

354. καταυχήσας. Schol. 2, θαρρήσας. I have some doubts about the genuineness of this and the next verse. There are instances of the like metrical fault sup. 253 Cho. 143. 484. 869. Theb. 452. Suppl. 924 ; but see inf. 467.

357. ἀνὴρ Ἑλληῖν. This was Sicinnus, the slave of Themistocles. The anecdote is given in Herod. viii. 75. The γὰρ implies some ellipse : ('I say, an evil genius

was the author, though man was the agent,) for,' &c.

360. οὐ μενοῖεν. So Monk for μένοιεν, and *infra* ἐκσωσοῖατο for ἐκσωσαίατο. The future optative is very generally corrupted in MSS., either in the accent or termination. See Prom. 686. The MSS. reading would give the sense *servassent*, whereas the context clearly requires *servaturi essent*.

364. τὸν θεῶν φθόνον. Again and again this doctrine of fatalism is inculcated, to cover the disgrace of the defeat. See 95. 355. 375. 720.

371. ὡς, εἰ φευξοῖσθ'. There seems some confusion here between the *oratio recta* and *obliqua*. In continuation of εὔτ' ἂν λήξῃ, on which the Schol. rightly remarks ὡς ἀπὸ Ἡέρξου ὁ λόγος, we might have expected ὡς, ἢν φύγωσι, προκείμενόν ἐστι, or (on the part of the messenger) ὡς, εἰ ἐφυγον, προκείμενον ἦν. Hence Hermann suspects, but with little reason, ὅν προ-

ναυσὶν κρυφαίως δρασμὸν εὐρόντες τινὰ,
 πᾶσιν στέρεσθαι κρατὸς ἦν προκείμενον.
 τοσαῦτ' ἔλεξε κάρθ' ὑπ' ἐκθύμου φρενός·
 οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἠπίστατο. 375
 οἱ δ' οὐκ ἀκόσμως, ἀλλὰ πειθάρχῳ φρενὶ
 δεῖπνόν τ' ἐπορσύνοντο, ναυβάτης τ' ἀνήρ
 τροποῦτο κώπην σκαλμὸν ἀμφ' εὐήρετμον.
 ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο
 καὶ νύξ ἐπῆει, πᾶς ἀνὴρ κώπης ἀναξ 380
 ἐς ναῦν ἐχώρει, πᾶς θ' ὄπλων ἐπιστάτης.
 τάξις δὲ τάξιν παρεκάλει νεὸς μακρᾶς,
 πλέουσι δ' ὡς ἕκαστος ἦν τεταγμένος
 καὶ πάννηχοι δὴ διάπλοον καθίστασαν

κείμενον. In fact, *ὡς* refers to something suppressed. The poet probably had in mind a construction which he has but partially developed, *ἐκίλεγων ὡς προκείμενον εἴη κρατὸς στέρεσθαι, εἰ Ἕλληνας φεύζοντο.*

373. *στέρεσθαι.* Some MSS. have *στερίσκεσθαι*, which indicates an ancient reading *πᾶσιν στερίσκεσθαι κρατὸς προκείμενον*, where *ὡς προκείμενον* was taken for the accusative absolute. This accounts for the seemingly absurd remark of Schol. Med. βέλτιον *κράτος τῆς τιμῆς καὶ ἀρχῆς στερίσκεσθαι, ἢ ἢ κράτος ἀπὸ κράτους.* He found the gloss *τιμῆς καὶ ἀρχῆς*, explanatory of *κράτους*, but could only reconcile it with the text by the unscholarly comment at the end of his note. We find *κράτους* and *κρατὸς* confounded Suppl. 667. The idea of decapitation suggested to the Greek mind a notion of barbarism; hence the *καρανισθήρες δίκαι* are included in the list of Persian torments Bam. 177.

376. *οἱ δὲ, the Persians.*—*οὐκ ἀκόσμως, Schol. οὐ παραχθέντες πρὸς τὸν λόγον ἐκείνου.*

377. *τ'* is wanting in the MSS., and was added by Brunck. Blomfield suspects *δεῖπνον* to have been a gloss on the original reading, which the Schol. explains by *εὐχλῆαν.*

378. *τροποῦτο.* The omission of the augment is justified by the rapid and almost epic narrative. See on 499 inf. To write *ἐτροποῦτο* was at least unnecessary. The younger student should pay particular attention to the use of the imperfect throughout the narrative, varied

occasionally by the aorist where instantaneous action is contrasted, as in 391—2, 399, 411. In the present case the sailors *began deliberately* to prepare their dinner and to fasten the oars to the rowlock by the *τροπωτήρ* or loop, previously to carrying into effect the order in 366—9. The whole of the poet's account of the fight has been so fully commented on and explained by Mr. Blakesley, *Excursus* to Herod. viii. 76 (Vol. ii. pp. 406—419), that it would be useless in this place to discuss the details of the action, as compared with the narrative of H. rodotus.

379. *ἐπεὶ δὲ, κ.τ.λ.* See 359.

380. *πᾶς ἀνὴρ κώπης ἀναξ.* The preparation of the Persians to intercept the Greeks is here described. Eurip. frag. Teleph. xi. *κώπης ἀνάσσει.* Cycl. 86, *κώπης ἀνακτες.* Androm. 447, *ψευδῶν ἀνακτες.* Supra 98, *πηδήματος ἀνάσσει.*—*ἔπλων ἐπιστάτης, i. e. ἐπλήτης.* Blomfield compares Eur. Hel. 1263, *ναῦν δεῖ παρῆναι, κἀρεμῶν ἐπιστάτας.* The Schol. is clearly wrong in explaining *ἐπιστήμων.* But for its connexion with the similar expression just illustrated, the phrase ought rather to mean 'every captain of the heavy-armed marines.'

384. *διάπλοον καθίστασαν.* When the expected movement of the Greeks did not take place in the evening, the Persian fleet was kept rowing about all night to prevent the escape of the enemy; so that in the morning the Greeks were fresh for the attack, while the sailors of the Persian fleet were worn out by service.

ναῶν ἄνακτες πάντα ναυτικὸν λεῶν 385
καὶ νύξ ἔχῶρει, κοῦ μάλ' Ἑλλήνων στρατὸς
κρυφαῖον ἔκπλουν οὐδαμῇ καθίστατο.
ἐπεὶ γε μέντοι λευκόπωλος ἡμέρα
πᾶσαν κατέσχε γαῖαν εὐφεγγῆς ἰδεῖν,
πρῶτον μὲν ἡχῆ κέλαδος Ἑλλήνων πάρα 390
μολπηδὸν ἠυφήμησεν, ὄρθιον δ' ἅμα
ἀντηλάλαξε νησιώτιδος πέτρας
ἡχώ· φόβος δὲ πᾶσι βαρβάροις παρῆν
γνώμης ἀποσφαλεῖσιν· οὐ γὰρ ὡς φυγῆ
παιᾶν ἐφύμνουν σεμνὸν Ἑλληνες τότε, 395
ἀλλ' εἰς μάχην ὀρμῶντες εὐψύχῳ θράσει.
σάλπιγξ δ' αὐτῇ πάντ' ἐκεῖν' ἐπέφλεγεν
εὐθύς δὲ κώπης ροθιάδος ξυνεμβολῆ
ἔπαισαν ἄλμην βρύχιον ἐκ κελεύσματος,
θοῶς δὲ πάντες ἦσαν ἐκφανεῖς ἰδεῖν. 400
τὸ δεξιὸν μὲν πρῶτον εὐτακτον κέρας

392. πέτρας. One MS. has πέρας, which Hermann formerly preferred, (on Eur. Hel. 955,) and has now rejected only from its want of better MS. authority. See on Suppl. 258.

396. ὀρμῶντες. It is perhaps best to understand this actively for θαρσύνοντες ἀλλήλους.

397. πάντ' ἐκεῖν'. Schol. τὰ τῶν Ἑλλήνων ἐξέκαιεν καὶ ἀνήγειρεν. He uses ἐκεῖνος as indicating the opposite side to his own. Hermann compares 262, ὡς πάντα γ' ἐστ' ἐκεῖνα διαπεπραγμένα, and Herod. vii. 34, ἰζευγμένον τοῦ πόρου ἐπιγενόμενος χειμῶν μέγας συνέκοψέ τε ἐκεῖνα πάντα καὶ διέλυσε. With ἐπέφλεγεν compare Virgil's 'Martem accendere cantu,' Aen. vi. 165.

399. ἄλμην βρύχιον. See on Prom. 1103.

401. εὐτάκτως Herm., Blomf., Dind., with the Med. and several other MSS. This reading makes κόσμων little better than a tautology; and adjectives are sometimes confounded with their adverbs, as πνευμένη with πνευμένως in 222. On δεξιὸν κέρας the Schol. remarks τὸ Θεμιστοκλέους, which appears to be an error. Both Diodorus xi. 18 (quoted by Herm.) and Herod. viii. 85, make the Athenians

to have occupied the *left* wing, opposed to the Phoenicians; but the former assigns the right to the Aeginetans and Megarians, the latter to the Lacedaemonians. That the Athenians were drawn up against the Phoenicians is clear from 412; indeed the latter, on the morning of the battle, bore the brunt of the attack along the whole Greek line; see the plan of the battle in Mr. Blakesley's Herodotus, Vol. ii. p. 400. The Aeginetans, according to Herod. viii. 93, gained the first credit in the conflict, the Athenians being second; and it is probable that τὸ δεξιὸν κέρας refers to the former in the present passage. Strabo indeed, viii. p. 375, speaks of Aegina as ἡ καὶ βαλάντιοκρατήσασά ποτε καὶ περὶ πρωτείων ἀμφισβητήσασά ποτε πρὸς Ἀθηναίους ἐν τῇ περὶ Σαλαμίνα ναυμαχίᾳ, probably because the first ship that grappled with the enemy was commanded by Ameinias of Pallene, Herod. viii. 84, whom some have called the brother of the poet, but erroneously, as both Hermann and Mr. Blakesley are of opinion. Indeed, it would be strange that neither Herodotus nor Aeschylus made the slightest allusion to the circumstance: the former at least could have had no reason for suppressing it, and every motive for mention-

ἠγείτο κόσμῳ, δεύτερον δ' ὁ πᾶς στόλος
 ἐπεξεχώρει, καὶ παρῆν ὁμοῦ κλύειν
 πολλὴν βοήν, ὦ παῖδες Ἑλλήνων, ἴτε,
 ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ 405
 παῖδας, γυναῖκας, θεῶν τε πατρῶων ἔδη,
 θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών.
 καὶ μὴν παρ' ἡμῶν Περσιδὸς γλώσσης ῥόθος
 ὑπηγνῆται· κούκέτ' ἦν μέλλειν ἀκμή·
 εὐθύς δὲ ναῦς ἐν νηὶ χαλκῆρῃ στόλον 410
 ἔπαισεν. ἦρξε δ' ἐμβολῆς Ἑλληνικῆ
 ναῦς, κάποθραυεῖ πάντα Φοινίσσης νεῶς
 κόρυμβ'· ἐπ' ἄλλην δ' ἄλλος ἴθυνεν δόρυ.
 τὰ πρῶτα μὲν δὴ ρέυμα Περσικοῦ στρατοῦ
 ἀντείχεν· ὡς δὲ πλήθος ἐν στενωῖ νεῶν 415
 ἤθροιστ', ἀρωγὴ δ' οὐτις ἀλλήλοις παρῆν,
 αὐτοὶ δ' ὑφ' αὐτῶν ἐμβολαῖς χαλκοστόμοις
 παῖοντ' ἔθρανον πάντα κωπήρῃ στόλον,
 Ἑλληνικαὶ τε νῆες οὐκ ἀφρασμόνως

ing it, if only from the celebrity of the play. Moreover, as Blomfield observes, Aeschylus belonged to a different deme, viz. Eleusis. See the Medicean 'Life of Aeschylus,' where however the later tradition is given, that the poet himself *μετέσχε τῆς ἐν Σαλαμῖνι ναυμαχίας σὺν τῷ νεωτάτῳ τῶν ἀδελφῶν Ἀμεινία*. To this Ameinias, whoever he was, the poet may be supposed to allude in 'Ἑλληνικῆ ναῦς' (411), for the dignity of tragic narrative would not allow the mention of the name. The later Schol. says ναῦς Ἀθηναϊκῆ, ἦγονν δ' Αὐκομήδης δ' Αἰσχυραίου παῖς. But his exploit referred to the battle of Artemisium; Herod. viii. 11.

410. *στόλος*. The *ἐμβολον* or beak, i. e. the projecting beam armed with pointed iron or copper, which must in these early ships have occupied nearly the place of our bowsprit, as it carried away *πάντα κόρυμβα*, the whole figure-head; cf. II. i. 241. ix. 241.

415. *ἐν στενωῖ*. Schol. *μεταξὺ Σαλαμῖνος καὶ Αἰγίνης*, wrongly, as the strait between Salamis and the main land was the scene of the fight. The meaning will be best understood by referring to Mr. Blakesley's plan of the battle. The posi-

tion was due to the acuteness of Themistocles. Thuc. i. 74, *ὅς αἰτιώτατος ἦν ἐν τῷ στενωῖ ναυμαχῆσαι, ὅπερ σαφέστατα ἔσωσε τὰ πράγματα*. Herod. viii. 60, *τὸ γὰρ ἐν στενωῖ ναυμαχεῖν πρὸς ἡμέων ἐστὶ*. The allied fleets of the Persians lined the shore on either side, but had no room to take a part in the conflict with the Phoenicians. To this he alludes in *οὐτις ἀρωγὴ παρῆν*.

417. *αὐτοὶ δ'*. If the text be right, *δὲ* here marks the apodosis, like *επει — δὲ*, Cho. 613. Ag. 211—17. But Blomfield's *αὐτοὶ θ'* is very plausible; 'they *δοῖκ* broke away their own banks of oars striking against the prows, and *αἰσ* the Greek ships battered them from all points of a circle.' — *παῖοντ'* is not for *παῖοντο*, but *παῖοντα*, agreeing with *στόλος*. The Schol. took it for *παῖοντε*, which is not defensible. Blomf. gives *παισθέντ'* after Porson. But Hermann well compares Prom. 904, *θολεροὶ δὲ λόγοι παῖονσ'* εἰκὴ στυγνῆς πρὸς κύμασιν ἤτης. Similarly *θειόντας* is used inf. 944. For *ἐμβολαῖς* Stanley would read *ἐμβόλοις*. The construction is *αὐτοὶ ὑφ' αὐτῶν ἔθρανον κωπήρῃ στόλον παῖοντα ἐμβολαῖς*, i. e. *ἐγκρουσθέντα*.

419. *οὐκ ἀφρασμόνως*, promptly and

- κύκλω πέριξ ἔθεινον ὑπτιούτο δέ 420
 σκάφη νεών, θάλασσα δ' οὐκέτ' ἦν ἰδεῖν,
 ναυαγίων πλήθουσα καὶ φόνου βροτῶν.
 ἀκταὶ δὲ νεκρῶν χοιράδες τ' ἐπλήθουν.
 φυγῇ δ' ἀκόσμως πᾶσα ναῦς ἠρέσσετο,
 ὄσαιπερ ἦσαν βαρβάρου στρατεύματος. 425
 τοὶ δ', ὥστε θύνουσι ἢ τι' ἰχθύων βόλον,
 ἀγαῖσι κωπῶν θραύσμασιν τ' ἐρειπίων
 ἔπαιον, ἐρράχιζον οἰμωγῇ δ' ὁμοῦ
 κωκύμασιν κατεῖχε πελαγίαν ἄλα,
 ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο. 430
 κακῶν δὲ πλήθος, οὐδ' ἂν εἰ δέκ' ἤματα
 στιχηγοροίην, οὐκ ἂν ἐκπλήσαιμί σοι
 εὖ γὰρ τόδ' ἴσθι, μηδάμ' ἡμέρα μῆ
 πλήθος τοσουτάρηθμον ἀνθρώπων θανεῖν.
 ΑΓ. αἰαί, κακῶν δὴ πέλαγος ἔρρωγεν μέγα 435
 Πέρσαις τε καὶ πρόπαντι βαρβάρων γένει.
 ΑΓ. εὖ νῦν τόδ' ἴσθι, μηδέπω μεσοῦν κακόν
 τοιάδ' ἐπ' αὐτοῖς ἦλθε συμφορὰ πάθους,

actively. So Ag. 281, οὐδ' ἀφρασμόνως ἔνω νικήμενος. For φράζεσθαι is to mark or notice any thing, as Eum. 125. But the word here involves the notion of watching an opportunity and skilfully using it.

423. ἐπλήθουν. Cf. Suppl. 598. Cho. 1046. It seems that πληθύνω is used both as active and neuter, on the analogy of ταχύνω, βραδύνω, &c., Ag. 842. 1341. The ῥ is shortened as in ἀπύω sup. 126, according to both epic and comic usage; but the licence is rare in tragedy. On the word χοιράδες see Eum. 9.

426. ὥστε θύνουσι. The huge tunny is still captured in the Mediterranean by stabbing and beating it with poles or pikes, when driven into a narrow space.

429. κωκύμασιν. Hermann reads κωχήμασιν, which seems, to say the least, a needless alteration. By πελαγίαν ἄλα the open sea is meant, as contrasted with the ἀκταὶ and χοιράδες of v. 423. The Saronic gulf was sometimes called πέλαγος, Strabo, viii. p. 360.

430. ἀφείλετο. Schol. λείπει τὴν μάχην. Scholfield well compares Thucyd.

iv. 134, ἀφελόμενης νυκτὸς τὸ ἔργον.

431. οὐδ' — οὐκ. Compare Ag. 1612, δε οὐδ' (MSS. οὐκ) ἐπειδὴ τῶδ' ἐβούλευσας μόρον δρᾶσαι τῶδ' ἔργον οὐκ ἔτλης ἀντοκτόνους. Demosth. p. 907, οὐδ' ἂν νῦν — οὐκ ἂν ποτ' ἐλάχομεν τὴν δίκην αὐτῶ. Plat. Resp. x. § 9, οὐδ' ὑπὸ τῆς τῶν σσιῶν ποτηρίας — οὐκ οἰόμεθα δεῖν σώμα ἀπόλλυσθαι. — στιχηγοροεῖν, ordine parare, Blomf. Schol. Med. ἐφεξῆς λέγοιμι.

435. κακῶν πέλαγος. This was a not uncommon proverb, and there seems little truth in the fanciful remark of Schol. Med., εὐκαιρος ἢ τροπὴ ἀπὸ τῶν ἐν πελάγει ἀτυχησάντων. By the particle δὴ Atoesa emphasises κακῶν πλήθος in 431, with which compare Suppl. 463.

437. μεσοῦν. The infinitive rather than the participle; cf. 433. 'Has not yet reached even the middle.' Ran. 924, ἐπειδὴ τὸ δρᾶμ' ἦδη μεσοῖη. Med. 59, ἐν ἀρχῇ πῆμα κούδῃτω μεσοῖ. One might suspect the word to be here properly used of the tongue in an equal balance, which tongue was said μηδέτω μεσοῦν till weights were added to turn the preponderating scale.

- ὡς τοῖσδε καὶ δις ἀντισηκῶσαι ῥοπή.
 ΑΤ. καὶ τίς γένοιτ' ἂν τῆσδ' ἔτ' ἐχθίων τύχη ; 440
 λέξον τίν' αὖ φῆς τήνδε συμφορὰν στρατῶ
 ἐλθεῖν κακῶν ῥέπουσαν εἰς τὰ μᾶσσονα.
 ΑΓ. Περσῶν ὄσοιπερ ἦσαν ἀκμαῖοι φύσιν,
 ψυχὴν τ' ἄριστοι κενύγειαι ἐκπρεπεῖς,
 αὐτῶ τ' ἀνακτι πίστιν ἐν πρώτοις ἀεὶ, 445
 τεθνήασω αἰσχυρῶς δυσκλεεστάτῳ μόρφῳ.
 ΑΤ. οἱ γὰρ τάλαινα ξυμφορᾶς κακῆς, φίλοι
 ποίῳ μόρφῳ δὲ τούσδε φῆς ὀλωλέναι ;
 ΑΓ. νῆσός τις ἔστι πρόσθε Σαλαμῖνος τόπων,
 βαιὰ, δύσορμος ναυσὶν, ἣν ὁ φιλόχορος 450
 Πᾶν ἐμβατεύει ποντίας ἀκτῆς ἔπι.
 ἐνταῦθα πέμπει τούσδ', ὅπως ὅταν νεῶν

439. τοῖσδε, sc. κακοῖς in 435, which he speaks of, as yet actually present.—δις ἀντισηκῶσαι, not only to be equivalent in weight, but to outweigh them by as much more. The greater calamity is the loss of the most noble and distinguished of the Persians, which he proceeds to describe, as contrasted with the mere ὄχλος or multitude which had perished.

449. νῆσός τις. Psyttalea, now *Lipso-kouiali*, between Salamis and the mainland. See Mr. Blakeley's Map of the battle (Herod. Vol. ii. p. 400). The same event is described Herod. viii. 76, ἐς δὲ τὴν νησίδα τὴν Ψυττάλειαν καλεομένην ἀπεβίβαζον τῶν Περσῶν, τῶνδε εἴνεκεν, ὅτι ἐπεὶ γένηται ναυμαχίη, ἐνταῦθα μάλιστα ἐξοισομένην τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων, — ἵνα τοὺς μὲν περιποιῶσι τοὺς δὲ διαφθεύρωσι. Pausan. i. 36, 2, νῆσος δὲ πρὸ Σαλαμῖνος ἔστι καλουμένη Ψυττάλεια: ἐς ταύτην τῶν βαρβάρων ὄσον τετρακοσίους ἀποβῆναι λέγουσιν, ἡτταμένου δὲ τοῦ Πέρσου ναυτικοῦ, καὶ τούτους ἀπολῶσαι φασὶν ἐπιδαβάντων ἐς τὴν Ψυττάλειαν τῶν Ἑλλήνων. Ἐγάλμα δὲ ἐν τῇ νήσῳ σὺν τέχνῃ μὲν ἔστιν οὐδὲν, Πανὸς δὲ ὡς ἑκαστον ἔτυχε ξόανα πεποιημένη. It is clear from hence that Pan was worshipped in the island. It was, as it were, under the protection of that deity, who had assisted the Athenians on a former occasion, Herod. vi. 105. In Soph. Ajac. 695, he is invoked as Πᾶν ἀλίπλεγκτος, perhaps in allusion to this very island, which was a kind of appendage to Salamis.

The island itself, Pausanias observes, iv. 36, 4, was obscure, and known to history only for the destruction of the Persians in it. The meaning of the epithet δύσορμος ναυσὶ is pretty clear from Strabo, ix. p. 395, who calls it νησίον ἐρημον πετρώδες, ὃ τινες εἶπον λυμένα τοῦ Πειραιῶς. Now as it lay exactly off the entrance to the Piræus, ships would be compelled to find such shelter under it as they could till the wind served for entering the port of Athens. Casaubon proposed λήμην τοῦ Πειραιῶς, 'the eye-sore of Piræus,' a conjecture rendered needless by the present passage.

452. ὅταν. There can be no reasonable doubt that the text is right. I long ago defended ὅταν against Elmsley's ὄτ' ἐκ νεῶν, adopted by Blomf. and Dind., and am glad to find that Hermann transfers it. The very words of Xerxes are retained as nearly as possible to the narrative, but the subjunctive passes into the optative because the action is past, though expressed by the *praesens historicum* πέμπει. Thus, πέμπω ὑμᾶς, ὅπως, ὅταν ἐχθροὶ νῆσον ἐκσώζωνται, κτείνητε αὐτούς. He uses the present ἐκσώζωνται, rather than ἐκσωθῶσιν, because the mere attempt to land there is anticipated. Hence the messenger says *cum se recipere*, not *recipissent*. There is a very similar construction in Trach. 164, χρόνον προτάξας ὅς τρίμηνον ἦνικ' ἂν χάρας ἀπέη κἀνιόσιος βεβῶς, where the very words of Hercules were προτάξω σοι χρόνον, ὅς ἦνικ' ἂν ἀπῶ, κ.τ.λ. Nor was the idiom

φθαρέντες ἔχθροὶ νῆσον ἐκσωζοῖατο,
 κτείνουεν εὐχείρωτον Ἑλλήνων στρατὸν,
 φίλους δ' ὑπεκσώζουεν ἐναλίω πόρων 455
 κακῶς τὸ μέλλον ἱστορῶν ὡς γὰρ θεὸς
 ναῶν ἔδωκε κῦδος Ἑλλησι μάχης,
 αὐθημερὸν φράξαντες εὐχάλκοις δέμας
 ὄπλοισι ναῶν ἐξέθρωσκον ἄμφι δὲ
 κυκλοῦντο πᾶσαν νῆσον, ὥστ' ἀμυχανεῖν 460
 ὅποι τράπουτο· πολλὰ μὲν γὰρ ἐκ χερῶν
 πέτροισιν ἠράσσοντο, τοξικῆς τ' ἀπὸ
 θώμιγγος ἰοὶ προσπίτνοντες ὄλλυσαί.
 τέλος δ' ἐφορμηθέντες ἐξ ἐνὸς ῥόθου
 παίουσι, κρεοκοποῦσι δυστήνων μέλη, 465
 ἕως ἀπάντων ἐξαπέφθειραν βίον.
 [Ξέρξης δ' ἀνώμωξεν κακῶν ὀρῶν βάθος·

unknown to the prose writers, as An-
 tipho, p. 133—34, οἱτοὶ δὲ θάνατον τῷ
 μνηστῆ τὴν δωρεὰν ἀπέβουσαν, ἀπαγορευόν-
 των τῶν φίλων τῶν ἐμῶν μὴ ἀποκτείνειν
 τὸν ἄνδρα πρὶν ἂν ἐγὼ ἔλθοιμι. — νεῶν
 φθαρέντες, i. e. shipwrecked, as the poets
 often use ναυτίλους ἐφθαρμένους, e. g. Iph.
 Taur. 276. The genitive depends on the
 notion of going out, as διώκεσθαι πόλεως
 Cho. 281. Schol. μετὰ φθορᾶς ἐξέλιπον.
 Like ἔρρειν (the Latin *errare*, cf. inf. 942,)
 φθεῖρεσθαι often implies losing one's way,
 and thence arriving out of time and place,
 as in Dem. Mid. p. 560, φθείρεσθαι πρὸς
 τοὺς πλουσίους. Ar. Eocl. 248, τί δ' ἦν
 Κεφάλος σοὶ λοιδορητὰ προσφθαρείς;

454. κτείνουεν. Porson and Dindorf
 read κτείνουεν, several copies having
 κτείνουεν, which however is only the error
 of εἰ for ο. The present tense seems
 more appropriate to ἐκσωζοῖατο, and in-
 deed is more consistent with the usage of
 the Greeks, for the intention, not the
 result, is expressed. Besides, the next
 verse has ὑπεκσώζουεν.

456. ἱστορῶν. Schol. σκοπῶν. Simi-
 larly Eum. 433, πατέρα δ' ἱστορεῖς καλῶς,
 'you are well-informed about,' &c.

460. ὥστ' ἀμυχανεῖν, scil. τοὺς Πέρσας.
 Herod. viii. 95, Ἀριστείδης δὲ δ' Ἀνυσμάχου
 — παραλαβὼν πολλοὺς τῶν ὀπλιτῶν, οἱ
 παρατετάχατο παρὰ τὴν ἀκτὴν τῆς Σαλα-
 μνίης χώρας, γένος ἕντες Ἀθηναῖοι, ἐς
 τὴν Ψυττάλειαν νῆσον ἀπέβησε ἔγων, οἱ

τοὺς Πέρσας τοὺς ἐν τῇ νησίδι ταύτῃ
 κατεφόνευσαν πάντας. Müller observes
 that the poet dwells with delight on this
 feat of his friend Aristides.

464. ἐξ ἐνὸς ῥόθου. 'With one simul-
 taneous shout.' Cf. 408. The word in-
 volves the notion of loud and stormy or
 confused speaking, generally in abuse
 (Theb. 7), sometimes in assent or encou-
 ragement, as in ἁμορροθεῖν, ἐκπυροθεῖν.

465. κρεοκοποῦσι. The MSS. give
 κρεοκοποῦσι, as κρωτυποῦμαι in Ag.
 638, except that the Med. here has the
 true reading by a correction, which Por-
 son had restored by an obvious conjec-
 ture.

467—473. These verses are perhaps an
 addition by another hand. In the first
 place, the flight of Xerxes has nothing to
 do with the direct object of the βῆσις,
 which was to describe the slaughter of
 the bravest Persians, sup. 448, and which
 is alluded to by Atossa in 476, without
 reference to the flight of her son. Secondly,
 the account seems in itself apocryphal,
 differing as it does from that of Herodo-
 tus, who makes Xerxes only to have con-
 templated flight after the battle (δηρῶδον
 ἐβούλετο, viii. 97), and even states that
 he remained ὀλίγας ἡμέρας μετὰ τὴν
 ναυμαχίην, *ibid.* 113. Thirdly, the metre
 of 467 and 471 is faulty, and it is remark-
 able that three others, equally violating
 the law of caesura, viz. 503, 505, 511,

ἔδραν γὰρ εἶχε παντὸς εὐαγῆ στρατοῦ,
 ὑψηλὸν ὄχθον ἄγχι πελαγίας ἁλός
 ῥήξας δὲ πέπλους κάνακωκύσας λιγύ, 470
 πέζῳ παραγγείλας ἄφαρ στρατεύματι,
 † ἴησ' ἀκόσμῳ ξὺν φυγῇ. τοιάνδε σοι
 πρὸς τῇ πάροιθε ξυμφορὰν πάρα στένειν.]

AT. ὦ στυγνὲ δαίμον, ὡς ἄρ' ἔψευσας φρενῶν
 Πέρσας· πικρὰν δὲ παῖς ἐμὸς τιμωρίαν 475
 κλειῶν Ἀθηνῶν ἠῦρε, κοῦκ ἀπήρκεσαν
 οὓς πρόσθε Μαραθῶν βαρβάρων ἀπώλεσεν,
 ὧν ἀντίποινα παῖς ἐμὸς πράξειν δοκῶν,
 τοσόνδε πλήθος πημάτων ἐπέσπασεν.
 σὺ δ' εἰπέ ναῶν αἰ πεφεύγασιν μόνον, 480
 ποῦ τάσδ' ἔλειπες; οἴσθα σημήναι τορῶς;

occur in a passage which internal evidence renders not less suspicious than the present. There are undoubtedly some such verses elsewhere to be found in the plays of Aeschylus (see sup. 354); but those few are exceptional, occurring only at wide intervals. Fourthly, *πελαγίας ἁλός* seems borrowed from 429, where it has a meaning, while here it is a tame and otiose epithet. For whether the height occupied by Xerxes was Mount Aegaleos or the Heracleum (see Mr. Blakesley on Herod. viii. 90), both these points, so far from commanding the open sea, are in the very narrowest parts of the channel. Lastly, *ἴησ'*, with the variant *ἦξ'*, in 472, is open to suspicion. For though the active *ἴηαι* may have been used intransitively, like *ἰάπτει* Suppl. 541, and Rhés. 291, *θάμβει δ' ἐκπλαγέντες ἴημεν*, still the elision of the *i* is very unusual (see on Prom. 1037), and the use of the present tense is not satisfactory in this place. Hermann indeed, perhaps on these grounds, has tacitly adopted *ἦξ'*, referring only to Porson on Hec. 31, and Elmsl. on Bacch. 147, for the trisyllabic form of the more Attic *ἦσσα*.

468. *εὐαγῆ*. On this somewhat rare and obscure word Hermann has introduced into his notes a long philological monograph. We have *πύργον εὐαγῆ λαβῶν* in Eur. Suppl. 654, and *λευκῆς χιόνος εὐαγείας βολαί* Bacch. 660, apparently in much the same sense as the present passage, i. e. as synonymous with *εὐαγῆ*,

the genitive here being like *Σαρωνικοῦ πορθμοῦ κάτοπτον* in Ag. 298. As Parmenides is said to have written *καθαρᾶς εὐαγείας ἡλιοιο Λαμπάδος ἔργ' ἀΐθηλα*, and Empedocles *ἄθρει μὲν γὰρ ἄνακτος ἐναντίον ἀγέα κύκλον*, one can hardly resist the conclusion that *εὐαγῆ* is a digamated form of the obsolete *ἀγῆ*, like *ἀάτρα* for *ἀάτρα*, i. e. *ἄτρα*, Pind. Pyth. ii. 28. iii. 24. Indeed, we have *ἀγῆ* from *ἄγγυμι*, sup. 427, and the ideas of *light* and *breaking* have several common relations. There appears to have been a distinct adjective (in sense at least) *εὐαγῆς*, 'easily broken,' with the *a* long, as it seems to be in the text; also *εὐαγῆς* from *ἄγιος*, 'pious,' and possibly yet another *εὐαγῆς* meant *εὐκαμπῆς*, (cf. *περιαγῆς* or *περιηγῆς*), not from *ἄγω*, *duco*, but because there is a connexion between *bending* and *breaking*, as in trying to make a hoop out of a thin piece of wood. Nor can it be denied that Empedocles and Parmenides may have alluded to the *circular* orb of the sun. The grammarians, as usual, confound all these senses. Hermann's conclusion is that *εὐαγῆς* (*ᾶ*) means here and elsewhere *serene* (Schol. *καθαρὰν*), from the purity of bright air; but few will assent to his interpretation of this verse, 'ex toto exercitu loco propter altitudinem sereno sedem habuit Xerxes.'

475. *πικρὰν δέ*. The sense would be improved by reading *πικρὰν γε*, especially as *καί* follows in the next verse.

- ΑΓ. ναῶν δὲ ταγοὶ τῶν λελειμμένων σύδην
κατ' οὔρον οὐκ εὐκοσμον αἴρονται φυγῆν.
στρατὸς δ' ὁ λοιπὸς ἐν τε Βοιωτῶν χθονὶ
διώλλυθ', οἱ μὲν ἀμφὶ κρηναῖον γάνος 485
δίψη πουοῦντες, οἱ δ' ὑπ' ἄσθματος κενοὶ
διεκπερῶμεν ἔς τε Φωκῆων χθόνα,
καὶ Δωρίδ' αἶαν, Μηλιᾶ τε κόλπον, οὗ
Σπερχεῖος ἄρδει πεδίον εὐμενεῖ ποτῶ·
κάντεῦθεν ἡμᾶς γῆς Ἀχαιῶδος πέδον 490
καὶ Θεσσαλῶν πόλισμ' ὑπεσπανισμένους
βορᾶς ἐδέξαντ'. ἐνθα δὴ πλείστοι θάνου
δίψη τε λιμῶ τ', ἀμφοτέρα γὰρ ἦν τάδε.
Μαγνητικὴν δὲ γαῖαν ἔς τε Μακεδόνων
χώραν ἀφικόμεσθ', ἐπ' Ἀξιοῦ πόρον, 495
Βόλβης θ' ἔλειον δόνακα, Παγγαίον τ' ὄρος,
'Ηδωνίδ' αἶαν. νυκτὶ δ' ἐν ταύτῃ θεὸς
χειμῶν ἄωρον ὤρσε, πῆγνυσι δὲ πᾶν

482. ναῶν δέ. Dindorf and Hermann are here right, I think, in retaining δέ, the reading of all the MSS., to the rejection of γε, which later editors had introduced from ed. Rob. The narrative, as Schol. 2 observes, is continued from 473, without regard to Atossa's interruption.

483. αἴρονται. The MSS. by a usual error give αἰρῶνται, corrected by Elmsley on Heracl. 506.—κατ' οὔρον, cf. Theb. 687. Schol. θρον ὁ ἄνεμος αὐτοὺς φέρει.

484. ἐν τε Βοιωτῶν χθονί. See inf. 801, whence it appears that part of the army remained there, and therefore that the imperfect διώλλυτο must be taken in its strict sense, like ἀπολλόμενοι Ar. Ach. 71, 'remained perishing while the rest retreated.' There is nothing which directly answers to τε, the poet having attended rather to οἱ μὲν and οἱ δέ. Hermann's view of the construction seems correct: 'Quum duplex divisio sit, una locorum in quibus afflicti sunt exercitus, altera mortuorum et servatorum, ambas complicat, ita dicens, reliquus exercitus et in Boeotia perit [peribat], alii prae siti ad fontes haerentes, alii autem anhelitu exhausti et in Phocidem ac Doridem et ad sinum Maliacum pervenimus.'

490. Ἀχαιῶδος. Most MSS. have Ἀχαι-

δος, but see on Theb. 28. A district of Thessaly next to the Melian gulf was known as Achaia. Strab. ix. p. 433, ἡ χώρα δὲ Φθιώτις καλεῖται καὶ Ἀχαική, συνάπτουσα τοῖς Μαλιεῦσι.

492. θάνου. The augment is perhaps rather absorbed than omitted, as in 312, 460. Hermann suspects the verse; but I can hardly agree with him that ἔθνησκον would be more appropriate to the sense. He suggests that the poet may have written ἐνθα δὴ πλείστον σίνος. Herod. viii. 115, θεου δὲ πορευόμενοι γινώσκο, καὶ κατ' οδοστίας ἀνθρώπους, τὸν τούτων καρπὸν ἀρπάζοντες ἐσιτίοντο· οἱ δὲ καρπὸν μηδένα εὐροῖεν, οἱ δὲ τὴν πόλιν τὴν ἐκ τῆς γῆς ἀναφρομένην καὶ τῶν δενδρέων τὸν φλοῖον περιλέποντες, καὶ τὰ φύλλα καταδρέποντες καθήσθιον, ὁμοίως τῶν τε ἡμέρων καὶ τῶν ἀγρίων, καὶ ἔλεγον οὐδέν· ταῦτα δ' ἐποίησεν ὑπὸ λιμοῦ· ἐπιλαβὼν δὲ λοιμὸς τε τὴν στρατιὰν καὶ δυσεντερῆν κατ' ὄδον ἐφθασε.

496. Βόλβης. A lake near the Strymon, now *Beahék*. See Thucyd. iv. 103.

498. ἄωρον, παρὰ καρπὸν Schol. 'Frigus ab hac anni tempestate alienum, sc. non expectandum,' Schütz. Stanley shews, from Her. viii. 109, that the battle took place late in the autumn.

ρέεθρον ἄγνου Στρυμόνος. θεοὺς δέ τις
 τὸ πρὶν νομίζων οὐδαμοῦ, τὸτ' ἠΰχετο 500
 λιταῖσι, γαῖαν οὐρανὸν τε προσκυνῶν.
 ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο
 στρατὸς, περᾶ κρυσταλλοπήγα διὰ πόρον
 χῶστις μὲν ἡμῶν πρὶν σκεδάσθῃναι θεοῦ
 ἀκτῖνας ὠρμήθη, σεσωσμένος κυρεῖ 505

499. ἄγνου Στρυμόνος. See Suppl. 250. Herodotus says nothing about crossing the Strymon on the ice, but merely states (viii. 118) that Xerxes arrived at Eion on the Strymon, where there was a bridge by which they had formerly crossed, and he does not say it had been destroyed. Mr. Blakesley remarks how entirely uncertain all the details of the retreat of Xerxes appear to have been. It seems indeed strange that Herodotus should not have noticed important facts of this kind, if they had already been recorded by Aeschylus. That he has not done so adds some weight to the suspicion, resting on other grounds, that a part if not the whole of this *ῥῆσις* from v. 482, (inclusive, of course, of 480—1,) is not from the hand of the poet. We should have expected, from 566 and 730 inf., that something was added in the original play about the escape of Xerxes through Thrace, instead of a general and vague statement about the movements of the defeated army. It seems altogether improbable that the messenger, who has hitherto only described the result of the day's conflict, and whom we might have supposed to have set off instantly after the event with express speed, should have lingered long enough in Greece to be a witness of the slow march and protracted sufferings of the army, and even to have accompanied the survivors into Persia! This is to destroy the very notion of a special messenger; for rumour must long ago have anticipated him. Yet the sense of v. 512 is explicit, that the remainder of the army *have returned* to the land of their hearths. It is impossible to reconcile this with the known practice of the Persian *ἄγγαροι*, and with the arrangements for a speedy announcement distinctly implied in v. 14, and what is more, distinctly related as a fact by Herod. viii. 98. Turn we now to the metre, and we shall find the gravest grounds for doubt.

There are two points here to attend to; violated caesura, and omitted augment. We find not less than three verses, 503, 505, and 511, which fall under the objection raised on the former head against 467 and 471. As for the second, *πίπτον* in 508 can only be compared with the spurious *πέσον* in 315; and when these two instances are set aside, I believe no other *really similar* examples of omitted augment can be adduced from Aeschylus, the choral odes being of course excepted (cf. Suppl. 561. 575. Ag. 223. Cho. 411. 549). For, not to discuss at present a few only apparent instances, as Cho. 188, 725, 916, it is clear that supra 312, 460, 492, may be regarded as cases of augment absorbed by the preceding vowel; and *τροπούτο* in 378 as rather slurred by the rapidity of pronunciation than actually omitted, though in truth, as far as the metre is concerned, *ἐτροπούτο* might have been written. But *πίπτον* is a form in itself highly improbable in a genuine tragic senarius. The very uncertainty of the quantity of *ι* (for the MSS. give *πίπτον*) adds something to the difficulty. Attempts have been made by Porson and others to get rid of at least some of these irregularities; thus, the former would transpose 503, *κρυσταλλοπήγα διὰ πόρον στρατὸς περᾶ*, and Blomfield reads in 508, *ἔπιπτον ὃ ἐπ' ἀλλήλοισιν*. In this last and some other cases, the remedy is worse than the disease, as in 315, *ναὺς ἔκρεον ἐκ μιᾶς*, and in 460, *πάσαν ἐκκυκλόντο νῆσον*. The practice of the other tragic writers, who do occasionally omit the augment in narratives, cannot be accepted as a testimony of much weight against the uniform usage of Aeschylus as exhibited in his extant plays.

501. γαῖαν οὐρανὸν τε. The Persians worshipped those elements.

502. θεοκλυτῶν. Phœbus: θεοκλυτήσαντες: θεοῦ ἀκούσαντες: θεὸν ἐπικαλούμενοι.

φλέγων γὰρ αὐγαῖς λαμπρὸς ἡλίου κύκλος
μέσον πόρον διήκε, θερμαίνων φλογί·
πίπτον δ' ἐπ' ἀλλήλοισιν ἠτύχει δέ τοι,
ὅστις τάχιστα πνεῦμ' ἀπέρρηξεν βίου.

ὄσοι δὲ λοιποὶ κάτυχον σωτηρίας,

510

Θρήκην περάσαντες μόγις πολλῶ πόνῳ,
ἤκουσιν ἐκφυγόντες, οὐ πολλοὶ τινες,
ἐφ' ἐστιούχον γαῖαν ὡς στένεν πόλιν
Περσῶν, ποθοῦσαν φιλάτην ἤβην χθονός.
ταῦτ' ἔστ' ἀληθῆ· πολλὰ δ' ἐκλείπω λέγων
κακῶν, ἃ Πέρσαις ἐγκατέσκηψεν θεός.

515

ΧΟ. ὦ δυσπρόνητε δαῖμον, ὡς ἄγαν βαρὺς
ποδῶν ἐνήλλου παντὶ Περσικῶ γένει.

ΑΤ. οἱ ἄγε τάλαινα διαπεπραγμένου στρατοῦ.

ὦ νυκτὸς ὄψις ἐμφανῆς ἐνυπνίων,

520

ὡς κάρτα μοι σαφῶς ἐδήλωσας κακά.

ὑμεῖς δὲ φαύλως αὐτ' ἄγαν ἐκρίνατε.

ὅμως δ', ἐπειδὴ τῆδ' ἐκύρωσεν φάτις

ὑμῶν, θεοῖς μὲν πρῶτον εὐξασθαι θέλω

ἔπειτα Γῆ τε καὶ Φθιτοῖς δωρήματα

525

ἤξω λαβούσα πέλανον ἐξ οἴκων ἐμῶν

ἐπίσταμαι μὲν ὡς ἐπ' ἐξειργασμένους,

ἀλλ' ἐς τὸ λοιπὸν εἴ τι δὴ λῶν πέλοι.

507. διήκε. From διέναι, used intransitively. See 472.

508. ἠτύχει. So I read for the vulg. ἐτύχεις. The Med. and some others have εὐτύχει, which Hermann retains. The objection to the present is that it seems to imply a state of happiness consequent on death, contrary to the sense of the passage, which evidently refers to the very time of the event; 'happy was he who met the quickest death.'

518. ἐνήλλου. The Med. and others have ἐνήλου, and the aorist ἀλομένα is found Eum. 345. The metaphor or image of a demon leaping down on the devoted head of a victim is a favourite one with Aeschylus, as in the passage last quoted; inf. 895. Ag. 1638.

522. ἄγαν φαύλως. Schol. οὐκ ἀληθῶς.

The meaning is rather, 'too lightly,' or carelessly, as of but little import. Cf. 217 seqq.

523. φάτις ὑμῶν. Schol. ἡ ὑμῶν κρίσις (interpretation) ἢ λέγουσά μοι εὐξασθαι θεοῖς καὶ Δαρείῳ. On ἐκύρωσεν see 229.

526. ἤξω, κ.τ.λ. The order is, λαβούσα πέλανον (ὡς) δωρήματα.

527. ἐπ' ἐξειργασμένοις. So Ag. 1350, ἔστηκα δ' ἐνθ' ἐπαισ' ἐπ' ἐξειργασμένοις. Cho. 725, κεύθου' ἐπ' ἔργοις διαπεπραγμένοις καλῶς. In this expression ἐπὶ does not so much signify *after* or *consequent upon*, as *on* or *with*, i. e. it refers to the state of affairs at the time of the action. Cf. Antig. 556, ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις, 'with my words unsaid.' Eur. Ion 228, ἐπ' ἀσφάκτοις μήλοισι. Hom. Il. iv. 175, ἀτελευτήτω ἐπὶ ἔργῳ.

ὕμᾱς δὲ χρῆ' πὶ τοῖσδε τοῖς πεπραγμένοις
πιστοῖσι πιστὰ ξυμφέρειν βουλευματα 530
καὶ παιῶν, ἕαν περ δεῦρ' ἐμοῦ πρόσθεν μὸλην,
παρηγορεῖτε, καὶ προπέμπετ' εἰς δόμους,
μὴ καὶ τι πρὸς κακοῖσι πρόσθηται κακόν.

ΧΟ. ὦ Ζεῦ βασιλεῦ, νῦν * Περσῶν
τῶν μεγαλαύχων καὶ πολυάνδρων 535
στρατιᾶν ὀλέσας
ἄστου τὸ Σούσων ἠδ' Ἐκβατάνων
πένθει δνοφερῶ κατέκρυσας.
πολλαὶ δ' ἀταλαῖς χερσὶ καλύπτρας
κατερικόμεναι 540
διαμυδαλέοις δάκρυσι κόλπους
τέγγουσ', ἄλγους μετέχουσαι.
αἱ δ' ἀβρόγιοι Περσίδες, ἀνδρῶν

529. *ὕμᾱς δὲ*, κ.τ.λ. 'But 'tis your part, now that the matter has ended thus, to engage in faithful consultations with the royal councillors.' Cf. 2 and 677. If this be the sense, which is not quite clear, the chorus, who are themselves *πιστοί*, sup. 2, are exhorted to take counsel with others bearing the same title. And this view furnishes an easy interpretation of *ἃ πιστὰ πιστῶν* inf. 677, i. e. 'faithful out of the whole number of the faithful.' Cf. *πίστιν ἐν πρώτοις* v. 445, which implies there were ranks and gradations among the *Πιστοί*.

533. *πρόσθηται κακόν*, i. e. commit suicide; a euphemism. The MSS. give *πρόσθητε*, by a very common error, especially of the Med. See Suppl. 927.—Here Atossa leaves the stage to prepare the libations for the invocation of Darius.

534 seqq. The chorus raise a lamentation over the defeat, which they attribute to Zeus as the prime cause, and the Nemesis which attends pride, but to Xerxes as the unhappy agent. They contrast his reign with that of Darius (566). The king himself has barely escaped paying the penalty of his folly (566), and the slain hosts are left unburied, the food of fishes. There is an end of kingly authority now that the prestige of infallibility and divinity has passed away from royalty through the recent disaster (586—596).

Salamis is now the sepulchre of the Persian empire.—The Commos commences with v. 550.—*νῦν Περσῶν*. A syllable is wanting, but whether *δὴ*, *μὲν*, or *γάρ*, is altogether uncertain.

537. Blomf. and Dind. give *Ἐκβατάνων*. The Med. has *Ἐκβατάνων*, the other MSS. *Ἐκβατάνων*. See ou v. 16.

539. *ἀταλαῖς*. The Med. and all but one copy with ed. Rob., give *ἀταλαῖς*. Recent editors agree in accepting the epic form, as less likely to be a correction. In the next verse Hermann has inserted *μαῖαι γονάδες*, from the reading of one MS., which has *μαγνὰ κατερικόμεναι*, and he compares, what does not seem very much to the purpose, *supra* 63—4. However ingenious this may be, we must not forget that the authority of a single copy of saec. xiv. cannot, in so important a variety, be judged to outweigh all the rest; moreover, the grammarians were so fond of filling up catalectic anapaests (of which an instance occurs below in 547), that this may well have been a corruption of some marginal addition. We find the strange reading *γόποδας* in Prom. 731, yet it is certain that the poet wrote *πόδας*.—On *καλύπτρας* see Suppl. 112. Schol. *τὰ τῆς κεφαλῆς σκεπάσματα*, i. e. the cloth which muffles the face of oriental women.

543. *ἀβρόγιοι*. The MSS. place the accent on the penult, and so Herm. and

ποθέουσαι ἰδεῖν ἀρτιζυγίαν, λέκτρων τ' εὐνάς ἀβροχίτωνας, χλιδανῆς ἤβης τέρψιν, ἀφείσαι, πενθοῦσι γόοις ἀκορέστοις. κἀγὼ δὲ μόρον τῶν οἰχομένων αἶρω δοκίμως πολυπενθῆ. νῦν γὰρ πρόπασα μὲν στένει γαί' Ἀσίς ἐκκενουμένα· Ἐέρξης μὲν ἀγαγεν, ποποῖ, Ἐέρξης δ' ἀπάλεσεν, τοτοῖ, Ἐέρξης δὲ πάντ' ἐπέσπε δυσφρόνως βαρίδεσσι ποντίαις. τίπτε Δαρεῖος μὲν οὔτω τότ' ἀβλαβῆς ἐπῆν τόξαρχος πολιήταις, Σουσίδαις φίλος ἄκτωρ·	545 549 στρ. ἀ. 555 559
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Blomf. I have followed Dindorf and Linwood on Eum. 177. For the epithet see 139. Schol. αὶ ἐντρυφῶσαι τοῖς δάκρυσι. With the uncontracted ποθέουσαι compare τρομέονται sup. 64. Ag. 144, καλέω.—ἀρτιζυγίαν, 'the recent fellowship,' for νεόζυγας ἄνδρας.

547. ἀκορέστοις. So Hermann for the vulg. ἀκορεστοτάτοις. Though he has omitted to quote ἀτεκμαροστάτης in 894, he is certainly right in saying that the superlative is here tame and unpoetical, whatever force may be attributed to his observation, "omnis sermo ita institutus est, ut vix dubites quin singulae ejus partes, commemoratio Jovis, matrum, uxorum, chori ipsius, paroemiaco terminatae fuerint." The reading of the MSS. ἀκορεστοτάτοις, is of the same nature as the vulgate in Suppl. 8, namely, a clumsy attempt to make up the full complement of syllables of an ordinary anapestic verse. Only one MS. has ἀκορεστοτάτοις, with γρ. ἀκορεστοτάταις. Another has ἀκορεστοτήτοις, which Hermann attributes to a confusion of two readings, ἀκορέστοις and ἀκορήτοις, but I have little doubt it originated in a desire to get rid of an evident false quantity, or fancied Doricism, in ἀκορεστοτάτοις, by writing τη above it.

549. αἶρω μόρον. Schol. βαστάζω. The real object of αἶρω is rather perhaps πένθος ἕνεκα μόρον, implied in πολυπενθῆ.

We however talk of 'taking up' a mournful theme or strain. I formerly compared ξυγνιθῆσι μόρον, Suppl. 63, but it is not certain that ξυγνιθῆσι there means 'to compose.'—δοκίμως, 'creditably,' doubtless alludes to the Persian custom of professional or hired mourners, as exhibited at the end of the play. Cf. Cho. 415.

550. νῦν γάρ. Most MSS. add δῆ, and so Hermann; but Blomf. and Dind. give νῦν δῆ.

551. γαί' Ἀσίς. The MSS. give Ἀσίας or Ἀσιάς, by an error similarly corrected in Prom. 754.

552 seqq. Ἐέρξης μὲν, κ.τ.λ. These words are the burden of the lamentations implied in στένει preceding. See inf. 912. They contrast the ill success of Xerxes with the general good fortune of Darius, conveniently forgetting the disaster the latter had met with on the plains of Marathon. The exact correspondence between Ἐέρξης and νῆες inf., each thrice repeated, will be noticed by the student of antistrophic laws. See inf. 651—2. 656—7. 690—1. 696—7.

554. πάντ' ἐπέσπε (ἐφέπει, sup. 39) δυσφρόνως. 'Managed imprudently.' Compare εὐφρων, 'prudent,' in 768. Blomfield denies this sense to the word, which he renders *aegre, calamitose*. I think the later Schol. rightly explains *κακοφρόνως*.

πεζούς δὲ καὶ θαλασσίους ἀντ. α.
 † αἰδ' ὀμόπτεροι κνανώπιδες
 νᾶες μὲν ἄγαγον, ποποῖ,
 νᾶες δ' ἀπόλεσαν, τοτοῖ,
 νᾶες πανωλέθροισιν ἐμβολαῖς,
 διὰ δ' Ἰαόνων χέρας ; 565
 τυτθὰ δ' ἐκφυγεῖν ἄνακτ' αὐτὸν ὡς ἀκούομεν
 Θράκης ἄμ πεδιήρεις
 δυσχίμους τε κελεύθους. 569
 τοὶ δ' ἄρα πρωτόμοιροι, φεῦ, στρ. β'.

560. πεζούς δέ. I have retained δέ, which I formerly edited for τε or τε γάρ of the MSS., because the sense seems clearly to indicate an antithesis, expressed by μὲν and δέ, between the former (τότε) expedition of Darius, and the present one of Xerxes; and this appears now to be Dindorf's view. For the above reason it seems unsafe to omit αἰδε in the next verse, with the recent editors, though the reading retained in the text is avowedly corrupt. Schütz suggested λιπόπτεροι. Hermann has given ἐκκενουμένα in 561, and here ὀμόπτεροι κνανώπιδες. This is plausible; but ἐκκενουμένα seems of itself more likely to be right (cf. Theb. 319), and it is possible that κνανώπιδες was pronounced *kyan*—rather than *kyan*—just as *pueri* is a spondee in Lucretius, iv. 1023. It is possible also (if mere possibilities be worth mentioning) that αἰδ' is the termination of some lost word, and that the verses originally stood thus, ἤθροισμένοι δ' ὀμόπτεροι | πεζούς τε καὶ θαλασσίους νᾶες μὲν, κ.τ.λ. The meaning of ὀμόπτεροι is very uncertain. Like ἀκρόπτεροι in Suppl. 714, it may refer to the equal oars (εὐνοῖ' ἔρετμά, τὰ τε πτερὰ νηυσὶ πέλοισι, Od. xi. 125), as Homer speaks of νῆες ἴσσαι. Or if said of the sails, it may signify 'uniform,' i. e. all of eastern character, as contrasted with Greek, though collected from various tributary nations. Hermann's idea, that the poet meant πεζούς καὶ θαλασσίους ὁμοίως, is too refined and subtle for the straightforward style of Aeschylus. If we take ὀμόπτεροι to mean 'kindred,' as in Cho. 168, i. e. the native or national as opposed to the enemy's fleet, we shall have the following as the sense of the whole passage: 'but now their own ships

which conveyed them have destroyed them, partly by fatal collision against each other, and partly by the prowess of the Athenians.' See supra 417—20.—On πεζούς the later Schol. well remarks that we must understand κατὰ γῆν ἤγαγε καὶ ἔλασε. This seems better than the notion of land forces conveyed in transport ships.

565. διὰ δ'. Hermann corrects διὰ γ', adding "naves dicuntur Persarum, quarum ἐμβολαὶ fuerint propter Iones πανώλεθροι." Rather, I think, μὲν is to be supplied with ἐμβολαῖς, by a usage not uncommon with Aeschylus, e. g. Suppl. 15. By 'Ionians' we must not understand those of Asia Minor, but the Athenians, as in 180, Ἰαόνων γῆν σίχεται πέρσαι θέλων. It should be remarked that διὰ was pronounced here and in 640, 989, as a monosyllable, i. e. ζα. See on Eum. 764. Cho. 774. Theb. 343.

566. ἐκφυγεῖν ὡς ἀκούομεν. On the mixed construction see 190.

570. πρωτόμοιροι. So one Paris MS. for the vulg. πρωτόμοροι, two others giving πρωτόμορφοι. Blomfield and Dindorf, to suit the antistrophe, in which the common reading is redundant by a syllable, rather clumsily insert δὴ after πρωτόμοροι, from Heath. Hermann, who has restored the antistrophic verse by an admirable conjecture, well observes that the exclamations accurately correspond throughout, and therefore that φεῦ is wrongly omitted by Brunck and others in 578. Those killed at first in the naval engagement are contrasted with those who subsequently died by starvation in the retreat. Translate: 'And those who perished at first, left unburied of necessity, are besprent on the shores of Salamis. Lament for them and be stung with grief, and raise a deep

- λειφθέντες πρὸς ἀνάγκαν, ἐὴ,
 ἀκτὰς ἀμφὶ Κυχρείας, ὀά,
 * ἔρρανται· στένε καὶ δακνάζου, βαρὺ δ' ἀμβόασον
 οὐράνι' ἄχη, ὀά, 575
 τεῖνε δὲ δυσβαῦκτον
 βοάων τάλαιναν αὐδάν.
 γναπτόμενοι δὲ δίνα, φεῦ, ἀντ. β'.
 σκύλλονται πρὸς ἀναύδων, ἐὴ,
 παίδων τὰς ἀμιάντου, ὀά. 580
 πενθεὶ δ' ἄνδρα δόμος στερηθεῖς, τοκέες δ' ἄπαιδες,
 δαιμόνι' ἄχη, ὀά,
 δυρόμενοι γέροντες,
 τὸ πᾶν δὴ κλύουσιν ἄλγος. 585
 τοὶ δ' ἀνὰ γᾶν Ἀσίαν θῆν στρ. γ'.

cry of woe to the very heaven, and strain your mournful voices in loud and cheerless tones of sorrow.'

572. *Κυχρείας*. Schol. τῆς Σαλαμῖνος. Strabo, ix. p. 303, ἐκαλεῖτο δ' [ἡ Σαλαμῖς] ἐτέροις ὀνόμασι τὸ παλαιόν· καὶ γὰρ Ζικράς καὶ Κυχρεία ἀπὸ τινων ἡρώων, — καὶ Κυχρείης ὄφιοι, ὃν φησὶν Ἡσίοδος τραφέντα ὑπὸ Κυχρῆως ἐξελαθῆναι ὑπὸ Εὐρυλόχου λυμαινόμενον τὴν νῆσον.

574. *ἔρρανται*. This word occurs in all the MSS. after *ἄπαιδες* in 581. Hermann long ago transferred it to this place; and it certainly satisfies at once metre and sense, though it is not easy to account for such a mistake of the copyists. For the sense compare 277. From *βαίνω* a rare form of the third person plural is formed after the analogy of *κέκρανται* (ξυμφορα) Hippol. 1255. We have *ἐξέφθινται* inf. 911, *δέδμνται* Theocr. xv. 131. *πέφρανται* in Ag. 365 is rather uncertain in sense; but *πέφρανται*, *occisi sunt*, from *φένω*, occurs II. v. 531.

575. *οὐράνι' ἄχη*. Cf. Suppl. 786, ἦζε δ' ὀμφὰν οὐράνιαν. Blomfield inclines to the sense 'heaven-sent,' like *δαιμόνι' ἄχη* inf. 582.

578. *δίνα*. So Hermann for *ἀλλ' δεῖνᾶ* or *δεῖνᾶ*. See sup. 570. This is one of those happy emendations which at once commend themselves by a self-evident propriety. When *δίνα* had wrongly been written *δεῖνᾶ*, it was not unnatural for a transcriber to supply a substantive, guided by a false reading *πρωτόμοροι* in 570. But

δεινῆ ἄλ is an expression which, strange in itself, is scarcely justified by the context. On the other hand, *δίνα* is perfectly appropriate. The bodies were both lacerated by the current dashing them against the rocks, and gnawed by the fishes.

580. *ἀναύδων παίδων τὰς ἀμιάντου*. This remarkable expression, which Hermann thinks intentionally oriental, 'the voiceless children of the pure,' is like Hesiod's *descriptive* nomenclature, *ἀνόστεος* for a cuttle-fish, *φερέωκος* for a snail; and so *δασύπους* for a hare, *λυμνοχαρῆς* for a frog, Batt. 12. Compare *ἡ ἀσθεμουργὸς* inf. 614, for *μέλισσα*. The epithet 'voiceless' applied to fish was a favourite one with the poets. So Horace has 'mutis piscibus,' Sophocles *ἄλλοις ἰχθύσιν* Ajac. 1295. Aristot. Hist. An. iv. 9, *οἱ δ' ἰχθύες ἄφωνοι μὲν εἰσιν, — ψόφους δὲ τινὰς ἀφίᾶσι καὶ τριγμοὺς οὖν λέγουσι φωνεῖν*.

584. *γέροντες*. In apposition with *τοκέες*. 'Bereaved parents, elders bewailing their heaven-sent woes, now hear the worst.' Cf. Ag. 416.

586. *θῆν*. So Dind. for *θῆν*, though in his latest edition he retains the vulgate, with Hermann. But *θῆν* is *diva*, a word scarcely used in tragedy, and not very intelligible except on the supposition that the poet meant 'having long been subject to the Persian yoke, they are now no longer so.' Whereas *θῆν*, 'doubtless' (Prom. 949) has an appropriate irony. By *γᾶν Ἀσίαν* the Greek colonies of Asia Minor and

οὐκ ἔτι Περσονομοῦνται,
οὐδ' ἔτι δασμοφοροῦσιν
δεσποσύνοισιν ἀνάγκαις,
οὐδ' ἐς γὰρ προπίτνοντες 590
ἄρξονται βασιλεία
γὰρ διόλωλεν ἰσχύς.
οὐδ' ἔτι γλώσσα βροτοῖσιν 595
ἐν φυλακαῖς· λέλυται γὰρ
λαὸς ἐλεύθερα βάζειω,
ὡς ἐλύθη ζυγὸν ἀλκᾶς.
αἶμαχθείσα δ' ἄρουραν
Αἴαντος περικλύστα
νᾶσος ἔχει τὰ Περσῶν.

ΑΤ. φίλοι, κακῶν μὲν ὅστις ἔμπειρος κυρεῖ, 600
ἐπίσταται βροτοῖσιν ὡς ὅταν κλύδων
κακῶν ἐπέλθῃ, πάντα δειμαίνειω φιλεῖ·
ὅταν δ' ὁ δαίμων εὐροῇ, πεποιθέναί
τὸν αὐτὸν αἰεὶ δαίμον' οὐριεῖν τύχης.

their frequent struggles for independence are clearly meant. The sentiment sounds rather ambiguously in the mouth of a Persian. It is not like the language of a sincere monarchist, but rather that of one who sympathises with liberals. We have before seen that the poet writes as if forgetful that he ought not to put Athenian sentiments in the mouths of Persians. One can hardly doubt that the extravagance of Oriental king-worship is here depicted in a popular light, as viewed by the Greeks. He speaks of it as a tyranny by which men are tongue-tied and coerced. No one will suppose that any Persian could unfeignedly regret the dissolution of such an iron rule. There is a clever irony in the utterance of such slavish lamentations.

590. *ἐς γὰρ προπίτνοντες*. This act was detested by the Greeks. See on Ag. 892.

595. *γλώσσα ἐν φυλακαῖς*. The Athenian *παρρησία*, which generally meant the right to abuse those in power with impunity, is here pointedly alluded to.

596. *ὡς ἐλύθη*. 'Now that the yoke of power has been removed.' The same use of *ὡς* seems to occur Ag. 327.—*ἀλκᾶς*,

Schol. recent. *τῆς βασιλικῆς δυνάμεως*.

597. *ἄρουραν*. So Porson for *ἄρουρα*, one MS. having *ἄρουραι* (without accent). With the feminine *περικλύστα* compare *δυσοῖστα* Eum. 758, *παναρκέτη* Cho. 61, *εὐφιλήτη* Theb. 104.—*τὰ Περσῶν*, sc. *πράγματα*, 'all that belonged to the Persians.' Compare 999, *οὐκ ἔλωλεν μεγάλως τὰ Περσῶν*; Blomf. and Dind. write *Περσῶν* against the MSS.

600. *κακῶν μὲν*, κ.τ.λ. The general sense is this: 'Every one who is well versed in misfortune is aware that when evils come suddenly upon a man, he is full of fear and anxiety about the future; while on the other hand, when he is in prosperity, he is too ready to believe that adversity can never reach him. Now I, who once imagined the Persians to be invincible, am full of the gravest apprehensions now that they have experienced a reverse.'

604. The order is, *φιλεῖ πεποιθέναί τὸν αὐτὸν δαίμονα τύχης αἰεὶ οὐριεῖν*. It is by no means self-evident whether *οὐριεῖν* is here intransitive, like *εὐροεῖν*, (Schol. *οὐριοδρομεῖν*), or whether *αὐτὸν* is to be supplied, as *κατοῦρισας* is active Prom. 986. See also on Cho. 309. Photius has

ἔμοι γὰρ ἤδη πάντα μὲν φόβου πλέα 605
 ἐν ὄμμασιν τὰνταῖα φαίνεται θεῶν,
 βοᾷ δ' ἐν ὧσὶ κέλαδος οὐ παιώνιος
 τοῖα κακῶν ἐκπληξίς ἐκφοβεῖ φρένας.
 τοιγὰρ κέλευθον τήνδ' ἄνευ τ' ὀχημάτων
 χλιδῆς τε τῆς πάροιθεν ἐκ δόμων πάλιν 610
 ἔστειλα, παιδὸς πατρὶ πνευμένεις χοᾶς
 φέρουσ', ἄπερ νεκροῖσι μελικτήρια,
 βοῶς τ' ἀφ' ἀγνῆς λευκὸν εὐποτον γάλα,
 τῆς τ' ἀνθουργοῦ στάγμα, παμφαῆς μέλι,
 λιβάσιν ὕδρηλαῖς παρθένου πηγῆς μέτα, 615
 ἀκήρατόν τε μητρὸς ἀγρίας ἄπο
 ποτὸν, παλαιᾶς ἀμπέλου γάνος τόδε
 τῆς τ' αἰὲν ἐν φύλλοισι θαλλούσης βίου
 ξανθῆς ἐλαίας καρπὸς εὐώδης πάρα,
 ἄνθη τε πλεκτὰ, παμφόρου γαίας τέκνα. 620
 ἀλλ', ὦ φίλοι, χοαῖσι ταῖσδε νεπτέρων

οὐρίαι ἀποκαταστῆσαι εἰς οὐρίον. It may however be fairly argued that the poet would have written *τόχην* if he had used the verb in this sense. For the metaphor compare Iph. Taur. 1317, *πνεῦμα ξυμφορᾶς*. Theb. 702, *δαίμων—Ἰσως ἀνέλθοι θελεματόρφ πνεύματι*.

605. *ἔμοι γὰρ*, ('I am led to make these remarks), *for*, &c.

606. τὰ ἀνταῖα θεῶν, 'adversa deorum,' Hermann; or, as I formerly rendered it, 'a diis missa adversa.' And so one of the later Scholiasts, *ἐναντία καὶ δυστυχῆ ἃ τοῖς ἀνθρώποις θεοὶ ἐπιφέρουσιν*. There are other interpretations of the verse, which seem less suited to the context. Hesych. *ἀνταῖας: πολεμίας, ἐχθρῶς*. Id. *ἀνταῖαν: ἔκτοπον, χαλεπὴν, ἔναντια: ἐναντία, ἰκέσιος: Λίσχυλος: Σεμέλη*.

607. οὐ παιώνιος. 'Non medicabilis,' Blomf., and so Schol. ἀλλὰ φθαρτικός. Elsewhere *παιώνιος* is clearly used in this sense, as Suppl. 1051. Ag. 495 and 821; but as both *παιωνίζειν* and *παιανίζειν* were in use (cf. Theb. 257. frag. 156), we cannot reasonably doubt that the poet meant 'a sound not like that of a pæan.' Originally *παιών* may have meant 'the time-beater' of a song (compare *ἀνδραγαθός*); then the song itself, as distinguished from others in which this was not done; then,

from the connexion between music and healing by *ἐπιδαι* (see on Prom. 487) it signified 'a healer' or 'the god of healing,' as Ag. 1219. In Cho. 335 the MSS. give *παιών*, which is perhaps wrongly altered to *παιών*. That *παιών* and *παιών* were identical, further appears from the fact that the god of healing is called by either name indiscriminately, as Ag. 99. 144. 1219. Eur. Ion 125.

610. *πάλιν ἔστειλα*. Her former appearance in state was at 152. The highly poetical passage which follows, and in which, though coloured with eastern imagery, the queen appears to describe Grecian rather than Persian rites, is imitated by Eurip. Iph. Taur. 165 seqq.

618. *θαλλούσης βίου*. Though *βίον* may be taken as an accusative of duration, it is probable that *θάλλειν* has the same active sense as in Theoc. xxv. 16, *μελιηδέα ποίην λειμῶνες θαλέθουσι*. Pind. Ol. iii. 40, *οὐ καλὰ δένδρε' ἔθαλλε χῶρος*. The expression for an evergreen tree is a very pretty one. To write *ἴσον* with Dindorf or *χεροῖν* with Blomfield, instead of *βίον*, is not to enter into the feelings of a poet; nor is there the slightest ground for any change. One of the later Scholiasts has *πάρεστι γούν ταῖς ἑμαῖς χερσὶ*, and omits any mention of *βίον*. But

ὑμνους ἐπευφημείτε, τόν τε δαίμονα
Δαρεῖον ἀνακαλείσθε γαπότεους δ' ἐγὼ
τιμὰς προπέμψω τάσδε νερτέροις θεοῖς.

ΧΟ. βασιλεία γύναι, πρέσβος Πέρσαις,
σύ τε πέμπε χοὰς θαλάμους ὑπὸ γῆς,
ἡμεῖς θ' ὑμνοῖς αἰτησόμεθα

625

φθιμένων πομποῦς

εὐφρονας εἶναι κατὰ γαίας.

ἀλλὰ χθόνιοι δαίμονες ἀγνοῖ,

630

Γῆ τε καὶ Ἑρμῆ, βασιλεῦ τ' ἐνέρων,

πέμψατ' ἐνερθε ψυχὴν ἐς φῶς·

εἰ γάρ τι κακῶν ἄκος οἶδε πλέον,

μόνος ἂν θνητῶν πέρας εἴποι.

ἦ ῥ' αἶτι μου μακαρίτας ἰσοδαίμων βασιλεὺς

στρ. α.

βάρβαρα σαφηνῆ

ιέντος τὰ παναίολ' αἰανῆ δύσθροα βάγματα,

παντάλαν' ἄχη

διαβοᾶσαι ;

640

χρῆσι was probably only added as a supplement to *πάρα*. Euripides again alludes to this passage, Iph. Taur. 633 seqq., where he uses the same epithet in *ξανθῆ ἐλαίῳ*, of the greenish-yellow berry and its oil.

622. *δαίμονα Δαρεῖον*. See on 222. For the custom of singing a psalm with a libation (Xen. Anab. vi. 1 init.), even a funeral one, see Cho. 143, compared with Ag. 236—7. The hymn which follows 630 seqq. is extremely corrupt and difficult. It is sung by the chorus responding to the queen's command. The powers below are entreated to give the imprisoned soul leave to return to earth, and Darius himself is implored in terms of abject reverence and humility to appear as the sole remedy of present troubles.

624. *προπέμψω*. Compare *χοὰς προπέμψω* Cho. 21. From v. 680 compared with 682, it seems as if Atossa here proceeds to the thymele in the orchestra.

625. *κατὰ γαίας*. So Dind., Herm., with the Med. for the vulg. *κατὰ γαῖαν*. 'And we with hymns will entreat the conductors of the dead below the earth to favour us,' i. e. to send up the soul of Darius.

633. *ἄκος οἶδε πλέον*. 'For if he knows any further remedy (i. e. besides our prayers to the gods) for our woes, he alone of mortals can tell us the end of them,' i. e. how to be rid of them. With this use of *πλέον*, referring to previous efforts not directly mentioned, compare *χείματος ἄλλο μῆχαρ* Ag. 192.

640. After much consideration of this perplexing passage, I have adopted Hermann's correction for *διαβοᾶσαι*, though not because I believe with him that it cannot be the deliberative conjunctive of the aorist, 'Must I shout through the earth our woes?' i. e. if he does not yet hear me. Compare Cho. 885, *μητέρ' αἰδοσθῶ κτανεῖν*; Eum. 785, *στενάσω ; τί βέξω ; γένομαι δυσόσιστα πολίταις*; Ran. 1, *εἴπω τι τῶν εἰωθότων*; But the sentiment is so extremely tame, not to say undignified, that it is difficult to acquiesce in it. Yet there is no other way of interpreting the verse, if we concede that the future is *βοήσομαι*, not *βοήσω*, though I confess to some doubts if we are justified in applying these Attic rules with such strictness to the early Greek of Aeschylus. The sense would be tolerably good, if we might understand the passage thus:—

νέρθεν ἄρα κλύει μου ;
 ἀλλὰ σύ μοι, Γᾶ τε καὶ ἄλλοι χθονίων ἀγεμόνες, ἀντ. α.
 δαίμονα μεγαυχῆ
 ἰόντ' αἰνέσατ' ἐκ δόμων, Περσῶν Σουσιγενῆ θεόν 645
 πέμπετε δ' ἄνω,
 οἶον οὔπω
 Περσὶς αἴ' ἐκάλυψεν.
 ἦ φίλος ἀνὴρ, φίλος ὄχθος στρ. β'.
 φίλα γὰρ κέκευθεν ἦθη. 650
 Ἄιδωνεὺς δ' ἀναπομπὸς ἀνείης,
 Ἄιδωνεὺς,
 † Δαρεῖον, οἶον ἄνακτα Δαρειᾶν, ἐή.
 οὔτε γὰρ ἄνδρας ποτ' ἀπώλλυ ἀντ. β'.
 πολεμοφθόροισιν ἄταις, 655

'Does he hear me uttering my varied and mournful appeals?' (A pause: 'he does not.) I will declare in louder voice our utter misery. Does he hear me now?' According to Hermann's view, *διαβοᾶν* ought to refer to the party below who makes the reply, *ὑπακούει*. ("Non chori est *διαβοᾶν*, sed eorum qui audiunt.") 'Does he hear me appealing to him to tell us about our woes?' But I think it refers to the efforts of the chorus to make Darius hear. I have the less scruple in accepting *διαβοᾶσαι*, because one MS. with Rob. omits *διαβοᾶσω*, which in others is variously written *διαβᾶσω*, *διαβ*, *διαβᾶς*.

645. *ἰόντ' αἰνέσατ'*. Schol. *αἰνέσατε ἐλθεῖν ἐξ Ἄιδου*.

647. *οἶον οὔπω*, κ.τ.λ. It was both a Spartan and a Persian custom, according to Herod. vi. 58, to say of their departed kings, *τὸν ὕστατον αἰεὶ ἀπογενόμενον τῶν βασιλέων τοῦτον δὴ γενέσθαι ἕριστον*.

649. *ἀνὴρ*. The MSS. as usual give *ἀνὴρ*, which Hermann retains; and the *a* may have been long, after the epic use (compare *ἀνέρω*, Suppl. 420). But the correction is easy, nor need we insist that *ὄχθος* should have been *ὁ ὄχθος*. The MSS. give *ἦ φίλος ὄχθος*, where *ἦ* is evidently interpolated. Hermann remarks here, 'Tumulus in scena conspicitur, editus locus, fortasse aliqua columna ornatus, ante quam deinde apparet umbra Darii. Non est enim veri simile eam ex scello prodire, sed per *ἀναπίεσμα* ex tumulo summo emergere.' (Cf. 660.) The ghost

of Darius doubtless appeared on the stage (Schol. Med. on 677, *ὑποκρίνεται ὁ Δαρεῖος*); but one can hardly doubt that the *thymele* represented the tomb, as Darius says to the chorus inf. 682, *ὁμείς δὲ θρηνεῖτ' ἐγγὺς ἐστῶτες τάφου*. Nor does it follow from v. 660 that he really appeared in the exact spot where they expected him to arise. As a *dramatis persona* his place could only have been with the other actors, that is, on the *λογεῖον*. In the Choephoroe, v. 4, the tomb of Agamemnon would seem to have been on the stage, as Orestes speaks of it as close to him, *τόμβου ἐπ' ὄχθου τῶδε*. And indeed it must have been so, unless we conceive Electra to have walked into the orchestra with the libations at v. 142. But the lock she exhibits at 160 seems to have been picked up out of sight of the chorus, and therefore not on the *thymele*.

653. Both this and the antistrophic verse are unfortunately corrupt. I have retained the MSS. reading, for Hermann's emendation is rather ingenious than probable, *ἴδιον οἶον ἄνακτα Δαρεῖον, οἴωμαι hostibus terribilem*. If *οἶον* be retained, we must understand *emitte qualem regem for emitte regem, qualis fuit!* i. e. *οἶον* is attracted to *ἄνακτα*, instead of *οἶος ἦν*. The Schol. however has *τὸν μόνον γενόμενον βασιλέα διὰ τὸ κηδεμονικόν*, and a Paris MS. also gives *οἶον*. It is likely that *Δαρεῖον* was a marginal gloss to explain *ἄνακτα*.

θεομήστωρ δ' ἐκικλήσκειτο Πέρσαις,
 θεομήστωρ δ'
 ἔσκειν, ἐπεὶ στρατὸν εὖ διψέκει.
 βαλῆν, ἀρχαῖος βαλῆν, ἴθι, ἰκοῦ, στρ. γ'.
 ἔλθ' ἐπ' ἄκρον κόρυμβον ὄχθου, 660
 κροκόβαπτον ποδὸς εὐμαριν ἀείρων,
 βασιλείου τιάρας φάλαρον πιφαύσκων.
 βάσκε πάτερ ἄκακε Δαρείαν, οἶ.
 ὅπως καινὰ τε κλύης νέα τ' ἄχη, ἀντ. γ'.
 δέσποτα, δεσπότη, φάνηθι. 665

656. *θεομήστωρ*, 'divine councillor,' *θεόφιν μήστωρ ἀτάλατος*, Il. vii. 366. See sup. 556.—*οὔτε* is followed by *δέ* as in Il. xxiv. 368, *οὐτ' αὐτὸς νέος ἔσσι, γέρον δέ τοι οὗτος ὀπηδεῖ*. Dindorf needlessly reads *οὐδὲ γὰρ κ.τ.λ.*

658. *εὖ διψέκει*. So I have ventured to correct the vulgate *εὖ ἐποδάκει*, guided not only by the natural run of the metre (which is logaoedic) but by the evident requirement of the context. Like *πῶλιν διοικεῖν*, *στρατὸν διψέκει* means 'he used to govern the people.' The original reading of the Med. was *ὑποδάκει*, which I think may be traced to a corruption of *ὑποδιψέκει* for *εὖ διψέκει*. It is remarkable that two MSS. have the gloss *διώκει*. The Schol. explains *ὅτι τὸν ἑαυτοῦ πόδα ἠνιόχει*, apparently from an absurd notion that the word was formed from *ὅτι πόδα* and *ὄχος*. In referring *ἐποδάκει* to *ἐφωδάω* (for *ἐφωδάκει*) there is the double licence to defend of an Ionicism (*π* for *φ*) and an omitted augment, though the latter need not give much concern. Hermann edits *εὖ τὸθ' ἄδάκει*. But the plural perfect is by no means well suited to the context.

659. *βαλῆν*. This is said to be a Phoenician word for *βασιλεύς*. The Schol. tells us Euphorion attributed it to the dialect of Thurii in Magna Graecia. The verse is twice quoted by Eustathius, who preserves the true reading, most of the MSS. having *βαλλῆν*.

660. *ἐπ' ἄκρον κόρυμβον*. This seems to have been the regular position for ghosts in a tragedy. Cf. Hecub. 94, *ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς φάντασμι* 'Αχιλλεύς.

661. *εὐμαριν*. Schol. *ἔδος ὑποδήματος*. See Orest. 1370. Blomf. conjectures *εὐβαριν*, as Arist. Lysistr. 47, has *περι-*

βαρίδες, and Hesych. explains *βηρίδες* by *ὑποδήματα*. The confusion of *μ* and *β* is very frequent.

662. *τιάρας*. Hermann adopts the reading of the Med. *τιήρας*, as a less common form. What is meant by *φάλαρον* is not very clear: perhaps the small peak or point projecting from the top of the royal cap, as seen in the Assyrian sculptures. Schol. *φάλων, δεικνύων τῆς περικεφαλαίας τὸν λόφον*. It was worn erect by the king only, Xen. Anab. ii. 5, 23.

663. *πάτερ ἄκακε*. Cf. 654. *Δαρείαν* is a very questionable form; yet Hermann, after Lobeck, is disposed to admit it, remarking that the Schol. Med. on 653 recognises both *Δαρείος* and *Δαρείαν*, and he considers the latter as *ὀνοκοριστικὸν* or complimentary. Blomfield, from the well-known passage in Ran. 1028, *ἐχάρην γοῦν ἠνίκ' ἀπηγγέλην περὶ Δαρείου τεθνεώτος, Ὁ χορὸς δ' εὐθὺς τῷ χεῖρ' ᾗδι συγκρούσας εἶπεν ἱανοῖ, reads Δαρεῖ' ἱανοῖ*, and this I formerly believed to be the true restoration of the passage. But there is so much difficulty in reconciling the verses of Aristophanes with any part of the play as we now have it, that I am inclined to fear the words he alluded to must have perished in the alterations which appear, on grounds already stated, to have been made at a somewhat later time. It is possible that we should read *Δαρεῖ'*, *λαὶ οἶ*, for *λαὶ*, according to Hesychius, who *βάρβαρον θρήνημα*. See Soph. frag. 54.

665. *δεσπότη*. Schol. recent. *τοῦ Ἐέρξου*. And there seems no reason why the genitive should not depend on *ἄχη*. Hermann takes *δέσποτα δεσπότη*, like *πιστὰ πιστῶν* in 677, *κατὰ κακῶν Oed.* Col. 1238, as an oriental formula, *o qui*

Στυγία γάρ τις ἐπ' ἀχλὺς πεπόταται
νεολαία γὰρ ἤδη κατὰ πᾶσ' ὄλωλε.

βάσκε πάτερ ἄκακε Δαρειῶν, οἶ.
αἰαί, αἰαί

ἐπωδός.

ὦ πολὺκλαυτε φίλοισι θανῶν,
τί τᾶδε, δυναστῶν δυνάστα, † περὶ τὰ
σὰ διδύμα δι' ἄνοιαν ἁμαρτία
πάσα γᾶ τᾶδ'

670

ἐξέφθινται τρίςκαλμοι
νᾶες ἄναες ἄναες ;

675

ΔΑΡΕΙΟΥ ΕΙΔΩΛΟΝ.

ὦ πιστὰ πιστῶν ἠλικές θ' ἤβης ἐμῆς
Πέρσαι γεραιοί, τίνα πόλις πονεῖ πόνον ;

maxime et verissime dominus es. But this use of the genitive singular is essentially different, and remains to be proved by examples.

666. ἀχλὺς πεπόταται. Eum. 366, τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται, καὶ θροφερᾶν τιν' ἀχλὺν κατὰ δάματος ἀδάται πολύστονος φάτις.

667. νεολαία. Schol. ἢ νεότης. This lame and halting verse should perhaps be restored to agree with the preceding, which is Ionic a minore, νεολαία μὲν γὰρ ἦδη κατὰ πᾶσαν γὰν ὄλωλε. The compound κατόλλυμι (assuming *imesis*) is not elsewhere found in good Greek; whence Blomf. and Herm. give κατὰ γὰς ὄλωλε from two MSS. The strophic verse (662) would read thus: βασιλείου δὲ τῆρας φάλαρον * πέρα πιφαύσκων.

671. δυναστῶν δυνάστα. So in the former ed. I corrected the MSS. readings δύνατα δύνατα or δυνάστα δυνάστα. The title of 'King of Kings' was affected by the Persian monarchs; see 24. Cho. 353. In the following verse I have followed Blomf. and Herm. in reading δι' ἄνοιαν for διάγοιεν, διαγόνεν, or διάγοιεν of the MSS. Robertello has διάνγοιεν, Ald. Turn. διάνοιεν, whence I formerly corrected διαγνοίεν, like διαγνώναει δίκην Eum. 671; 'what decision can they come to about your double fault?' But I fear this is hardly defensible. Hermann seems to have taken one step towards the true restoration of the passage by placing the question at the end, which in former editions was

put at τᾶδ' or ἁμαρτία. 'Why, O Ruler of Rulers, have the ill-fated triremes been lost to all this land by this double mistake about your affairs resulting from infatuation?' Double, i. e. inasmuch as it was the error of Darius repeated. Nevertheless, I believe περὶ τὰ σὰ is corrupt. Perhaps περισσᾶ σᾶ διδύμα κ.τ.λ., 'this second needless (or extravagant) folly.' The bacchiac metre also suggests τί τᾶδε for τί τᾶδε. The MSS. give τί τᾶδε — τᾶ σᾶ (one only τὰ σὰ) — διδύμα ἁμαρτία or δ' ἁμαρτία. The Schol. Med. has ἁμαρτία: ὁμοῦ ἡρσομένη. He seems to have derived it from ἅμα and ἔργιος, which is much on a par with his theory about ἐποδάκει in 668.

675. ἐξέφθινται. So Blomf., Herm. for ἐξέφθινθ' αἰ. Cf. 911. The corruption arose from the rarity of this form of the perfect (see on 574), and the more familiar pluperfect in —ντο.—νᾶες ἄναες is like γάμος ἄγαμος &c., where a has rather the sense of *dux*. Hermann with several copies reads νᾶες, ἄναες νᾶες. One is rather tempted to change the order, νᾶες, νᾶες ἄναες.—τρίςκαλμοι, Schol. τρίςτρις.

677. πιστὰ πιστῶν may stand for πιστότατοι, like διε Πελασγῶν Suppl. 944; but see on 529. Schol. recent. ὅσπερ φάμεν κάλλιστοι κάλλιστων, βουλόμενοι μεγίστην ἑπεροχὴν δηλώσαι, τοιοῦτόν ἐστι καὶ τὸ νῦν τὸ πιστὰ πιστῶν. Other Scholia wrongly explain, 'O faithful sons of faithful fathers.'

- στένει, κέκοπται, καὶ χαράσσεται πέδον
 λεύσσω δ' ἄκοιτιν τὴν ἐμὴν τάφου πέλας 680
 ταρβῶ, χοὰς δὲ πρηνεινῆς ἐδεξάμην.
 ὑμεῖς δὲ θρηνεῖτ' ἐγγὺς ἐστῶτες τάφου,
 καὶ ψυχαγωγοῖς ὀρθιάζοντες γόοις
 οἰκτρῶς καλεῖσθέ μ'. ἔστι δ' οὐκ εὐέξοδον,
 ἄλλως τε πάντως χοὶ κατὰ χθονὸς θεοὶ 685
 λαβεῖν ἀμείνους εἰσὶν ἢ μεθιέναι.
 ὁμως δ' ἐκείνοις ἐνδυναστεύσας ἐγὼ
 ἦκω τάχυνε δ', ὡς ἄμεμπτος ὦ χρόνου.
 τί ἔστι Πέρσαις νεοχμὸν ἐμβριθὲς κακόν ;
- XO. σέβομαι μὲν προσιδέσθαι, 690
 σέβομαι δ' ἀντία λέξαι
 σέθεν ἀρχαίῳ περὶ τάρβει.
- ΔΔ. ἀλλ' ἐπεὶ κάτωθεν ἦλθον σοῖς γόοις πεπεισμένος,
 μή τι μακιστήρα μῦθον ἀλλὰ σύντομον ἔγωγ

679. *στένει κ.τ.λ.* What is meant by the plain being 'cut up and scratched,' i. e. whether by the violent gestures, impatient stamping, &c. of those who evoke Darius, or by the noise and turmoil of the army and war chariots, is not clear. The later Scholiasts understand the *θρηνοι* and *ὄδυμοι*, but the Greek words are as inapplicable to the mere sounds of grief as they seem peculiarly appropriate to the tramp of armies. If we suppose Darius to have been roused by the latter, the question *τίνα πόλις ποιεῖ πόνον* may mean simply, 'What expedition is the state engaged in?' 'What work is going on?' He then proceeds to say that the *χοαί*, *θρηνοί*, and *οἰκτισμοί* made him fear something was wrong, and that the presence of his queen at the tomb induced him to appear. Hermann is so dissatisfied with the Scholiast's explanation that he suspects the passage is in some way corrupt. The view I have taken appears to remove every difficulty.

687. *ἐνδυναστεύσας*. See on Cho. 348, *κατὰ χθονὸς ἐμπρὸς ἐπισημόντιμος ἀνάκτωρ*. Hermann renders it *positus loco pri-mario*.

688. *τάχυνε δ'*. So the Med. by the first hand, corrected to *τάχυνε*, the reading of the other MSS. With *ἄμεμπτος χρόνου* compare the anxiety of the ghost in

Hamlet to return to his prison-house before the crowing of the cock.

689. *τί ἔστι*. See on Suppl. 301.

691. *ἀντία σέθεν λέξαι*. Cf. Od. xv. 377, *ἀντία δεσποίνης φάσθαι*, 'to speak in presence of the mistress.' Yet inf. 697 it seems opposed to *χαρίσασθαι* (Schol. *τὰ πρὸς χάριν εἰπεῖν*), 'I fear to give a favourable account, and yet I fear to say what is unwelcome.' The Schol. has *ἀληθεύσαι λυπηθήσῃ γὰρ*. Did he read *ἔρτια φάσθαι*? This use of *σέβομαι*, *vereor*, with the infinitive, is rare.

692. *ἀρχαίῳ περὶ τάρβει*. Cf. *δέος παλαιὸν* inf. 699. *περὶ* here has the sense of *prae* in *prae metu*. Similarly *ἀμφὶ* is found in *ἀμφὶ τάρβει* Cho. 538, *ἀμφὶ θυμῷ, prae ira*, Soph. frag. 147, Eur. Orest. 825 *ἀμφὶ φόβῳ*. We have also *περὶ φόβῳ* Cho. 32.

694. *μακιστήρα*. Schol. *μήκος ἐχόμενον*. The same word occurs in the MSS. Suppl. 460, but there *μαστικτήρα* is probably the true reading. Hesych. *μακιστήρ βέλος*. Used as an epithet (like *ἐνδοτὴρ πέπλος* Trach. 674, *καραινιστήρ δίκη* Eum. 177, *πομιστήρ πέπλος* Cho. 987) to a missile weapon, the meaning was *far-flying*, whence it naturally took place as a substantive, 'a far-flyer,' on the principle noticed sup. 580. Applied to a discourse, it meant 'prolix;'

εἰπέ καὶ πέραινε πάντα, τὴν ἐμὴν αἰδῶ μεθεῖς. 695

ΧΟ. δέμαί μὲν χαρίσασθαι,
δέμαί δ' ἀντία φάσθαι,
λέξας δύσλεκτα φίλοισιν.

ΔΑ. ἀλλ' ἐπεὶ δέος παλαιὸν σοὶ φρενῶν ἀνθίσταται,
τῶν ἐμῶν λέκτρων γεραῖά ξύννομ', εὐγενὲς γύναι, 700
κλαυμάτων λήξασα τῶνδε καὶ γόων σαφές τι μοι
λέξον. ἀνθρώπεια δ' ἄν τοι πῆματ' ἂν τύχοι βροτοῖς.
πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου
κακὰ

γίνυται θνητοῖς, ὁ μᾶσσων βίωτος ἦν ταβῆ πρόσω.
ΑΤ. ὦ βροτῶν πάντων ὑπερσχῶν ὄλβον εὐτυχεῖ πότμω,
ὃς θ' ἔως ἔλευσσεσ ἀνγὰς ἡλίου ζηλωτὸς ὦν 706
βίωτον εὐαίωνα, Πέρσαις ὡς θεὸς, διήγαγε,
νῦν τέ σε ζηλῶ θανόντα πρὶν κακῶν ἰδεῖν βάθος.
πάντα γὰρ, Δαρεῖ, ἀκούσει μῦθον ἐν βραχεῖ χρόνῳ
διαπεπόρθηται τὰ Περσῶν πράγμαθ', ὡς εἰπεῖν ἔπος.

ΔΑ. τίνι τρόπῳ; λοιμοῦ τις ἦλθε σκηπτὸς, ἧ στάσις
πόλει; 711

in both cases from *μηκος*. Some copies give *μακεστῆρα*, to which Hermann rather inclines, on the analogy of *μακεδνός* (for *μηκεδανός*).

695. τὴν ἐμὴν αἰδῶ. 'Your awe of me.' Cf. Prom. 396.

696. *δέμαί*. The MSS. have *δέομαι* or *διομαι*. The latter is approved by Buttmann (*Irreg. verbs*, p. 61, Fishlake); but the epic poets use *δέω* intransitively, 'I am afraid,' and *δέομαι* in the true middle sense, 'to have a person afraid of you,' i. e. to make him fly before you and to pursue him. So *μεταδιόμενοι* Suppl. 798, *ἐπιδιόμενοι* Eum. 337; and hence it seems hardly likely that *δέομαι* should have been so differently employed in this place. But *δέμαί* certainly meant 'to fly,' as *ἴπποι πεδίοιο δέονται* Il. xxiii. 475, and *σταθμοῖο δέεσθαι* Il. xii. 304. Hermann therefore appears right in restoring the latter form. Blomfield edits *δέομαι* with Pauw. Were there authority for this word in the sense of 'to fear,' it would far better suit *δέος*, which follows in evident reference to the present verse.

698. *λέξας*. We have here an instruc-

tive instance of a verse corresponding to another in kind, yet not in the exact measure of the syllables. Hermann, who assumes this to be invariably necessary, corrects *προλέγων*.

699. *δέος παλαιὸν φρενῶν*. The former reverence for the speaker while alive. Cf. 692. This is addressed to the chorus. In the next verse he turns to his wife:— 'Well then, since the awe of your mind which you used to feel for me prevents you from replying, do you, aged partner of my bed,' &c.

706. *ὃς θ' ἔως*. One Paris MS. gives this reading: the Med. *ὃς ἔωστ'*, others *ὡς ἔως*. The sense is, *ὃς ζῶν τε ζηλωτὸς ἦσθα, καὶ νῦν ζηλωτὸς εἰ θανών*. I have marked off *Πέρσαις ὡς θεὸς* with commas; cf. 159, 654. The epithet *εὐαίων* was peculiarly applied to the life of gods, as Trach. 81, *βίωτον εὐαίων' ἔχειν*, said of Hercules after his apotheosis.

709. *ἐν βραχεῖ χρόνῳ*. Cf. 688. Hermann has *λόγῳ* with two or three MSS.

711. *πόλει*; Darius is thinking only of sedition and pestilence at home, not of the loss of the army abroad.

- ΑΤ. οὐδαμῶς, ἀλλ' ἀμφ' Ἀθήνας πᾶς κατέφθαρται στρατός.
- ΔΑ. τίς δ' ἐμῶν ἐκείσε παίδων ἐστρατηλάται ; φράσον.
- ΑΤ. θούριος Ξέρξης, κενώσας πᾶσαν ἠπείρου πλάκα.
- ΔΑ. πεζὸς ἢ ναύτης δὲ πείραν τήνδ' ἐμώρανεν τάλας ; 715
- ΑΤ. ἀμφότερα διπλοῦν μέτωπον ἦν δυοῖν στρατευμάτων.
- ΔΑ. πῶς δὲ καὶ στρατὸς τοσόσδε πεζὸς ἦνυσεν περᾶν ;
- ΑΤ. μηχαναῖς ἐξευξεν Ἑλλης πορθμὸν, ὥστ' ἔχειν πόρον.
- ΔΑ. καὶ τόδ' ἐξέπραξεν, ὥστε Βόσπορον κλῆσαι μέγαν ;
- ΑΤ. ᾧδ' ἔχει γνώμης δέ που τις δαιμόνων ξυνήψατο. 720
- ΔΑ. φεῦ· μέγας τις ἦλθε δαίμων, ὥστε μὴ φρονεῖν καλῶς.
- ΑΤ. ὡς ἰδεῖν τέλος πάρεστιν, οἶον ἦνυσεν κακόν.
- ΔΑ. καὶ τί δὴ πράξασιν αὐτοῖς ᾧδ' ἐπιστενάξετε ;
- ΑΤ. ναυτικὸς στρατὸς κακῶθεις πεζὸν ὤλεσε στρατόν.
- ΔΑ. ᾧδε παμπήδην δὲ λαὸς πᾶς κατέφθαρται δορί ; 725
- ΑΤ. πρὸς τὰδ' ὡς Σούσων μὲν ἄστνυ πᾶν κεναυδρίαν στένει.
- ΔΑ. ᾧ πόποι κεδνῆς ἀρωγῆς κάπικουρίας στρατοῦ.
- ΑΤ. Βακτριῶν δ' ἔρρει πανώλης δῆμος, οὐδέ τις γέρον.

713. τίς δ' ἐμῶν. Schol. Ἡρόδοτος (vii. 2) ζ' φησὶ Δαρείου παῖδας εἶναι, Ἑλλάνικοι δὲ ἰδ. According to Herodotus also (see Mr. Blakesley's Excursus on lib. vii. 226) Darius had eleven children in all, of whom five were by Atossa, his Sultana subsequent to his accession to the throne.

714. κενώσας. Sup. 12, πᾶσα γὰρ ἰσχὺς Ἀσιατογενῆς φῆκαε.

715. πείραν τήνδ' ἐμώρανεν. Eur. frag. inc., οὐδεὶς σιδήρῳ ταῦτα μορφαίνει πέλας. The construction may be compared with Ajac. 42, τήνδ' ἐπεμπίπτει βάσιω. Ibid. 290, τήνδ' ἀφορμῆς πείραν. Suppl. 183, τόδδ' ἐπύρρυνται στόλον.

717. ἦνυσεν περᾶν, 'managed to cross,' is a precisely equivalent expression. But the Greek use is not by any means common.

720. γνώμης που ξυνήψατο. Schol. Ἰσως καὶ συνήργησεν αὐτῷ. See on 364. Says Atossa, 'it certainly must have been some god who aided him in his design,' 'Alas,' replies Darius, 'he was surely a god of power, to divert him thus far from

the path of sense.'—('He was so diverted), as one may see by the result in the harm he has effected.'—'How then have they fared, that you are thus lamenting over them?')

724. ναυτικὸς στρατὸς κ.τ.λ. So Artemisia says, Herod. viii. 68, δειμαίνω μὴ ὁ ναυτικὸς στρατὸς κακῶθεις τὸν πεζὸν προσδηλησῆται.

726. πρὸς τὰδ' ὡς. Ita ut propterea, Hermann. Of course this is not to be confounded with ἐς τοσοῦτον ὅστε. For στένει it seems probable we should read στένειν.

727. κεδνῆς ἀρωγῆς. There is no irony; the Schol. rightly adds τῆς ἀπολομένης, 'alas for the loss of so noble an army.' Blomf. reads κενῆς with several MSS., in reference to κεναυδρίαν, but this would be a pointless rejoinder. Cf. 912, αἰαὶ κεδνᾶς ἀλκᾶς.

728. οὐδέ τις γέρον. 'And that no mere reserve force of old men, but the flower of the land.' Schol. ὁ ἴστι, πάντες νέοι. To this military ἡλικία the next verse alludes. See on Theb. 11. Ag. 74.

- ΔΑ. ὦ μέλεος, οἶαν ἄρ' ἤβην ξυμμάχων ἀπώλεσεν. 729
 ΑΤ. μονάδα δὲ Ξέρξην ἔρημον φασὶν οὐ πολλῶν μέτα—
 ΔΑ. πῶς τε δὴ καὶ ποῖ τελευτᾶν ; ἔστι τις σωτηρία ;
 ΑΤ. ἄσμενον μολεῖν γέφυραν γαῖν δυοῖν ζυκτηρίαν.
 ΔΑ. καὶ πρὸς ἤπειρον σεσῶσθαι τήνδε ; τοῦτ' ἐτήτυμον ;
 ΑΤ. ναί· λόγος κρατεῖ σαφηνής· τῷδέ γ' οὐκ ἔνι στάσις.
 ΔΑ. φεῦ ταχεῖά γ' ἦλθε χρησμῶν πρᾶξις· ἐς δὲ παιδ'
 ἔμῶν 735

Ζεὺς ἀπέσκηψεν τελευτὴν θεσφάτων. ἐγὼ δέ που
 διὰ μακροῦ χρόνου τὰδ' ἠῆχον ἐκτελευτήσῃν θεοῦς.
 ἀλλ' ὅταν σπεύδῃ τις αὐτὸς, χῶ θεὸς ξυνάπτεται.
 νῦν κακῶν ἔοικε πηγῇ πᾶσις ἠρῆσθαι φίλοις.
 παῖς δ' ἔμὸς τὰδ' οὐ κατειδῶς ἤνυσεν νέφ' θράσει, 740
 ὅστις Ἑλλήσποντον ἱρὸν, δούλον ὡς, δεσμώμασι
 ἤλπισε σχήσειν ῥέοντα, Βόσπορον, ῥόον θεοῦ,
 καὶ πόρον μετερρύθμιζε, καὶ πέδαις σφυρηλάτοις
 περιβαλὼν πολλὴν κέλευθον ἤνυσεν πολλῷ στρατῷ·
 θνητὸς ὢν θεῶν δὲ πάντων ῥετ', οὐκ εὐβουλίᾳ, 745
 καὶ Ποσειδῶνος κρατήσειν. πῶς τὰδ' οὐ νόσος
 φρενῶν
 εἶχε παιδ' ἔμῶν ; δέδοικα μὴ πολὺς πλούτου πόνος

731. ποῖ τελευτᾶν. Compare Suppl. 597. Cho. 519. We do not ask 'where,' much less 'whither does a man end,' but 'what is the end of a man.' The idiom however is familiar to most.

732. γαῖν δυοῖν. So Askew for ἐν δυοῖν. There can be little doubt that the Schol. found the same reading, τὸν Ἑλλήσποντον ὅς (ἐγγύσιν Ἀσίαν καὶ Εὐρώπην).

734. τῷδέ γ' οὐκ. The Med. has τοῦτό γ' οὐκ, others τοῦτο or τοῦτα δ' οὐκ. Dind. and Herm. read τοῦτο κοῦκ, &c. Blomfield seems to me more likely to be right, as οὗτος and ὅδε are constantly confused in the oblique cases. Κρατεῖ is used absolutely, as Suppl. 289, φάτις πολλὴ κρατεῖ. Strabo, xvi. p. 760, ἡ κρατοῦσα μάλιστα φήμη. But I do not remember a similar example to λόγος κρατεῖ τοῦτο.

738. ὅταν σπεύδῃ τις. Schol. ὅταν σπουδάζῃ τις εἰς κακὰ ἢ εἰς καλὰ, ὁ θεὸς συνεπιλαμβάνεται. Cf. frag. 291, φιλεῖ δὲ τῶ κάμωντι συσπείθειν θεός.

741. ὅστις, qui pro qui. See on Prom. 38. On the merely metaphorical sense of this passage see sup. 71. The Hellespont is called ἱρὸν on the same principle as the poet adds ῥόον θεοῦ, to enhance the presumption of a mortal in meddling with the elements which do not own his control.—σχήσειν ῥέοντα is, 'to stop it from flowing.'

743. μετερρύθμιζε, 'attempted to change,' i. e. to convert from a watery way to a dry one.—πέδαις. Cho. 567, ποδώκει περιβαλὼν χαλκεύματι. Of course no other chains are meant than those which fastened the bridge of boats. See Herod. vii. 35.

746. πῶς τὰδ' οὐ, κ.τ.λ. 'Duae locutiones in unum confusae sunt, πῶς τὰδ' οὐκ ἦν νόσος φρενῶν, et πῶς οὐκ εἶχε νόσος φρενῶν παιδ' ἔμῶν;' Hermann.

747. πολὺς πλούτου πόνος. Cf. Cho. 130, ἐν τοῖσι σοῖς πόνοισι χλιεῖσιν μέγα. Eur. Ion 1088, ἔλλων τόνον εἰσπεσάν. Blomf. and Dind. wrongly give πέρος.

- οὐμὸς ἀνθρώποις γένηται τοῦ φθάσαντος ἄρπαγῆ.
 ΑΤ. ταῦτα τοῖς κακοῖς ὁμιλῶν ἀνδράσιν διδάσκειται
 θούριος Ξέρξης· λέγουσι δ', ὡς σὺ μὲν μέγαν
 τέκνοις 750
 πλοῦτον ἐκτήσω ξὺν αἰχμῇ, τὸν δ' ἀνανδρίας ὕπο
 ἔνδον αἰχμάζειν, πατρῶον δ' ὄλβον οὐδὲν αὐξάνειν.
 τοιάδ' ἐξ ἀνδρῶν ὄνειδη πολλάκις κλύων κακῶν
 τήνδ' ἐβούλευσεν κέλευθον καὶ στρατεύμ' ἐφ' Ἑλ-
 λάδα.
- ΔΑ. τοιγάρ σφιν ἔργον ἐστὶν ἐξεργασμένον 755
 μέγιστον, αἰμυνηστον, ὄλον οὐδέπω
 τόδ' ἄστυ Σούσων ἐξεκείνωσεν πεσόν,
 ἐξ οὔτε τιμῆν Ζεὺς ἀναξ τήνδ' ὤπασεν,
 ἐν' ἄνδρα πάσης Ἀσίδος μηλοτρόφου
 ταγεῖν, ἔχοντα σκῆπτρον εὐθυνητήριον. 760
 Μῆδος γὰρ ἦν ὁ πρῶτος ἡγεμῶν στρατοῦ
 ἄλλος δ' ἐκείνου παῖς τόδ' ἔργον ἦνυσεν,
 φρένες γὰρ αὐτοῦ θυμὸν ὤρακοστροφον.
 τρίτος δ' ἀπ' αὐτοῦ Κῦρος, εὐδαίμων ἀνῆρ,
 ἄρξας ἔθηκε πᾶσι εἰρήνην φίλοις· 765
 Λυδῶν δὲ λαὸν καὶ Φρυγῶν ἐκτήσατο,

749. τοῖς κακοῖς. Dindorf reads *τοι* for *τοῖς*, which is perhaps right. The force of the article may however be well expressed, 'with those bad men,' not, of course, demonstratively, but in reproach and contempt. On the evil counsellors of the youthful Xerxes see Herod. vii. 5. 6, where however the arguments adduced by them are wholly different.

752. ἔνδον αἰχμάζειν. Hermann after Bloomfield thinks the allusion is to a fighting cock, which Pindar calls *ἐνδομάχας ἀλέκτωρ*. See on Eum. 828, *ἐνοικίου δ' ἄρνιθος οὐ λέγω μάχην*. The Schol. has *οἰκουρεῖν*, i. e. he does all his fighting at home, or fights not at all.

755. σφιν. This may possibly be used for *ἐκείνῳ*, as *σφε* is for *νῦ* in Prom. 9. Theb. 1022. supra 200; and this is Hermann's opinion on Oed. Col. 1487 (1490). Nevertheless, Xerxes and his advisers may equally well be understood. And so Schol. Med. τοῖς προτραφεμένοις, with the later Scholiasts.

757. ἐξεκείνωσεν πεσόν. Hermann corrects *ἐξερήμωσεν πέσος*, objecting both to the Ionicism and to *πεσόν* referring to *ἔργον*. He explains the various reading *πεσόν* by supposing *σ* was superscribed to correct the final *ν*. We need not however press the construction too closely; the sense clearly is, 'such an event as has never befallen Susa,' &c. The metaphor is perhaps from a thunderbolt, as in 711.

761. Μῆδος. He appears to mean Astyages, the father of Cyaxares II., and grandfather of Cyrus the elder; though Hermann thinks Cyaxares I., the father of Astyages, may be meant, and thus *ἐκείνου παῖς τόδ' ἔργον ἦνυσεν* would mean that Astyages was the next king who carried out the designs of his father, and his grandson Cyrus the third, which is the account of Herodotus. Xenophon however makes Cyaxares II. intervene between his father Astyages and Cyrus.

766—7. There is a marked distinction between *ἐκτήσατο*, 'gained them,' and

Ἴωνίαν τε πᾶσαν ἤλασεν βία·
 θεὸς γὰρ οὐκ ἤχθηρεν, ὡς εὐφρων ἔφν.
 Κύρου δὲ παῖς τέταρτος ἴθινε στρατόν
 πέμπτος δὲ Μάρδος ἤρξεν, αἰσχύνῃ πάτρῃ 770
 θρόνοισί τ' ἀρχαίοισι τὸν δὲ σὺν δόλῳ
 Ἄρταφρένης ἔκτεινε ἐσθλὸς ἐν δόμοις
 ξὺν ἀνδράσω φίλοισιν, οἷς τόδ' ἦν χρέος.
 [ἔκτος δὲ Μάραφισ, ἔβδομος δ' Ἄρταφρένης.]
 καὶ γὰρ πάλου τ' ἔκυρσα, τοῦπερ ἦθελον, 775

ἤλασεν βία, 'drove them against their will.' For the subjection of Asiatic Ionia was by no means palatable to the Athenians, who fined Phrynichus 1000 drachms for his tragedy called *Μιλῆτου ἄλωσις* (Strabo, xiv. p. 635). See on 41. The poet means to say, that Ionia at least fought for its independence, and did not ignobly succumb.

768. ὡς εὐφρων ἔφν, i. e. διότι οὕτως εὐφρων ἔφν. Compare *οἷος* for *ὅτι τοῖος*, Prom. 929, and the note there. Iph. Taur. 1180, σοφὴν σ' ἔθρηνεν Ἑλλάδα, ὡς ἴσθου καλῶς. This idiom has a close analogy in the Latin *qua fuit prudentia*. We have *δυσφρόνως* in the contrary sense *supra* 544.

769. Κύρου καὶς, Cambyses.

770. Μάρδος. Otherwise called Μέρδις or Χμέρδις, the brother of a Magian, who succeeded to the throne by assuming the name and person of the real Smerdis who had been murdered by his brother Cambyses. See Herod. iii. 67. Darius speaks of him as *αἰσχύνῃ πάτρῃ* because he had again subjected the Persian throne to the Median dynasty, to which the Magi belonged.

772. Ἄρταφρένης. One of the seven conspirators against Smerdis and the Magi, though not mentioned in the list by Herod. iii. 70, unless he is to be identified with Intaphernes. The Schol. tells us that Hellanicus called him *Δαφέρνης*, which closely resembles the latter name. Hermann, who transposes 763 after this verse, from the remark of the Schol. on *φρένης φακοστρόφον*, "ὁ Ἄρταφρένης, ἐν ἐτυμολογείῳ δ' ἀρίστως ἔχων φρένας," here observes, "Ceterum ex eo quod Artaphernes prae reliquis conjuratis hic laudatur, (est autem hoc nomen in septem illis apud Ctesiam p. 815, non etiam apud Herodotum iii. 70,) colligi posse puto, similia, ut ab Herodoto de Otane, ab aliis de

Artapherne tradita fuisse; isque est ille dolus, qui hanc prudentiae et calliditatis laudem Artapherni conciliavit." But as regards the transposition, I cannot persuade myself that he is right. For first, if the Schol. had found the verse as Hermann places it, he would not have repeated the name as if to inform us who was the person meant, when it had occurred in his text; and, secondly, it is clear enough that he did actually find it just where our MSS. place it, because he supplies the name that was wanting in ἄλλος ἐκείνου καὶς, though wrongly, from the obscurity of the history of Cyaxares II. Mr. Blakesley on Herod. v. 25 seems to agree with Hermann's view; but he surely errs in making this Artaphernes the son of Darius' half-brother, also called Artaphernes.

773. οἷς τόδ' ἦν χρέος. Schol. recent. τὸ φανεῖσαι αὐτὸν, ἄφελον γὰρ τῷ Ἄρταφρένῃ, ὡς φίλοι, πρὸς πάνθ' ὑπηρετεῖν αὐτῷ.

774. ἔκτος δὲ Μάραφισ. This Maraphis was the brother of Cyrus, according to Hellanicus cited by the Schol. But the verse seems either spurious, or the passage has been patched up by the interpolator to whom I have so often had occasion to allude, by inserting two names from a list which the poet had given of the seven conspirators, in order to suit *ἔκτος* with *πέμπτος* in 770, and so absurdly placing them in the succession of the Persian kings. Blomfield and Hermann think there is here a lacuna; but it is to be feared that more wrong has been done to the poet than by the carelessness of a scribe.

775. πάλου τ' ἔκυρσα, i. e. ἔκυρσά τε καὶ ἐπεστράτευσά. The Med. has πάλου δ', which is quite defensible: cf. 548. On this passage the Schol. remarks: *κακῶς μετὰ γὰρ τὴν τῶν Μάγων καθαιρεῖται Δαρείου δ' μέγας ἤρξεν*. Ought we not to correct *καλῶς*?

- κάπεστράτευσσα πολλὰ σὺν πολλῷ στρατῷ
 ἀλλ' οὐ κακὸν τοσόνδε προσέβαλον πόλει.
 Ξέρξης δ' ἔμὸς παῖς ἄν νέος νέα φρονεῖ,
 κοῦ μνημονεύει τὰς ἐμὰς ἐπιστολάς
 εὖ γὰρ σαφῶς τόδ' ἴστ', ἐμοὶ ξυνήλικες, 780
 ἅπαντες ἡμεῖς, οἳ κράτη τὰδ' ἔσχομεν,
 οὐκ ἄν φανεῖμεν πῆματ' ἔρξαντες τόσα.
- ΧΟ. τί οὖν, ἄναξ Δαρεῖε ; ποῖ καταστρέφεις
 λόγων τελευτήν ; πῶς ἄν ἐκ τούτων ἔτι
 πράσσοιμεν ὡς ἄριστα Περσικὸς λεῶς ; 785
- ΔΔ. εἰ μὴ στρατεύοισθ' ἐς τὸν Ἑλλήνων τόπον,
 μηδ' εἰ στρατεύμα πλείον ἢ τὸ Μηδικόν
 αὐτῇ γὰρ ἡ γῆ ζύμμαχος κείνοις πέλει.
- ΧΟ. πῶς τοῦτ' ἔλεξας ; τίνι τρόπῳ δὲ συμμαχεῖ ;
- ΔΔ. κτείνουσα λιμῷ τοὺς ὑπερπόλλους ἄγαν. 790
- ΧΟ. ἀλλ' εὐσταλῇ τοι λεκτὸν ἀροῦμεν στόλον.
- ΔΔ. ἀλλ' οὐδ' ὁ μείνας νῦν ἐν Ἑλλάδος τόποις

777. κακὸν τοσόνδε. This is a tacit admission that the Persian cause suffered some harm under Darius at Marathon. See on 552.

778. ἄν νέος νέα φρονεῖ. The Med. has νέος ἔδν, κ.τ.λ. Hermann has (injudiciously, in my opinion) admitted Meineke's emendation, ἐνέος ἄν ἐνεὰ φρονεῖ. Monk transposes φρονεῖ νέα, and so Dindorf. The vulgate is however defended by frag. 295, τὸ γὰρ βρότειον σπέρμ' ἐφήμερα φρονεῖ, which the editors alter to ἐφ' ἡμέραν or ἐφ' ἡμέρα. Antig. 1104, συντέμνουσι γὰρ θεῶν ποδάκεις τοὺς κακόφρονας βλάβαι.

780. εὖ σαφῶς ἴστε. This seems a combination of two phrases, εὖ ἴστε and σαφῶς ἴστε.—ἐμοὶ ξυνήλικες, cf. supra 4.

783. ποῖ καταστρέφεις ; 'To what point and purport do you bring your words to an end?' i. e. how do you sum up these remarks for our benefit? Cf. Suppl. 597, ἔνιστε δ' ἡμῖν ποῖ κεύρωται τέλος. Ibid. 436, ἄνευ δὲ λύπης οὐδαμῷ καταστροφή.

787. μηδ' εἰ — ἢ. This may be regarded as one of the clearest instances of εἰ used with the subjunctive. See Suppl. 394. For though some have proposed to read ἦν, to suit the passage to the ordinary grammatical rules, the alteration is not only purely arbitrary, but in itself the less

probable on account of εἰ preceding in the primary condition. The construction is, πράσσοιτε ἄν ὡς ἄριστα εἰ μὴ στρατεύοισθε μηδ' εἰ πλείον ἢ, κ.τ.λ. He might indeed have said μηδ' εἰ πλείον εἴη, or πράξετε ὡς ἄριστα ἢν μὴ στρατεύησθε μηδ' ἢν πλείον ἢ. But he preferred the optative because of πράσσοιμεν ἄν preceding, and the epic use εἰ ἢ simply because it was more convenient for the metre than the Attic εἴη, and not to convey any refined difference of meaning between εἰ μὴ ἢ and ἢν μὴ ἢ. Compare εἰ προῶ Eum. 228. For the general sense it may be remarked that no particular expedition is here alluded to. It was enough for the poet to flatter his countrymen by making the Persian King prophetically warn his people of the hopelessness of hereafter attempting to subjugate Greece.

790. ὑπερπόλλους. So Hermann for the reading of the Med. ὑπερπόλους. The others have ὑπερκόμους. The context requires the mention of numbers, i. e. of more than the land could furnish food for. Cf. Herod. vii. 49, where Artabanus reminds Xerxes τὴν χώραν πλεῖνα ἐν πλεῖνι χρόνῳ γινομένην λιμὸν τέξεσθαι.

791. εὐσταλῇ λεκτὸν στόλον. One less numerous because more select, and more easily provided for on an expedition.

στρατὸς κυρήσει νοστήμον σωτηρίας.

- ΧΟ. πῶς εἶπας ; οὐ γὰρ πᾶν στράτευμα βαρβάρων
περᾶ τὸν Ἑλλης πορθμὸν Εὐρώπης ἄπο ; 795
- ΔΔ. παῦροί γε πολλῶν, εἴ τι πιστεῦσαι θεῶν
χρῆ θεσφάτοισιν, ἐς τὰ νῦν πεπραγμένα
βλέψαντα· συμβαίνει γὰρ οὐ τὰ μὲν, τὰ δ' οὐ.
κεῖπερ τάδ' ἐστὶ, πλήθος ἔκκριτον στρατοῦ
λείπει κεραῖσιν ἐλπίσιν πεπεισμένους. 800
- μίμνουσι δ' ἔνθα πεδίον Ἀσωπὸς ῥοαῖς
ἄρδει, φίλον πᾶσμα Βοιωτῶν χθονί·
οὐ σφιν κακῶν ὕψιστ' ἐπαμμένει παθεῖν,
ὑβρεως ἄποινα κᾶθέων φρονημάτων
οἳ γῆν μολόντες Ἑλλάδ' οὐ θεῶν βρέθη 805
ῥῆδουτο σὺλᾶν οὐδὲ πιμπράναι νεῶς·
βωμοὶ δ' αἴιστοι, δαιμόνων θ' ἰδρύματα
πρόρριζα φύρδην ἐξανέστραπται βάθρων.
τοιγὰρ κακῶς δράσαντες οὐκ ἐλάσσονα
πάσχουσι, τὰ δὲ μέλλουσι, κούδέπω κακῶν 810
κρηπίς ὑπεστῖν, ἀλλ' εἶ' † ἐκπαιδεύεται.

798. οὐ τὰ μὲν, τὰ δ' οὐ. He means that all the predictions of the oracles are evidently coming to pass, and therefore, to judge by the result so far, the entire and speedy fulfilment of them may be looked for.

799. εἰπερ τάδ' ἐστὶ. 'If this is really the case,' (viz. that the oracles are coming to pass,) 'it is with a vain hope of retrieving his fortunes that Xerxes is now about to leave select forces in Greece.' Schol. λέειπε ὁ Πέρξης. Hermann needlessly marks a lacuna. The 300,000 men left under the command of Mardonius are alluded to. See Herod. viii. 113, where however they are said to have been drafted from the main body in Thessaly, not in Boeotia.

803. κακῶν ὕψιστα, i. e. μέγιστα. Cf. Suppl. 473. — ἐπαμμένει παθεῖν, Prom. 623. Schol. τὴν ἐν Πλαταιαῖς πεζομαχίαν φησί.

806. ῥῆδουτο σὺλᾶν. The Greek doctrine was that a calamitous return always awaited a sacrilegious army. See Ag. 336. The impiety of the Persians in this respect is often mentioned by Herodotus,

as viii. 33, τὸ ἐν Ἀβαισι ἱρὸν συλήσαντες ἐνέκησαν. Ibid. 109, ἐμπιπράς τε καὶ καταβάλλων τῶν θεῶν τὰ ἀγάλματα. But the allusion is principally to the burning of the Athenian acropolis, viii. 53, τὸ ἱρὸν συλήσαντες ἐνέκησαν πᾶσαν τὴν ἀκρόπολιν. Cf. ix. 42, ἔστι λόγιον ὡς χρέον ἐστὶ Πέρσας ἀπικομένους ἐς τὴν Ἑλλάδα, διαρπάσαι τὸ ἱρὸν τὸ ἐν Δελφοῖσι, μετὰ δὲ τὴν διαρπαγὴν ἀπολέσθαι πάντα.

809. κακῶς δράσαντες. Ὅτι δράσαντι παθεῖν see Ag. 516. Cho. 305.

811. ἐκπαιδεύεται. Schütz, followed by Blomf. and Dind., reads ἐκπιδεύεται, 'wells forth.' The Schol. Med. explains αἰθεταί, which seems to refer to the vulgate in the sense of 'grows up from infancy.' The confusion of metaphor throws grave doubts on the truth of an emendation which at first sight seems almost self-evident. For κρηπίς is properly the low platform or base-ment upon which a temple or other structure was erected. Hence when the poet says 'Not yet is the foundation underneath,' he should mean, 'not yet have the evils commenced;' how then can he with propriety add, 'but they yet well (or

τόσος γὰρ ἔσται πέλανος αἵματοσφαγῆς
 πρὸς γῆ Πλαταιῶν Δωρίδος λόγχης ὑπο-
 θίνες νεκρῶν δὲ καὶ τριτοσπόρφ γονῆ
 ἄφωνα σημανοῦσιν ὄμμασιν βροτῶν 815
 ὡς οὐχ ὑπέρφεν θνητὸν ὄντα χρῆ φρονεῖν.
 ὕβρις γὰρ ἔξανθοῦσ' ἐκάρπωσε στάχυν
 ἄτης, ὅθεν πάγκλαυτον ἔξαμᾶ θέρος.
 τοιαυθ' ὀρῶντες τῶνδε τὰπιτίμια
 μέμνησθ' Ἀθηνῶν Ἑλλάδος τε, μηδέ τις 820
 ὑπερφρονήσας τὸν παρόντα δαίμονα
 ἄλλων ἐρασθεὶς ὄλβον ἐκχέη μέγαν.
 Ζεὺς τοι κολαστῆς τῶν ὑπερκόμπων ἄγαν
 φρονημάτων ἔπεστω, εὐθννος βαρὺς.
 πρὸς ταῦτ' ἐκείνον, σωφρονεῖν κεχρημένον, 825
 πινύσκει' εὐλόγοισι νουθετήμασι
 λῆξαι θεοβλαβοῦνθ' ὑπερκόμπῳ θράσει.

spring) forth?' Even if κρηπίς could signify the bottom of a cistern, it would be incorrect to say 'not yet is the bottom underneath,' for 'not yet is it reached.' On the whole, I am not fully convinced that the vulgate is wrong:—'The foundations for the superstructure of woe are hardly yet laid, but it is still only in its infancy.' Hermann gives *ἐκμαίνεται*, 'they are yet in process of being produced,' i. e. yet forthcoming; a correction of which few will approve. One might also hazard *ἐκκληθῆναι*.

812. *αἵματοσφαγῆς*. Cf. Ag. 1360, *ἐκφυσίων ὄξειαν αἵματος σφαγῆν*. The meaning is simply *πέλανος αἵματος ἀπόσφαγῆς*. Hermann has this sensible remark against those who prefer the various reading of two MSS. *αἵματοσταγῆς*, 'Multa sibi in hoc genere poetae permittunt, quae ad amussim exacta aliquid vitii habere videntur.'

813. *Δωρίδος λόγχης*. Blomfield thinks it strange that the poet should have paid so much honour to the Peloponnesians, and suspects that this was said "in gratiam Syracusanorum." But 'the Dorians' may here mean the Peloponnesians generally; see on 183. Still, there is evident reference to the historical fact, that the Spartans bore the chief part in that renowned conflict, the battle of Plataeae.

817. *ἐκάρπωσε στάχυν*. A fine metaphor from corn: 'Pride after coming into blossom has filled with grain the ear of calamity, whence it reaps a crop of tears.' Cf. Theb. 597, *ἔτης ἄρουρα θάρατον ἐκκαρπίζεται*, where see the note.

820. *μέμνησθ' Ἀθηνῶν Ἑλλάδος τε*. With what feelings these glowing words would be heard in the Attic theatre can easily be imagined. This speech of Darius is altogether one of the finest in Aeschylus from its highly poetical language and noble piety. It stands in striking contrast with the feeble passages which seem to have been interpolated in the play.—On the subjunctive *μή τις ἐκχέη* see Suppl. 351.

826. *σωφρονεῖν κεχρημένον*. The MSS. have *κεχρημένοι*, which has been variously but not satisfactorily explained. The later Schol. mentions another reading, *ἢ κεχρημένον, ἀπὸ τοῦ χρεῖαν ἔχοντα καὶ ἕξιον ὄντα σωφρονεῖν*, and this seems very admissible. But it is perhaps better construed absolutely like *σωφρονεῖν εἰρημένον* Ag. 1598, 'it having been told him by the oracle to be discreet,' i. e. warn him to beware, as you have the authority of the oracles on your side. So *ἐπέχρητο, praedictum erat*, Herod. vii. 220. These oracles are the same as those alluded to in 787 and 735.

σὺ δ', ὦ γεραιὰ μήτηρ ἢ Ξέρξου φίλη,
 ἔλθοῦσ' ἐς οἴκους κόσμον ὅστις εὐπρεπῆς
 λαβοῦσ' ὑπαντίαζε παιδί· πάντα γὰρ
 κακῶν ὑπ' ἄλλους λακίδες ἀμφὶ σώματι
 στημορραγοῦσι ποικίλων ἐσθημάτων.
 ἀλλ' αὐτὸν εὐφρόνως σὺ πράϊνον λόγους
 μόνης γὰρ, οἶδα, σοῦ κλύων ἀνέξεται.

830

ἐγὼ δ' ἄπειμι γῆς ὑπὸ ζόφον κάτω·
 ὑμεῖς δὲ, πρέσβεις, χαίρετ' ἐν κακοῖς ὅμως
 ψυχῇ διδόντες ἡδονὴν καθ' ἡμέραν,
 ὡς τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ.

835

ΧΟ. ἦ πολλὰ καὶ παρόντα καὶ μέλλοντ' ἔτι
 ἦλγησ' ἀκούσας βαρβάρουσι πῆματα.

840

[ΑΤ. ὦ δαίμον, ὡς με πόλλ' ἐσέρχεται κακὰ
 ἄλγη, μάλιστα δ' ἦδε συμφορὰ δάκνει,
 ἀτιμίαν γε παιδὸς ἀμφὶ σώματι
 ἐσθημάτων κλύουσιν, ἦ νῦν ἀμπέχει.

830. πάντα λακίδες στημορραγοῦσι. Like λακίδες ἐφλαδον πρόστερνοι στολμοὶ πέπλων Cho. 29, i. e. ἕστε λακίδας γίγνεσθαι. The Schol. explains the construction quite correctly, πάντα ἀμφὶ σώματι στημορραγοῦσι λακίδες, ὅταν διαρρέουσιν. Thus πάντα ἐσθημάτων στημορραγοῦσι λακίδες is for πάντες στήμονες ἐσθημάτων ῥήγνυνται ἐς λακίδας, 'all the threads are torn so as to produce tatters.' It is, of course, possible that πάντα is added adverbially to denote the completeness of the action, and that ἐσθημάτων depends on λακίδες. Hermann says, "πάντα ita intelligendum est, ac si dixisset poeta πάντα γὰρ λακίδες ὄντα στημορραγεῖ." Dind. gives παντὶ with Canter, a bad alteration.

836. χαίρετ' ἐν κακοῖς ὅμως. 'Go and be happy though in the midst of troubles, indulging yourselves while you can, since wealth is of no avail to the dead.' The moral of the remark is contained in the last line, that riches and glory are but transient possessions; cf. 816. Hermann thus rightly renders καθ' ἡμέραν, which properly means 'during the day,' 'while the day lasts.' Dindorf reads ψυχῆν διδόντες ἡδονῇ with Pauw, Aldus and Robertello having ψυχῆν. But the vulgate

is perhaps not the less true for being the less common expression; and it is supported by the later Scholia.

838. οὐδὲν ὠφελεῖ, i. e. οὐδὲν ὠφελός ἐστι. Cf. Prom. 850. With these words the ghost of Darius disappears, descending through the ἀναπίεσμα or trap-door.

841—7. I feel not the least doubt that the speech of Atossa, as we now have it, is spurious. For, first, the sentiment is little short of ludicrous, 'Many griefs crowd upon me, but especially I am hurt at hearing of the ragged clothes of my son; but I will go and bring him new ones.' Secondly, the γε in 843 is intolerable, and the phrase ἀτιμία ἐσθημάτων ἀμφὶ σώματι at least questionable, since this is not a classical usage of ἀτιμία. Thirdly, καὶδ' ἐμῶν in 846 is a violation of a well-known Attic law, and Lobeck's καὶδ' ἐμῶν is as improbable as Hermann's καὶδ' πειρασμέθεα. Fourthly, the tame and feeble words, 'I will try to meet my son,' seem patched up from 830. It is likely from the address in 828 that Aeschylus made Atossa speak in this place; but the genuine ῥῆσις has certainly been superseded. Something was doubtless said about the words of consolation alluded to in 833.

ἀλλ' εἶμι, καὶ λαβοῦσα κόσμον ἐκ δόμων 845

ὑπαντιάζειν παῖδ' ἐμῷ πειράσομαι·

οὐ γὰρ τὰ φίλτατ' ἐν κακοῖς προδώσομεν.]

ΧΟ. ὦ πόποι, ἦ μεγάλας ἀγαθῶν τε πολισσονόμου

βιοτῶν ἐπεκύρσαμεν, [στρ. ἀ.

εὖθ' ὁ γηραιὸς 850

πανταρκῆς ἀκάκας ἄμαχος βασιλεὺς

ἰσόθεος Δαρείος ἄρχε χώρας.

πρῶτα μὲν εὐδοκίμους στρατιᾶς ἀπεφαίνομεθ', ἠδὲ νομί-

σματα πύργινα [ἀντ. ἀ.

πάντ' ἐπεύθυνον. 856

νόστοι δ' ἐκ πολέμων ἀπόνους ἀπαθεῖς

* * εὖ πρᾶσσοντας ἄγον οἴκους. 859

ὄσσας δ' εἶλε πόλεις πόρον οὐ διαβὰς Ἄλνυο ποτα-

μοῖο, [στρ. β'.

848. During the absence of Atossa, (who, if she returns again on the stage, is a mute person henceforth,) the chorus gives a sketch of the Persian dominions in Asia Minor, contrasting as before the former prosperity with the recent reverses. Whether the whole of the following stasimon is from the hand of Aeschylus, appears to me doubtful; the enumeration of Asiatic cities seems dull and pedantic; at least it is strangely unlike his usual style.

851. ἀκάκης. Cf. πᾶτερ ἄκακε 663. ἀβλαβῆς 556. Homer uses the form ἀκακῆτης. Schol. πρῶτος, εἰρημικός.

853. εὐδοκίμους στρατιᾶς. This simple emendation of Wellauer and Hermann, for εὐδοκίμου στρατιᾶς, removes all the difficulty (which was not inconsiderable) of the construction. By taking ἀποφαλεῖσθαι passively, it was necessary to explain the genitive by ἀπὸ, or ἔνεκα, or ὅτιες εὐδοκίμου στρατιᾶς. Hesychius, ἀποφαιθεῖς, ἐν τῷ φανερῷ καταστάς. The middle however is used in Eum. 298, μοῖσαν στυγερὰν ἀποφαινεσθαι δεδόκηκεν. Translate, 'In the first place, we used to shew the world that we had armies worthy of our reputation.'

854. νομίματα. So Hermann for νόμιμα τᾶ. He further corrects οἱ δὲ for ἠδὲ. The meaning seems to be, 'We used to be famous, first for our army, secondly for our civil institutions,' νο-

μίματα referring to πολισσονόμου βιοτῶν. They are called πύργινα, 'strong,' by the same metaphor as Suppl. 186, κρείσσων δὲ πύργου βωμόν. There are several distinct scholia, variously combined and confused in the Med., on this passage. Some grammarians understood the words thus: 'In the first place we had a good repute in war, and the customs of nations regulated all our acts:—καὶ δρῶμεν (leg. ἄρῶμεν) κατὰ νενομισμένα ἔθη ταῖς πόλεσι ταῖς πορθουμέναις, οὐ τεμένη θεῶν πορθοῦντες, οὐ τᾶφους ἀνασπῶντες, ὡς Ἑρέξης τολμήσας ἐποίησεν. Another gloss explains νόμιμα τὰ πύργινα by τὰ νόμιμα πάντα τῶν τετελιξιμένων πόλεων, whence in the preceding it seems we should read πυργουμέναις for πορθουμέναις. Objections have been raised to the plural ἐπεύθυνον, for which Dindorf edits ἐπεύθυνον with Bothe. The construction however is epic, as Od. xxiv. 357, θάρσει, μὴ ται ταῦτα μετὰ φρεσὶ σῆσι μελόγγων.

859. A dactyl has been lost, perhaps πῆματος, like ἀπαθῆς κακῶν, Herod. i. 32. v. 19.

860. πόρον οὐ διαβὰς. Like Croesus, of whom the oracle had said Κροῖσος Ἄλνυο διαβὰς μεγάλην ἀρχὴν καταλίσει. The allusion seems not unlikely to have been borrowed by a later writer from Herodotus.—ὁδὸν ἀφ' ἑστίας συθεῖς, i. e. not invading another country, as the Persians pretended to claim the Aegean sea for

οὐδ' ἀφ' ἐστίας συθεῖς,
οἶαι Στρυμονίου πελάγους Ἀχελωῖδες εἰσὶ πάροιχοι
Θρηκίων ἐπαύλων, 865
λίμνας τ' ἔκτοθεν αἰ κατὰ χέρσον ἑλλημέναι περί πύρ-
- γον ἀντ. β'.

τοῦδ' ἀνακτος αἶον,
Ἔλλας τ' ἀμφὶ πόρον πλατὺν εὐχόμεναι, μυχία τε Προ-
ποντις, 870

καὶ στόμωμα Πόντου
νᾶσοί θ' αἰ κατὰ πρῶν ἄλιον περίκλυστοι, στρ. γ'.
τᾶδε γὰρ προσήμεναι,
οἶα Λέσβος, ἐλαιόφυττός τε Σάμος, Χίος,
ἦδὲ Πάρος, Νάξος, Μύκονος, Τήνω τε συνάπτουσ' 875
Ἄνδρος ἀγχιγείτων.
καὶ τὰς ἀγχιάλους ἐκράτυνε μεσάκτους, ἀντ. γ'.

their own. Hermann considers *ἄσας* εἶλε πόλεις not used as an exclamation (Schol. τὸ ἄσας θαυμαστικῶς), but referring to *ἄιον* in 867, " *quoique exurgnavit urbes adjecit imperio.*"

864. Ἀχελωῖδες. We may supply πόλεις, as περιρρήτας πόλεις Euth. 77. He appears to mean Imbros, Thasos, and Samothrace. There are no alluvial islands at the mouth of the Strymon, corresponding to the Echinades at the mouth of the Achelous. The Schol. observes Ἀχελῶν γὰρ πᾶν ὕδωρ λέγουσιν. 'The watery cities of the Strymonian sea, neighbours of Thracian settlements,' must therefore be taken as a poetical phrase for 'the islands off Thrace.'

866. λίμνας ἔκτοθεν. The fortified cities on the main land, as it were outside of the Aegean. With πύργων περιελλημέναι compare αἰμαχθεῖσα ἔρουραν in 597. Schol. τοῖς τεύχεσι κεκλιωμένα. If αἰ (not αἰ) be read, εἰσὶ must be supplied, as in 872.

870. εὐχόμεναι. If the reading is right, εἶναι is understood, as in Suppl. 18, γένος ἡμέτερον βοῶς ἐξ ἐπαφῆς εὐχόμενον, i. e. 'boasting of their site near the wide Hellespont.' Schol. αἰ παρὰ τὸν Ἑλλησποντον τὴν οἰκίαν ἀνοῦσαι. There are other readings ἀρχόμεναι, ἀρχόμεναι, ἐρχόμεναι. Dindorf and Hermann read ἀρχόμεναι, after Blomfield.

871. στόμωμα Πόντου. Schol. ὁ Βόσπο-

ρος (i. e. the Thracian).

872. κατὰ πρῶν ἄλιον. Schol. αἰ κατὰ τὸν Ἑλλησποντον. Surely this is wrong, though not so much geographically as in respect to the meaning of πρῶνα. I would translate, 'Off the headland of the Aegean sea,' i. e. opposite to (in a southerly direction) the promontory of the Troad which juts out below the Hellespont and above these islands. See on Suppl. 848. Again, προσήμεναι clearly refers to local position, not metaphorically to political attachment, as the Schol. seems to have meant by the gloss ὑποτασσόμεναι.

877. ἀγχιάλους μεσάκτους. Neither of these epithets are easily explained. The first is applied to Salamis, Ajac. 135, where Linwood interprets it of any island which being of small circuit cannot have any part far distant from the sea. And it is likely that the adjective came to assume the place of a substantive (see on 580), for νῆσος. Thus μεσάκτους will signify 'midway between the shores of Asia Minor and Greece.' The latter word occurs frag. 208, where however the derivation from ἀκτῆ is obviously inapplicable.—Ἰκάρου ἔδος, the islands of the Icarian sea. Compare ἔστικον ἔδος Ἀσίας Prom. 420, 'the settlement of ἔστικοι, or sojourners in Asia Minor.' The Schol. explains Ἰκάρου τὸν κλύδωνα, which Hermann thinks points to the reading of ed. Vict. ἔλος. But he seems rather to have

• Λήμνον, Ἰκάρου θ' ἔδος,
καὶ Ῥόδον, ἥδ' ἐ Κνίδον, Κυπρίας τε πόλεις, Πάφον,
ἥδ' ἐ Σόλους, Σαλαμῖνά τε, τὰς νῦν ματρόπολεις τῶνδ' αἰτία
στεναγμῶν. 881.
καὶ τὰς εὐκτεάνους κατὰ κλήρον Ἰαόνιον πολυάνδρους ἐπαῶδ.
Ἑλλάνων ἐκράτει σφετέραις φρεσίν. 885
ἀκάματον δὲ παρῆν σθένος ἀνδρῶν τευχηστήρων
παμμίκτων τ' ἐπικούρων.
νῦν δ' οὐκ ἀμφιβόλως θεότρεπτα τὰδ' αὖ φέρομεν πολέ-
μοῖσι 890
δμαθέντες μεγάλως πλαγαῖσι ποντίαισιν.

ΞΕΡΞΗΣ.

Ἰῶ,
δύστηνος ἐγὼ στυγεράς μοίρας
τῆσδε κυρήσας ἀτεκμαρτοτάτης,
ὡς ὠμοφρόνως δαίμων ἐνέβη 895
Περσῶν γενεᾷ· τί πάθω τλήμων ;
λέλυται γὰρ ἐμῶν γυίων ῥώμη
τήνδ' ἠλικίαν ἐσιδόντ' ἀστῶν.

loosely paraphrased 'the settlement of Icarus' by 'the Icarian sea.' The poet probably followed a tradition that the islands were first colonised by Icarus.

880. τὰς νῦν ματρόπολεις. Schol. ἔποι-
κοὶ γὰρ εἰσὶν οἱ ἐν Κέπρῃ Σαλαμῖνιοὶ τῶν
ἐν τῇ Ἀττικῇ.

882. κατὰ κλήρον Ἰαόνιον. 'In the district of Ionia.' Schol. Ἰαόνιδας πόλεις. Hermann long ago corrected the vulg. Ἰόνιον. Cf. Ἰαονίους νόμοισι Suppl. 86.

885. ἐκράτει. So Hermann for ἐκρά-
τυσε, which violates the dactylic metre, and had occurred just before in 877. If Ἑλλάνων be right, we must join it with πολυάνδρους. Hermann reads ἐλαάνων with several MSS., which he calls 'aperte verum,' and so also Dindorf. But the Med. has Ἑλλάνων, which perfectly satisfies both sense and metre.

886. ἀκάματον. With the long ἀ compare ἀθάνατον frag. 192, ἀπαράμυθον Prom. 193.

890. τὰδ' αὖ φέρομεν. 'Formerly we were prosperous, now on the other hand we have received a fatal blow.' The Med. has θεότρεπτα, which the Schol.

explains by the rather equivocal gloss ἐπὶ θεῶν ἐνεχθέντα καὶ θεοῖς δόξαντα. There is a common confusion between τρέπειν and πρέπειν, as in Suppl. 296. Ag. 1299. But θεότρεπτα is a deo conversa. Compare Theb. 703, and with οὐκ ἀμφιβόλως *ibid.* 857.

892. Prodit Xerxes, regio ornata, cum satellitibus, quorum unus vestem, quam in bello gestaverat, et arma tenet. Non enim squalidum et lacerum producere Aeschyleum est. Ideo monuerat Darius Atossam (830), ut filio dignum ornatum ferens obviam iret: quod factum esse extra scenam apparet. Aliter ista de veste Xerxis lacerata inepte dicta essent. Hermann.

895. δαίμων ἐνέβη. See on 518.

898. ἐσιδόντ'. The commentators generally take this for ἐσιδόντα, comparing Cho. 403, πέπαλται δ' ἀπ' ἐμοὶ φίλον κέαρ τόνδε κλύουσαν οἴκτον, and referring to Elmsley's note on Heracl. 693. To adopt an unnatural construction rather than admit a licence sanctioned by epic usage and several examples from tragedy argues a needless timidity. We find in

- εἶθ' ὄφελε, Ζεῦ, κάμῃ μετ' ἀνδρῶν
τῶν οἰχομένων 900
θανάτου κατὰ μοῖρα καλύψαι.
ΧΟ. ὀτοτοῖ, βασιλεῦ, στρατιᾶς ἀγαθῆς
καὶ Περσονόμον τιμῆς μεγάλης,
κόσμον τ' ἀνδρῶν,
οὓς νῦν δαίμων ἀπέκειρεν 905
γᾶ δ' αἰάζει τὰν ἐγγαίαν
ἦβαν Ξέρξῃ κταμέναν, Ἄιδου
σάκτορι Περσῶν ἄδοβάται γὰρ
πολλοὶ φῶτες, χώρας ἄνθος,
τοξοδάμαντες· πάνυ γὰρ † φύστις 910
μυριάς ἀνδρῶν ἐξέφθινται.
αἰαῖ, αἰαῖ, κεδνᾶς ἀλκᾶς.
'Ἀσία δὲ χθῶν, βασιλεῦ γαίας,
αἰνῶς αἰνῶς ἐπὶ γόνυ κέκλιται.
ΞΕ. ὄδ' ἐγὼν, οἰοῖ, αἰακτὸς στρ. ἀ.
μέλεος γέννα γᾶ τε πατρώα 916

Homer such elisions as *χαίρε δὲ τῷ ἄνδρῳ* 'Ὀδυσσεύς, II. x. 277. In Soph. Trach. 675, ἀργῆτ' οὐδὲ εἰρήνην πάμφ. Oed. Col. 1435, τὰς εἰ τελεῖτέ μοι θανόντ'. Eur. frag. Aeol. ii. τῷ πένθη. Ion 434, τί μοι μέλει, προσήκοντ' οὐδέν :

899. εἶθ' ὄφελε. On the omitted augment see Prom. 188.

903. Περσονόμον τιμῆς. Schol. τῆς τοῖς Πέρσαις νευμήσεως. We should rather compare οὐκέτι Περσονομοῦνται in 587. The sense is nothing more than 'the honour in which the Persian sway was held.'

907. κταμέναν. This passive aorist occurs Od. xiii. 401. Compare χύμενος Eum. 253. On the dative (which may be either acquisitively used, or that of the agent) see Cho. 360. Ἄιδου σάκτορι Περσῶν is, 'who has crammed Hades with Persians.' Schol. τῷ πληρωτῇ, παρὰ τὸ σάσσα. Cf. σεσαγμένον Ag. 627.

908. ἄδοβάται. This is a former emendation of Hermann for ἀδαβάται. He compares φδοφοῖται, Arist. frag. 198. Robertello has ἀδαβάται. For I and Γ confused compare αἰνεοί in the Med. for ἀγνεοί; Suppl. 222. As before in 552 seqq., this must be understood as the

burden of the nation's complaint implied in αἰάζει, rather than as the remark of the chorus, as Hermann has pointed out.

910. φύστις. Schol. ἡ πεφυρμένη καὶ ἐπὶ γῆς πεσοῦσα, whence Blomf. suspects that he found φύσις. The word seems extremely doubtful, and I have marked it with an obelus, though Hermann accepts it without a remark. A very ingenious conjecture by Franz is πάνυ ταρφῆς τις μυριάς, i. e. συχναὶ μυριάδες. Cf. ταρφῆς ἀντέλλουσα θριξ, Theb. 530. On the plural ἐξέφθινται see sup. 574.

912. In the MSS. and edd. this verse is assigned to Xerxes, and the next to the chorus. Hermann truly observes that the entire speech is the address of the chorus on receiving the king, who after his arrival on the stage first utters the words ὄδ' ἐγὼν κ.τ.λ. So also Blomf., Dind. after Wellauer.

914. ἐπὶ γόνυ κέκλιται. This is a well-known metaphor from the wrestling school. See on Suppl. 85. Ag. 64, γόνατος κονίαισιν ἐρειδομένου. Herod. vi. 27, ἐς γόνυ τὴν πόλιν ἔβαλε. But for the similar variation of the following anapaests in 917, 921, we should be tempted here to read γόνασιν κέκλιται.

κακὸν ἄρ' ἐγενόμαν.

- XO. πρόσφθογγόν σοι νόστου τὰν
κακοφάτιδα βοὰν, κακομέλετον ἰὰν
Μαριανδυνοῦ θρηνητήρος 920
πέμψω, πολύδακρυν ἰαχάν.
- ΞΕ. ἰετ' αἰανῆ πάνδυρτον ἀντ. ἀ.
δύσθροον αὐδάν· δαίμων γὰρ ὄδ' ἀδ'
μετάτροπος ἐπ' ἐμοί.
- XO. ἦσω τοι καὶ πάνδυρτον, 925
λαοπαθέα σέβων ἀλίτυπά τε βάρη
πόλεως γέννας πενθητήρος,
κλάγξω δὲ γόον ἀριδακρυν.
- ΞΕ. Ἰάνων γὰρ ἀπηύρα, στρ. β'.

919. *κακομέλετον*. Not from μέλος, but μελετή, mala meditantem. On the Mariandynian mourners see Hesych. in *Μαριανδυνῶν θρήνος*. Müller, Dor. i. p. 367, and Blomfield's Glossary. Cf. *Κισσίας νόμοις ἠλεκτιστίας* Cho. 415. The Scholiast says that the Mariandynian flutes (αὐλοὶ) were peculiarly adapted for the music of dirges. They were a people of Asia Minor west of Paphlagonia, who seem to have been famous for the worship of Adonis.

921. *πέμψω*. The MSS. give this word twice. Hermann retains both, and reads in 928, *κλάγξω κλάγξω δ' ἀριδακρυν ἰαχάν*, a change sufficiently violent. It would not however be safe to insist on the integrity of either verse. The metre is not anapaestic (though it would be easy either to write or pronounce *ιαχάν*), but a spondee followed by a resolved dochmius, as is evident from the antistrophe.

922. The MSS. have *καὶ πάνδυρτον*. Lachmann and Hermann omit *καὶ*, which is only an instance of the fondness of grammarians for making up complete anapaests.

924. *μετάτροπος*. Cf. Theb. 702, *δαίμων λήματος ἀδ' τροπαία χρονία μεταλλακτὸς ἴσως ἂν ἔλθοι*. Eur. Electr. 1147, *μετάτροποι πνέουσιν ἀβραὶ δάμων*. Ar. Pac. 945, *σοβαρὰ θεόθεν κατέχει πολέμου μετάτροπος ἀβρα*. The Schol. Med. explains *ἡ τύχη μεταβέβληται*. But Hermann adopts one of two interpretations given in the later Scholia, *δαίμων, ἡ παροῦσα δυστυχία*, "nam haec calamitas ad me redit, ut scilicet ad auctorem." Why

should not *ad* be used as in 890, implying the converse of former prosperity?

925. *πάνδυρτον*. We must read *πάνδυρτος* with Hermann, or repeat *αὐδάν* from above. In the next verse the MSS. give *λαοπαθῆ σεβίζων*, but the Schol. has *σέβων*, which the metre requires. The correction in the text is Elmsley's.

926. *βάρη πόλεως γέννας πενθητήρος*. Translate: 'mourning the woes suffered by the people in shipwreck, (the woes) of the city, the mourner for its own hosts.' I formerly explained *ἦσω πάνδυρτον (αὐδάν) γεννάς πενθητήρος* (i. e. *Μαριανδυνῶν*), *σεβίζων βάρη πόλεως*. But I now reject this as being awkward in itself and not suiting the order of the words. The meaning is certainly obscure; Blomfield puts a stop at *γέννας*, connecting *γόον πενθητήρος*, as sup. 920.

928. *κλάγξω δὲ*. The MSS. have *κλάγξω δ' ἀδ*, but *ad* suits neither metre nor sense.

929. *Ἰάνων*. This rare form, in which the *a* is short, is preserved in several MSS. instead of the vulg. *Ἰάνων*. Hesych. *Ἰαννα ἐν μὲν αἰχμαλωτίσι Σοφοκλέους ἀπέθισαν Ἑλληνική· ἐπεὶ Ἰαννας (i. Ἰανας) τοὺς Ἑλληνας λέγουσιν*. See Soph. frag. 54. Translate: 'for our naval force, giving the victory to the other side, has suffered from the Athenians.' By *ἐτεραλκῆς* he means that the Persians who had been sent to kill the Greeks (sup. 449), were themselves slain by the Greeks. Herod. ix. 103, *ὡς εἶδον ἐτεραλκία γινομένην τὴν μάχην*. Od. xxii. 236, *ἐτεραλκία νίκη*. The Scholiasts, who

- Ἴάνων ναύφρακτος Ἄρης ἑτεραλκῆς, 930
 νυχίαν πλάκα κερσάμενος
 δυσδαίμονά τ' ἄκταν.
 ΧΟ. οἰοιοῖ βόα, καὶ πάντ' ἐκπέυθου.
 ποῦ δέ φίλων ἄλλος ὄχλος ; 935
 ποῦ δέ σοι παραστάται,
 οἶος ἦν Φαραυδάκης,
 Σούσας, Πελάγων, Ψάμμυς, Δοτάμας,
 ἦδ' Ἀγδαβάτας, Σουσισκάνης τ'
 Ἀγβάτανα προλιπών ; 940
 ΞΕ. ὄλοους ἀπέλειπον ἀντ. β'.
 Τυρίας ἐκ ναὸς ἔρροντας ἐπ' ἀκταῖς
 Σαλαμινιάσι, στυφέλου
 θείνοντας ἐπ' ἀκτᾶς.
 ΧΟ. οἰοῖ, ποῦ δέ σοι Φαρνούχος * * 945
 Ἀριόμαρδος τ' ἀγαθός ;
 ποῦ δέ Ξενάλκης ἀναξ,

with the MSS. assign these lines to the chorus, wrongly explain ἀπηύρα by ἀφείλετο τὴν σωτηρίαν. Blomfield well compares Hesiod. Opp. 238, *τολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα*. But he sadly mutilates this and the antistrophic verse, not perceiving that the metre of 930 is Ionic.

931. *νυχίαν πλάκα κερσάμενος*. Schol. Med. ἀποκείρας στυγερὴν πλάκα κατὰ (l. καὶ) δυσδαίμονα ἀκτῆν, τοῦτ' ἔστι κατὰ τὴν Σαλαμίνα. The middle participle means, 'having had it stripped' (as Mars is said *θερίζειν βροτοῦς*, Suppl. 628). Schol. recent. *νυχίαν πλάκα, τὴν Ψυττάλειαν*. Hermann admits the conjecture of Pauw and Heath, *νυχίαν πλάκα*, by which he understands the narrow strait in which the battle was fought, comparing *νυχία Προποντῆς* in 870. This appears highly probable, for *νυχία* is an unusual term for 'deadly' or 'fatal,' though any thing dismal is often called 'black' in Aeschylus.

933. *πάντ' ἐκπέυθου*. In the MSS. this verse is assigned to Xerxes, which is contrary to the division of the antistrophe. Hermann takes *ἐκπέυθου* passively, 'be asked,' i. e. allow yourself to be questioned, 'about the whole affair;' and Dindorf approves this. But Lánwood gives a more

natural sense in supposing the chorus exhorting its coryphaeus to ask for further information.

936. *παραστάται*. Schol. recent. *συνασπισταί*.

938. In the order of the proper names I have followed Hermann in transposing Ψάμμυς from the sixth to the fourth place.

940. Ἀγβάτανα. Hermann's reading τὰ Βάτανα seems very probable, the MSS. having *τάγβάτανα* or *τάκβάτανα*. The name may be recognised in *Βασάνωχος* inf. 962. There is however some metrical licence allowed in proper names.

944. *θείνοντας*. Like *παίειν* in 418, this word is used intransitively, or at least without a definite object, 'knocking against each other.' The passive *θείνοντο* occurs Theb. 949.

945. *οἰοῖ, κ.τ.λ.* Hermann reads *οἰοιοῖ βόα, ποῦ σοι Φαρνούχος*, to correspond with the strophe. Perhaps *κείναι* has been lost from the end of the verse.

946. Ἀριόμαρδος. The 'A seems to be long; supra, 320, it was made short; and the respective epithets *ἑσθλὸς* and *ἀγαθὸς* appear to identify the name. The MSS. however have *κἀριόμαρδος* with some varieties. We might also correct *κἀριόμαρδος* εἰς *ἀγαθὸς*. Cf. 263.

- ἡ Δίλαιος ἐνπάτωρ,
Μέμφις, Θάρυβις, καὶ Μασίστρας,
' Ἀρτεμβάρης τ' ἠδ' Ὑσταίχμας ; 950
τάδε σ' ἐπανερόμαν.
- ΞΕ. ἰὼ ἰὼ μοι, στρ. γ'.
τὰς ὠγγύιους κατιδόντες, τὰς
στυγνὰς Ἀθάνας, πάντες ἐνὶ πιτύλῳ, 955
ἐῆ, ἐῆ, τλάμονες ἀσπαίρουσι χέρσῳ.
- ΧΟ. ἦ καὶ τὸν Περσῶν αὐτοῦ 960
τὸν σὸν πιστὸν πάντ' ὀφθαλμὸν
μυρία μυρία πεμπαστᾶν,
Βατανώχου παῖδ' Ἄλπιστον
* * * * *
τοῦ Σησάμα τοῦ Μεγαβάτα,
Πάρθον τε μέγαν τ' Οἰβάρην 965
ἔλιπες ἔλιπες ; ὦ, ὦ δαίων,
Πέρσαις ἀγαυοῖς κακὰ πρόκακα λέγεις.
- ΞΕ. ἴγγά μοι δῆτ' ἀντ. γ'.
ἀγαθῶν ἐτάρων ὑπομμυνήσκεις,
ἄλαστ', ἄλαστα στυγνὰ πρόκακα λέγων. 970
βοῆ, βοῆ μοι μελέων ἔντοσθεν ἦτορ.

951. ἐπανερόμαν. Most MSS. give ἐπανέρομαι, but one has ἐπαναιρόμην, another ἐπανερόμαι, whence Wellauer and Hermann have restored the true reading. A further change of τάδε into ταῦτα (words commonly interchanged) would better suit the strophe, 940.

954. Blomfield supplied τὰς at the end of the verse to suit the antistrophe, where Hermann ventures to read ὄρωρινας.

956. ἀσπαίρουσι χέρσῳ. This is properly said of fish just taken out of the sea and landed from a net. Cf. Od. xii. 254, ἀσπαίροντα δ' ἐπειτα λαβὸν ἔρριψε θήραζε. Herod. ix. 120, ἤσπαιρον ὅκως περ ἰχθύες νεοδάστοι. By ἐνὶ πιτύλῳ he means 'by one and the same movement,' or convulsive struggle.

959. Περσῶν. The MSS. have Περσῶν. — αὐτοῦ τὸν σὸν, i. e. καὶ τὸν σὸν αὐτοῦ.

964. μυρία πεμπαστᾶν. 'Counting by tens of thousands.' This is conformable with the account of Herodotus, vii. 60,

ἐξηρήθησαν δὲ τότε τὸν τρόπον συναγαγόντες ἐς ἓνα χῶρον μυριάδα ἀνθρώπων, καὶ συνάξαντες ταύτην ὡς μάλιστα εἶχον, περιέγραψαν ἕξωθεν κύκλον, κ.τ.λ.

964. Σησάμα. See 324. Some copies give Ζεισάμα. L. Dindorf ingeniously proposes Ζισάμα, from Herod. v. 25.

966. ὦ, ὦ δαίων. Hermann reads οἴ', ὦ δὲ δαίων, "prou, hei hei, ex illis colligo, quae strenuis Persis ingentia accidisse mala narras?"—πρόκακα, cf. Suppl. 843.

968. ἴγγα. Schol. Med. φιλιαν. Schol. recent. ἦθονην, χάριν. In Latin, suggeris mihi desiderium. Photius, ἴγγες λεπτοὶ πόροι καὶ αἱ τέρψεις. Ar. Lysistr. 1110, τῆ σῆ ληφθέντες ἴγγι. See Theocr. ii. 17. Pind. Nem. iv. 56.

970. ἄλαστα. Hermann repeats the word, which occurs only once in the MSS. In the next verse Blomf. and Dind. read μοι μελέων ἔντοσθεν for μελέων ἔνδοθεν. Hermann has δῆ for μοι.

- ΧΟ. καὶ μὴν ἄλλον γε ποθοῦμεν,
 Μάρδων ἀνδρῶν μυριόνταρχον 975
 Ἐάνθην, Ἄριόν τ' Ἀγχάρην,
 Δίαξιν τ' ἠδ' Ἀρσάκην
 ἰππιάνακτας,
 Κιγδαγάταν καὶ Δυθίμναν,
 Τόλμον τ' αἰχμᾶς ἀκόρεστον. 980
 ἔταφον, ἔταφον οὐκ ἄμφι σκηναῖς
 τροχηλάτοισιν ὄπιθεν ἐπόμενοι—
- ΞΕ. βεβᾶσι γὰρ τοίπερ ἀγρέται στρατοῦ. στρ. δ'.
 ΧΟ. βεβᾶσιν, οἷ, νώνυμοι. 985
 ΞΕ. ἰῆ ἰῆ, ἰὼ ἰὼ.
 ΧΟ. ἰὼ ἰὼ, δαίμονες δ'
 ἔθεντ' ἄελλπον κακὸν
 διαπρέπον, οἶον δέδορκεν Ἄτα. 989

974. καὶ μὴν ἄλλον. So Blomf. for ἄλλο. 'Well, but there is another whom we miss.'—I have retained *μυριόνταρχον*, for which Dindorf gives *μυρισταγῶν*, Blomf. and Hermann *μυριάδαρχον*, much to the detriment of the spondaic rhythm of these anapaests. See sup. 316. The measure of the word is — — — —, as Πύθιος is a spondee in Eurip. Ion 285, *τιμᾶ σ' ὁ Πύθιος ἀστραπαὶ τε Πύθια*, and *λογίων* an iambus, *ibid.* 602, *τῶν δ' ἀδ' λογίων τε χρωμένον τε τῆ πόλει*. Virgil makes *omnino* a spondee, *Aen.* vi. 33. See on Prom. 698.

976. Ἄριόν τ'. So Ahrens for *ἄρειόν τ'*. The same error exists in the MSS. in Cho. 415. Hermann retains *ἄρειόν τ'*, and alters *Ἐάνθην* into *Ἐάνθην*.

981. ἔταφον, ἔταφον. 'I am surprised (i. e. at their absence); they are not about your well-screened car, following in attendance behind it.' The sorsist participle *ταφῶν* (from *τέθηκα*) is Homeric. Blomfield gives *ἔταφεν*, the supposed Aeolic form of *ἐτάφησαν*, with Valckenauer. By *σκηναῖς τροχηλάτοις* the *ἀρμάμαξα* is meant, which, as we know from Herod. vii. 41, was used by Xerxes on his expedition; *ἐξήλασε μὲν δὴ οὕτω ἐκ Σαρδείων Ξέρξης μετεκβαίνεσκε δὲ, ὅπως μιν λόγος αἰρεῖοι, ἐκ τοῦ ἄρματος ἐς ἀρμάμαξαν. αὐτοῦ δὲ ὄπιθεν αἰχμοφόροι Περσῶν οἱ ἄριστοι*. The use of these comfortable *ἀρμάμαξαι* is ridiculed by

Aristophanes, *Ach.* 69, *καὶ δὴτ' ἐτροχόμεσθα παρὰ Καθστρίων πεδίον ὀδοῦ πλανοῦντες ἰσκηνημένοι ἐφ' ἀρμαμαξῶν μαλθακῶς κατακείμενοι*. In both passages the *σκηναῖς* alludes to the umbrella, which is well shewn in the Assyrian sculptures (Layard's *Nineveh*, p. 334), as an appendage to the royal chariot, as it is to this day used in India. At *ἐπόμενοι* there appears to be an aposiopesis, or rather, the king interrupts by the hasty explanation *βεβᾶσι γὰρ, κ.τ.λ.*

983. ἀγρέται. So Toup for *ἀγρόται* or *ἀκρόται*, from Hesych. *ἀγρέται ἡγεμόνα, θεόν*. The Schol. recognises both MSS. readings, but in deriving the former *ἀπὸ τοῦ ἄγειν καὶ ἀγείρειν* he would seem rather to explain *ἀγρέται*. Hermann, guided by the metre of 990, gives *ἀκρόται*. Cf. 444. This is supported by a gloss in the *Med.*, *εἰ δὲ ἀκρόται, οἱ ἄκροι*. But the form is elsewhere unknown. Blomfield gives *ἀρχέται*, a plausible correction.

987. δαίμονες δ' ἔθεντ'. So Hermann for *δαίμονες ἔθεντ'*, for which he formerly proposed *δαίμονες ἔθεσθ'*. The antistrophic verse, about which no doubt can exist, makes the later conjecture far more probable. For the accidental omission of *ν*, cf. *τοιμάδε* for *τοιάνδε* in Cho. 472.

989. διαπρέπον. Here, as in 565, 640, and many other places which Hermann has overlooked, *διὰ* was pronounced as

- ΉΕ. πεπλήγμεθ', οἶαι δι' αἰῶνος τύχαι. ἀντ. δ'.
 ΧΟ. πεπλήγμεθ', εὐδηλα γάρ—
 ΉΕ. νέαι νέαι δύαι δύαι.
 ΧΟ. Ἰαόνων ναυβατᾶν
 κύρσαντες οὐκ εὐτυχῶς. 995
 δυσπόλεμον δὴ γένος τὸ Περσῶν.
 ΉΕ. πῶς δ' οὐ; στρατὸν μὲν τοσοῦτον τάλας πέπληγ-
 μαι. στρ. ε'
 ΧΟ. τί δ' οὐκ; ὄλωλεν μεγάλως τὰ Περσῶν.
 ΉΕ. ὀρᾶς τὸ λοιπὸν τόδε τᾶς ἐμᾶς στολᾶς;
 ΧΟ. ὀρῶ, ὀρῶ. 1000
 ΉΕ. τόνδε τ' οἰστοδέγμονα—
 ΧΟ. τί τόδε λέγεις σεσωσμένον;
 ΉΕ. θησαυρὸν βελέεσσι;
 ΧΟ. βαιά γ', ὡς ἀπὸ πολλῶν.
 ΉΕ. ἐσπανίσμεθ' ἀρωγῶν. 1005
 ΧΟ. Ἰάων λαὸς οὐ φυγαίχμας.
 ΉΕ. ἄγαν ἄρειος κατεῖδον δὲ πῆμ' ἄελπτον. ἀντ. ε'
 ΧΟ. τραπέντα ναύφρακτον ἐρεῖς ὄμιλον;
 ΉΕ. πέπλον δ' ἐπέρρηξ' ἐπὶ συμφορᾷ κακοῦ.
 ΧΟ. παπαῖ, παπαῖ. 1010
 ΉΕ. καὶ πλέον ἢ παπαῖ μὲν οὖν.
 ΧΟ. δίδυμα γάρ ἐστι καὶ τριπλά.

a monosyllable. The meaning is, 'as conspicuous a calamity as Ate has ever witnessed.'

990. οἶαι δι' αἰῶνος τύχαι. 'By such mischances as happen only at long intervals.' The Med. has γρ. δαίμονος τύχαι, whence οἶαι δι' δαίμονος τύχαι may be the true reading. This at once suits the metre better, and also takes up the words of the preceding strophe as Xerxes has done before at 968, 963, and does again at 997, 1007.

996. δυσπόλεμον. Schol. κακῶθεν πολέμου καὶ δυστυχῆσαν.

997. στρατὸν πέπληγμα. He speaks of the army as a part of himself, and therefore uses the accusative. Cf. κἀρα πεπληγμένους Ar. Ach. 1218. We may however take the accusative as depending on the sense of ἐκπάγλως στένω, like πάλ्लεσθαι

ἔψιν, Suppl. 561, where see the note.

1006. Ἰάων. So Hermann for ἰάωνων. He remarks that in this play the people are only called Ἰαυες or Ἰάονες, not Ἰωνες. As the α in Ἰαυες is short (929), neither Ἰάων nor Ἰάωνων is an equally plausible conjecture.

1007. ἄγαν ἄρειος. Thus Wellauer for ἀγανόρειος, which Hermann retains without comment. We have ἀγανόρειος in Theb. 845, if we may trust a highly probable emendation. Dindorf also here abides by the vulgate. Wellauer's correction is however very slight, and seems in itself likely to be right.

1011. καὶ πλέον ἢ παπαῖ μὲν οὖν. 'Aye, and more than alas!' Schol. ὑπερβαίνει θρήνον. Hermann has here made a bad alteration, καὶ πλέον, πλέον μὲν οὖν.

- ΞΕ. λυπρά· χάρματα δ' ἔχθροῖς.
 ΧΟ. καὶ σθένος γ' ἐκολούσθη.
 ΞΕ. γυμνός εἰμι προπομπῶν. 1015
 ΧΟ. φίλων ἄταισι ποντίαισιν.
 ΞΕ. δίαυε, δίαυε πῆμα, πρὸς δόμους δ' ἴθι. στρ. στ'.
 ΧΟ. αἰαῖ, αἰαῖ, δῦα, δῦα.
 ΞΕ. βόα νυν ἀντίδουπά μοι.
 ΧΟ. δόσω κακὰν κακῶν κακοῖς. 1020
 ΞΕ. ἴνζε μέλος ὁμοῦ τιθεῖς.
 ΧΟ. ὀτοτοτοτοῖ.
 ΞΕ. βαρεῖά γ' ἄδε συμφορά.
 ΧΟ. οἶ, μάλα καὶ τόδ' ἀλγῶ.
 ΞΕ. ἔρεσσ' ἔρεσσε, καὶ στέναζ' ἐμὴν χάριν. ἀντ. στ'.
 ΧΟ. διαίνομαι γοεδνὸς ὦν. 1026
 ΞΕ. βόα νυν ἀντίδουπά μοι.
 ΧΟ. μέλειν πάρεστι, δέσποτα.
 ΞΕ. ἐπορθιάζέ νυν γόοις.
 ΧΟ. ὀτοτοτοτοῖ. 1030
 ΞΕ. μέλαινα δ' αὐ μεμίζεται—
 ΧΟ. καὶ στονόεσσα πλαγά.
 ΞΕ. καὶ στέρν' ἄρασσε καὶ βόα τὸ Μῦσιον. στρ. ζ'.

1017. δίαυε πῆμα. Schol. δάκρυε τὸ ἀτύχημα. The second δίαυε is pronounced as a dissyllable, on the principle of διάπρεπον in 989.—πρὸς δόμους ἴθι is the signal for the procession of mourners to move forward, in the same manner as at the conclusion of the Seven against Thebes. The line which follows, and v. 1026, should perhaps be transposed, as Butler perceived; the eye of the transcriber having been confused by βόα νυν κ.τ.λ., immediately following in both strophe and antistrophe.

1020. δόσω κακὰν κ.τ.λ. 'An evil dispensation of evil upon evil.' The accusative depends on στένω implied in the preceding. Cf. Ajac. 866, πόνος πόνῳ πόνον φέρει. The Schol. is quite wrong in his view, δίδου τοῖς κακοῖς τὴν κακὴν δόσω, δ' ἔστι τὰ δάκρυα.—μέλος ὁμοῦ τιθεῖς, i. e. in time and harmony.

1026. ἔρεσσε. Schol. τύπτε σεαυτὸν εἰς ἐμὴν χάριν. Cf. Theb. 850, ἔρεσσετ'

ἀμφὶ κρατὶ πῶμπιμον χερσῶν τίτυλον.

1031. αἶ. In the Med. the υ is written by a later hand over an erasion, and in the next verse μοι for καί. Hence Hermann restores μάραγμα δ' ἀμμεμίζεται | οἶμοι, στονόεσσα πλαγά, and reads οἶμοι for οἶ in the strophe (1024). The objection to μέλαινα seems to have weight, that the sentence is too incomplete with the change of persons which the nature of the dialogue seems to require. For the use of μάραγμα he compares Cho. 367, ἀλλὰ δικλῆς γὰρ τῆσθε μαράγγης δοῦπος ἰκνεῖται. The Schol. however explains μέλαινα by πενήθηρης.

1033. καὶ βόα. Hermann has restored this reading from Eustathius on Dionys. Perieg. 791, καὶ Λισχύλος φησί, βόα τὸ Μῦσιον, ἤγγον θρήνει. The MSS. give κάπιβόα, whence Dindorf edits κάπιβῶ. Schol. οἱ γὰρ Μυσοὶ καὶ οἱ Φρόγγες εἰσι μάλιστα θρηνητικοί. See Müller, Dor. i. p. 367.

ΧΟ.	ἀνί, ἄνια.	
ΞΕ.	καί μοι γενείου πέρθε λευκήρη τρίχα.	1035
ΧΟ.	ἄπριγδ' ἄπριγδα, μάλα γοεδνά.	
ΞΕ.	αὐτεὶ δ' ὄξύ.	
ΧΟ.	καὶ τὰδ' ἔρξω.	
ΞΕ.	πέπλον δ' ἔρεικε κολπίαν ἀκμῇ χερῶν.	ἀντ. ζ'.
ΧΟ.	ἀνί, ἄνια.	1040
ΞΕ.	καὶ ψάλλ' ἔθειραν καὶ κατοίκτιζε στρατόν.	
ΧΟ.	ἄπριγδ' ἄπριγδα, μάλα γοεδνά.	
ΞΕ.	διαίνου δ' ὄσσε.	
ΧΟ.	τέγγομαί τοι.	
ΞΕ.	βόα νυν ἀντίδουπά μοι.	ἐπωδός.
ΧΟ.	οἰοί, οἰοί.	1046
ΞΕ.	αἰακτὸς ἐς δόμους κίε.	
ΧΟ.	ἰὼ, ἰὼ, Περσὶς αἶα δυσβαῦκτός.	
ΞΕ.	ἰὼ δὴ κατ' ἄστν.	
ΧΟ.	ἰὼ δῆτα, ναί, ναί.	1050
ΞΕ.	γοᾶσθ' ἀβροβάται.	
ΧΟ.	ἰὼ, ἰὼ Περσὶς αἶα δυσβαῦκτός.	
	ἰῆ, ἰῆ, ἰῆ.	
ΞΕ.	ἰῆ τρισκάλμοις βάρισω ὀλόμενοι.	
ΧΟ.	πέμψω τοί σε δυσθρόις γόοις.	1055

1042. ἄπριγδ' ἄπριγδα, i. e. ψάλλω. Cf. Cho. 417.

1047. ἐς δόμους κίε. Here the procession is directed to enter the palace, i. e. the central doorway in the proscenium. See sup. 1017.

1048. δυσβαῦκτός. So Hermann and Blomfield after Porson for the vulg. δύσβατος. In three Paris MSS. δύσβακτος is found, and in one of them δύσβάικτος as a various reading, with the gloss δύσθρήνητος. See sup. on v. 13.

1049. ἰὼ. So the Med. both here and in the next verse, for the vulg. ἰά. The concluding verses of the play Hermann has not only corrected, but actually re-written at about twice the present length. It is probable that there was originally one or more strophæ and antistrophæ, and that the epodous here (as in so many

instances) is only a convenient way of disposing of corrupt verses. Still it is evident that not the slightest confidence can be placed in such extensive alterations, however plausible and ingenious they may be.—To many students the end of this play, like that of the *Seven against Thebes*, will appear devoid of interest. To the modern reader it can hardly be otherwise; but then the dialogue which we have was in fact secondary to the spectacle which we have not. It was through the eyes rather than the ears that the effect of these scenes was produced on the audience. Nevertheless, exclamations which seem feeble and monotonous to us, may have derived a thrilling significance from the tone and gestures with which they were uttered.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

Τ Π Ο Θ Ε Σ Ι Σ

ΤΩΝ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

Οιδίπους, μαθὼν ὡς ἀθέσμως συνῆν τῇ μητρὶ, ἐτύφλωσεν ἑαυτόν· οἱ δὲ παῖδες αὐτοῦ Ἐτεοκλῆς καὶ Πολυνείκης, θέλοντες λήθη παραπέμψαι τὸ τοιοῦτον μῖασμα, ἐγκατακλείουσι οἰκίσκῳ αὐτόν. ὁ δὲ, τοῦτο μὴ φέρων, ἀράται αὐτοῖς διὰ σιδήρου τὴν βασιλείαν λαχεῖν. οἱ δὲ εἰς φόβον πεπτωκότες ἐνταῦθα, μὴ τὰς ἀρὰς τελέσωσιν οἱ θεοὶ, ἐγνωσαν δεῦν ἔχσθαι τὴν βασιλείαν παρὰ μέρος, ἑκάτερος ἐνιαυτὸν ἄρχων. πρῶτον οὖν Ἐτεοκλῆς ἤρξεν, ἅτε καὶ πρεσβύτερος ὢν Πολυνείκουσ, εἰ καὶ Σοφοκλῆς νεώτερον λέγει· Πολυνείκης δὲ ὑπεχώρησε. τελεσθέντος δὲ τοῦ συγκειμένου ἐνιαυτοῦ, ἐπειδὴ Πολυνείκης ἐλθὼν ἀπήγει τὸ σκῆπτρον, οὐ μόνον οὐκ ἔλαβεν, ἀλλὰ καὶ ἀπεπέμφθη κενὸς παρ' Ἐτεοκλέους, οὐ βουλομένου ἐκοσῆναι τῆς ἀρχῆς, ἀλλ' ἐγκρατῶς ἔχομένου ταύτης. ὄθεν καὶ Πολυνείκης ἐκεῖθεν ἀπάρας εἰς Ἄργος ἔρχεται, καὶ τὴν Ἀδράστου θυγατέρα γήμας πείθει τοῦτον συνάρασθαι οἱ πρὸς τὴν τῆς ἀρχῆς ἀνάληψιν καὶ λαβῶν παρ' αὐτοῦ συχητὴν στρατιὰν ἀφικνεῖται κατὰ Θηβαίων. ἤρχον δὲ τῆς τοιαύτης ἀρχῆς μετὰ Πολυνείκουσ ἐπτὰ στρατηγοὶ, ἕβδομος γὰρ οὗτος ἦν, ὡς ἀν πρὸς τὰς ἐπτὰ πύλας τῶν Θηβῶν ἕκαστος ἐπαγάγοι λόχον πολιορκοῦντα. οἱ μὲν οὖν ἄλλοι στρατηγοὶ ὑπὸ Θηβαίων ἀνῆρέθησαν ἐν τῷ πολέμῳ· Πολυνείκης δὲ καὶ Ἐτεοκλῆς μονομαχίσαντες πρὸς ἀλλήλους, ἀναιροῦσιν ἀλλήλους. σημεῖωσαι δὲ ὡς Εὐριπίδης μὲν ἓνα τῶν ἐπτὰ τὸν Ἀδραστον λέγει· Αἰσχύλος δὲ ἕτερον τῶν ἐπτὰ, Ἐτέοκλον, ἀντὶ Ἀδράστου προσθεῖς.

THE SEVEN AGAINST THEBES.

THE date of this play is fixed by the extract from the didascalie in the Medicean MS., *ἰδιδάχθη ἐπὶ Θεαγενίδου* (MS. *Θεαγένους*) Ὀλυμπιάδι σή. ἐνίκᾳ Λαίῳ, Οἰδίποδι, Ἐπτὰ ἐπὶ Θήβας, Σφιγγὶ Σατυρικῇ. This was B. C. 472, or Ol. 77. 1, the year after the *Persians*. Aristophanes (Ran. 1021) calls it *δρᾶμα Ἀρείως μεσόν*, and seems to place it chronologically before the *Persians*, as Dindorf also arranges it. (See introductory note to the *Persians*.) Euripides, treating of the same subject in the *Phoenissae*, makes distinct allusions to the play, as in his *Electra* to the *Choephoroe*,—in both cases not without something like the acrimony of a rival poet. The *Antigone* of Sophocles and the *Suppliant Women* of Euripides take up the subject in immediate continuation, and the *Epigoni* of our poet probably formed a sequel to the eventful history. Of all the plays of Aeschylus the *Seven against Thebes* seems to have been the most celebrated, as well as the most popular in the schools of the grammarians; at least, from none are so many passages quoted by ancient writers. For the same reason, the number of existing MSS. of this play, including the *Prometheus* and the *Persians*, is much larger than of the other four; nor is there the same ground for referring them all to the Medicean as the archetypus. Considered as a tragic composition, the *Seven against Thebes* is rather remarkable for its grandiloquent diction than for high poetical merit. It does not, like the *Prometheus* or the *Agamemnon*, exhibit that wonderfully deep study of character which has immortalised the name of Aeschylus. The treatment of the subject is rather epic than tragic, and the tone of the poem rousing and chivalrous rather than pathetic; or at least, pathos seems the accident, not the leading characteristic, of the adventure in the mind of the poet. The scene is laid at Thebes, and the chorus consists of Theban maidens, who act as mourners to the suicide brothers, and enlist the sympathy of the reader in the beginning of the play by continually deprecating the miseries of slavery in the event of the city being captured. Eteocles enters *solus*, and addresses a body of Thebans, (either in the orchestra or as mutes on the stage,) who represent the citizens. They perhaps form the secondary chorus according to Müller's theory. There are but two actors to the piece.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΤΕΟΚΛΗΣ.

ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ.

ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ.

ΙΣΜΗΝΗ.

ΑΝΤΙΓΟΝΗ.

ΚΗΡΥΞ.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

ΕΤΕΟΚΛΗΣ.

Κάδμου πολίται, χρῆ λέγειν τὰ καίρια
ὄστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως,
οἶακα νωμῶν βλέφαρα μὴ κοιμῶν ὑπνῷ.
εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεοῦ·
εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι,
Ἔτεοκλῆς ἂν εἰς πολὺς κατὰ πτόλιν
ὑμνοῖθ' ὑπ' ἀστῶν φρομιόις πολυρρόθοις

5

1. *χρῆ* (ἐκεῖνον) *δοτις*, i. e. *χρῆ τὸν φυλάσσοντα*, κ.τ.λ., λέγειν τὰ καίρια, 'to speak to the point,' and to be careful 'what orders he issues.' Schol. τὰ ἀναγκαῖα, but see on *Prom.* 515.—*πρᾶγος*, collectively for τὰ πράγματα. The metaphor of 'guiding the helm of the state' is too familiar to require illustration. Homer has *νηὸς γλαφυρῆς οἴηια νωμῆς*, *Od.* xii. 218. Cf. *Ag.* 775. *Prom.* 153, *νεοὶ οἰακονόμοι κρατοῦσ' Ὀλύμπου*.—*μὴ κοιμῶν* is to be closely taken with *νωμῶν*, for which reason I have omitted the comma usually placed after the latter word, 'managing the helm without closing his eyes.' The *μὴ* depends on the indefinite *δοτις*.

4. *αἰτία θεοῦ*. 'The cause of it is attributed to Providence,' i. e. the gods get all the credit of it. This is said with something of irony if not of bitterness, as the popular doctrine disparaging to the general who is really responsible for the result. Cf. *Tac. Ann.* xiv. 38, 'Simul in urbem mandabat, nullum praelio finem expectarent nisi succederetur Suetonio, cuius adversa pravitati ipsius, prospera ad fortunam referebat.' *Ib. Agric.* 27, 'iniquissima haec bellorum conditio est; prospera

omnes sibi vindicant, adversa uni impuntantur.' *Nepos, Vit. Alcib.* viii. 'Si quid secundi evenisset, nullam in ea re suam partem fore; contra ea, siquid adversi accidisset, se unum ejus delicti futurum reum.'

5. *εἰ δ' αὖθ'*, κ.τ.λ. 'Whereas if, on the other hand, harm should befall us (which heaven forbid!), Eteocles alone would be universally decried,' &c. The antithesis *εἰς πολὺς* may be compared with the idiom *εἰς ἀνὴρ πλείστον πόνον παρασχόν*, *Pers.* 329.

7. *πολυρρόθοις*. Schol. *λοιδοροῖς*. τὸ *ὀνειδίσθαι μέσον*. Both these are sound comments. By the compound a notion of popular murmur and dissatisfaction is conveyed, as *Antig.* 259, *λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί*. *Ibid.* 290, *ἐρρόθουν ἐμοί*. *Androm.* 1096, *εὐχάρεϊ βῆθιον ἐν πόλει κακόν*. *Trach.* 263, *ξένον παλαιῶν ὄντα πολλὰ μὲν λόγοις ἐπερρόθησε*. In *φρομιόις* and *ὀνειδίτο* there is a clear allusion to the ballad-singers who exercised such influence for good or evil over the minds of the vulgar in Greek cities. *Hor. Sat.* ii. 1, 46, 'Flebit et insignis tota cantabitur urbe.'

οὐμώγμασιν θ', ὧν Ζεὺς ἀλεξήτριος
 ἐπώνυμος γένοιτο Καδμείων πόλει.
 ὑμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι 10
 ἦβης ἀκμαίας, καὶ τὸν ἔξηβον χρόνῳ
 βλαστημὸν ἀλδαίνοντα σώματος πολὺν,
 ὦραν τ' ἔχονθ' ἕκαστον, ὥστε συμπρεπῆς,
 πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων
 βωμοῖσι, τιμὰς μὴ ἕξαιφθῆναί ποτε, 15
 τέκνοις τε, Γῆ τε μητρὶ, φιλτάτῃ τροφῷ.
 ἦ γὰρ νέους ἔρποντας εὐμενεὶ πέδῳ,
 ἅπαντα πανδοκοῦσα παιδείας ὄτλον,
 ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους

8. ὧν Ζεὺς, κ.τ.λ. 'Of which may Zeus the averter prove what his name imports to the city of the Thebans,' i. e. the averter in reality. The genitive ὧν rightly depends on either ἀλεξήτριος or ἐπώνυμος, for ἐπώνυμος οὐμωγμάτων would mean 'named from (averting) lamentations.' But this latter construction is in fact lost sight of, the sense being ὧν Ζεὺς ἀλεξήτριος γένοιτο ἀληθῶς ἀλεξήτριος.

10. καὶ τὸν ἐλλείποντ' ἔτι. 'Both him who has not yet attained the prime of life, and him who is past it but still keeps up a vigorous growth of body (i. e. not yet decrepit, ὠμογέρων), and also each one that possesses the military age, as is befitting (i. e. to him in an especial manner), &c. Three ages are here described and well defined; the military ἡλικία, or βρα, which is peculiarly apt for the defence of the city; those who are too young, and those who are too old to be enlisted. These two last comprehend all those commonly called οἱ ἀχρεῖοι or οἱ ἀναγκαῖοι, who in the event of a siege or the absence abroad of an army are bound to aid in the defence, the infirm and decrepit alone excepted. Hermann raises two difficulties with regard to the reading; first, that βλαστημὸν (MSS. βλάστημον or βλάστημον) is not a substantive, but an adjective in Suppl. 312, τίν' οὖν ἐτ' ἕλλον ἤσθε βλάστημον λέγεις; and secondly, that ὥστε συμπρεπῆς should have been ὥς τὸ συμπρεπῆς, and that the MSS. reading ὥστι or ὥς τις does not justify Stanley's correction ὥστε, which is commonly received. He therefore corrects βλαστη-

μὸν, on the analogy of ὄρχησμός, πατησμός, &c., and in v. 13 reads ὥς τις ἐμπρεπῆς. On the former point it appears to me that we have nothing certain to argue upon, since βλάστημον may be either adjective or substantive in the passage of the Supplices; for the latter it may be replied that ὥς συμπρεπῆς (ἔστι) is perfectly good Greek; that ὥστε for ὥς follows the same epic usage as ὥστε for ὅς (which occurs below, v. 127, καὶ Κύπρις ἔτε γένους προμάτωρ), and is defended by ὥστε ναὺς κενὸς οἰακοστρόφος in 62; and finally that ἐμπρεπῆς is 'conspicuous,' Suppl. 107, but συμπρεπῆς is 'fit,' *ibid.* 452.

15. τιμὰς. In close connexion with θεῶν and βωμοῖσι, and illustrated by 77 and 167 *infra*, it is clear that τιμὰς here means 'sacrifices.' Cf. Troad. 26, ἐρημία γὰρ πόλιν ἔταν λάβη κακῆ, νοσεῖ τὰ τῶν θεῶν, οὐδὲ τιμᾶσθαι θέλει.

16. φιλτάτῃ τροφῷ. Compare πέδον φίλανδρον inf. 693. She was worshipped at Athens as Γῆ κουροτρόφος. See Suidas in v. Ar. Thesm. 300, εἴχεσθε τῇ Κουροτρόφῳ Γῆ. Homer calls Ithaca τρηχεῖ' ἀλλ' ἀγαθὴ κουροτρόφος, Od. ix. 27.

17. ἔρποντας. Schol. κυρίως ἐπὶ παιδῶν. It is said that the meaning 'to crawl' is later than tragedy; and it is sufficient to understand βαίνοντας.—πανδοκοῦσα, Schol. recent. πάντα πόνον τῆς παιδικῆς ἡλικίας ὑποδεχομένη. Photius: ἔτλος, ὁ πόνος καὶ ὁ μόχθος. καὶ ἀτλαῖν τὸ μοχθεῖν.

19. οἰκιστῆρας. Hermann edits οἰκητῆρας from two or three MSS., a form which occurs Oed. Col. 627. The later

πιστούς, ὅπως γένοισθε πρὸς χρέος τόδε καὶ νῦν μὲν ἐς τόδ' ἡμᾶρ εὖ ῥέπει θεός· χρόνον γὰρ ἤδη τόνδε πυργηρουμένοις καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ νῦν δ', ὡς ὁ μάντις φησὶν, οἰωνῶν βοτήρ, ἐν ὧσὶ νωμῶν καὶ φρεσὶν, πυρὸς δίχα,	20
χρηστηρίουσ ὄρνιθας ἀψευδεῖ τέχνη· οὗτος, τοιῶνδε δεσπότης μαντευμάτων, λέγει μεγίστην προσβολὴν Ἀχαιῖδα νυκτιγορεῖσθαι, κάπιβουλεύειν πόλει. ἀλλ' ἐς τ' ἐπάλξεις καὶ πύλας πυργωμάτων	25
ὀρμᾶσθε πάντες, σοῦσθε σὺν παντευχίᾳ, πληροῦτε θωρακεῖα, κάπι σέλμασιν πύργων στάθητε, καὶ πυλῶν ἐπ' ἐξόδοις μῖμνοντες εὖ θαρσεῖτε, μηδ' ἐπηλύδων ταρβεῖτ' ἄγαν ὄμιλον εὖ τελεῖ θεός.	30
	35

Schol. explains *οἰκίτηρος*. The construction is rather remarkable for *ἐβρέφατο ὅπως γένοισθε πιστοὶ οἰκιστῆρες*.

21. *καὶ νῦν μὲν*. He reverts to the sentiment in v. 4. 'Hitherto indeed all has gone well; but we must be on our guard to repel a nightly attack which is contemplated, and which, if successful, will bring reproaches on the head of your leader for not sufficiently providing against it.' Cf. 36—8.

22. *πυργηρουμένοις*, 'beleaguered.' Phœnix: *πυργηροῦμεθα ἐντὸς ἴσμεν τῶν πέργων*. Ibid. *πυργηροῦμενοι τὰ τεῖχη φυλάττοντες*. The Schol. Med. is quite wrong in understanding 'protected by the god.' Inf. 171 he rightly has *ἴσμεν τευχῶν ἐστι*.

25. *ἐν ὧσὶ καὶ φρεσίν*. Cf. *κλέω ἀκούσαι* Cho. 5, i. e. not only hearing but comprehending. The faculty of sight was wanting to Teiresias.—*νωμῶν* was properly used of augurs, as Oed. R. 300, *ὃ πάντα νωμῶν Τειρεσία*. Phœn. 1256, *ἐμπόρους τ' ἀκμὰς βῆξαι τ' ἐνώμων*.—*πυρὸς δίχα*, Schol. *οὐκ ἐμπόροις χρώμενος*. To insert these words in such a sense between *νωμῶν* and *ὄρνιθας* is certainly awkward, 'observing birds without fire.' Hermann says, 'non discentit Aeschylus ab Sophocle in Antigone v. 1006, atque Euripide in Phœnissis v. 954, sed quod dixit

πυρὸς δίχα est praeter signa ex igne capta.' Thus Eteocles would quote the double confirmation of the prediction derived from a twofold observation.

28. *λέγει κ.τ.λ.* 'Declares that the greatest attack yet made on the part of the Argives is to be discussed to-night, and that they are plotting against the city.' Schol. *ἐν νυκτὶ* (he should rather have said *ἐς νύκτα*) *ἀγορεύεσθαι καὶ βουλεύεσθαι*. By the latter word it does not appear that he meant to paraphrase *ἐπιβουλεύειν*. In Rhœs. 20, *νυκτιγορία* is 'a proclamation by night,' and *ibid.* 88 we have *τὰς σὰς πρὸς εὐνὰς φύλακας ἐλθόντες φόβῳ νυκτιγοροῦσι*. I have retained Ἀχαιῖδα with the Med., which however has Ἀχαιῖδον in Pœr. 490. The former must have been the epic form, for we find Ἀχαιῖδον Od. iii. 261.

32. *θωρακεῖα*. Hesych. *θώραξ ὁ πύργος*. Schol. recent. *τὰ τεῖχη, διὰ τὸ τὴν πόλιν ὡς θώρακα αὐτὰ ἐπενοιδύσκεσθαι*. From Herod. i. 181, the term might seem to be peculiarly applied to the outer wall;—*τοῦτο μὲν δὴ τὸ τεῖχος θώρηξ ἐστὶ ἔτερον δὲ ἴσασθαι τεῖχος περιβεῖ*. In vii. 139 there is a more remarkable expression, *πολλοὶ τευχῶν κιθῶνες ἐηλαμένοι*. The Romans used *lorica* and *loricula* in a similar sense. Cf. Tac. Hist. iv. 37, *Ann.* iv. 49. *Caesar*, B. G. vii. 72.

σκοπούς δὲ κἀγὼ καὶ κατοπτῆρας στρατοῦ
ἔπεμψα, τοὺς πέποιθα μὴ ματᾶν ὁδῶ·
καὶ τῶνδ' ἀκούσας οὔτι μὴ ληφθῶ δόλφ.

ΑΓΓΕΛΟΣ.

Ἐτεόκλεες φέριστε, Καδμείων ἄναξ,
ἦκω σαφῆ τὰκεῖθεν ἐκ στρατοῦ φέρων 40
αὐτὸς κατόπτῃς δ' εἴμ' ἐγὼ τῶν πραγμάτων.
ἄνδρες γὰρ ἑπτὰ, θούριοι λοχαγέται,
ταυροσφαγούντες ἐς μελάνδετον σάκος,
καὶ θιγγάνοντες χερσὶ ταυρείου φόνου,
Ἄρη τ', Ἐννῶ, καὶ φιλαίματον Φόβον 45
ὠρκωμότησαν ἢ πόλει κατασκαφᾶς
θέντες λαπάξιν ἄστῃ Καδμείων βία,
ἢ γῆν θανόντες τήνδε φυράσειν φόνω·
μνημεῖά θ' αὐτῶν τοῖς τεκοῦσιν ἐς δόμους
πρὸς ἄρμ' Ἀδράστου χερσὶν ἔστεφον, δάκρυ 50
λείβοντες, οἶκτος δ' οὔτις ἦν διὰ στόμα·
σιδηρόφρων γὰρ θυμὸς ἀνδρεία φλέγων
ἔπνει, λεόντων ὡς Ἄρη δεδορκότων.
καὶ τῶνδε πύστις οὐκ ὄκνη χρονίζεται
κληρουμένους δ' ἔλειπον, ὡς πάλω λαχῶν 55

37. μὴ ματᾶν ὁδῶ. 'Are not going a vain journey.' Schol. μὴ μάτην ὁρμήσαι. Hesych. ματῶ διατρίβει χρονίζει. But see on Prom. 57. The idea is perhaps from Il. x. 324, σοὶ δ' ἐγὼ οὐχ ἔλιος σκοπὸς ἔσσομαι.

38. οὔτι μὴ ληφθῶ. 'There is no fear of my being caught.' Cf. οὔτι μὴ προδῶς Cho. 881. οὐ μὴ ἀποσχωταί Suppl. 736. The construction is rather rare in its more complete form. Plat. Apol. p. 28, α, οὐδὲν δεῖνδν μὴ ἐν ἡμολ στῆ. Phaed. p. 84, β, οὐδὲν δεῖνδν μὴ φοβηθῆ. Ar. Eccl. 650, ἔστ' οὐχὶ δέος μὴ σε φιλήσῃ.

46. ὠρκωμότησαν. Schol. ἔμοσαν. When the messenger left the army, the Argive chieftains had already taken the oath and were in the act of suspending their tokens to the car of Adrastus. Hence the difference of tenses.

48. φυράσειν. φύρειν (Prom. 458. Ag. 711, αἵματι δ' οἶκος ἐφύρη) or φυρᾶν, is properly to make dough, paste, or clay,

by mixing liquid with a dry material. Cf. inf. 930.

49. μνημεῖα. 'And mementos of themselves for their parents at home they were hanging (inf. 267) to the chariot of Adrastus.' Schol. περόνας ἢ τρίχας ἢ τι τοιοῦτον. ἔθος δὲ ἦν τοὺς ἐν πολέμῳ τοῖς οἰκείοις πέμπειν σημεῖα ἢ περόνας ἢ ταινίας ἢ βοστρύχους ἢ τι τοιοῦτον. — πρὸς ἄρμα δὲ Ἀδράστου, ἐπεὶ Ἀμφίραος αὐτοῖς ἐμαρτέυσαστο μόνον Ἀδραστον σωθήσεσθαι.

51. λείβοντες. The editors place a semicolon after this word; but the sense seems to be, δάκρυ μὲν λείβοντες, οἰκτιζόμενοι δ' οὐ.

54. τῶνδε πύστις. 'These tidings have not been long in reaching you.' Schol. ταχὺ γὰρ ἤγγειλα. But Hermann reads πύστις with Schütz from one MS., 'the proof of all this will not be long withheld.' To this reading another scholium in the Med. may probably be referred, μετ' οὐ πολὺ δὲ ταῦτα γνώσῃ τῇ περὶ.

ἕκαστος αὐτῶν πρὸς πύλας ἄγοι λόχον.
 πρὸς ταῦτ' ἀρίστους ἄνδρας ἔκκρίτους πόλεως
 πυλῶν ἐπ' ἐξόδοισι τάγευσαι τάχος
 ἔγγυς γὰρ ἦδη πάνοπλος Ἀργείων στρατὸς
 χωρεῖ, κονίει, πεδία δ' ἀργηστής ἀφρὸς 60
 χραίνει σταλαγμοῖς ἵππικῶν ἐκ πνευμόνων.
 σὺ δ', ὥστε ναὸς κεδνὸς οἰακοστρόφος,
 φράξαι πόλισμα, πρὶν καταγιῖσαι πνοὰς
 Ἄρεως· βοᾷ γὰρ κύμα χερσαίου στρατοῦ
 καὶ τῶνδε καιρὸν ὅστις ὤκιστος λάβε 65
 κἀγὼ τὰ λοιπὰ πιστὸν ἡμεροσκόπον
 ὀφθαλμὸν ἐξω, καὶ σαφηνεῖα λόγου
 εἰδὼς τὰ τῶν θύραθεν ἀβλαβῆς ἔσει.

ET. ὦ Ζεῦ τε καὶ Γῆ καὶ πολισοῦχοι θεοί,
 Ἄρά τ', Ἐριωνὸς πατρὸς ἡ μεγασθενῆς, 70
 μή μοι πόλιω γε πρυμνόθεν πανώλεθρον
 ἐκθαμνίσσητε δηάλωτον, Ἑλλάδος

58. τάγευσαι, 'marshal,' Schol. τάξον. Verbs in -εύω, a lengthened form of -έω, are never properly transitive, though frequently they become so through their derivation from nouns involving some notion of action. Thus we have ταγεῖν, μεταοικεῖν, &c. with a genitive, because they simply represent ταγὸν or μέτοικον εἶναι. But we find κρυπτεῖναι, ὀρθεῖναι, Orest. 406, ὀμπρεῖναι τέκνα Rhes. 434, βακχεῖναι τινὰ Orest. 411, κηδεῖναι, and much more frequently παιδεῖναι, βουλεῖναι, &c., in which the primary notion is 'to be a doer of something,' and which of course take an accusative of the thing made or done. It thence follows that either the neuter or the passive form is indifferently used, as πόλις ἤδη σαλεύει Oed. R. 23, but χθὸν σσεδάεται Prom. 1102.

60. κονίει. Cf. κονίτας οὐδας Pers. 166. Schol. recent. κόνιν ἐγείρει ἀπὸ τῆς σπασθῆς.

63. φράξαι. The metaphor seems to show that this word is used strictly in a naval sense, of strengthening a ship's sides or bulwarks against the force of the waves. Cf. Od. v. 256, where we read of Ulysses' raft, φράξαι δὲ μιν βίπεσαι διαμπερὲς ολισυρσι. Il. xii. 263, βιοῖσι βοῶν

φράξαντες ἐπέλξεις.—καταγιῖσαι, Schol. καταπνεύσαι σφοδρῶς. Cf. Prom. 813, βρόμον καταγιζοντα. Lucian, Charont. p. 493, ed. Jac., ὅπταν τὸ πνεῦμα καταγιῖσαν πλαγία τῆ ὀδῶν ἐμπέση καὶ τὸ κύμα ὄψηλον ἀρῆθ'. Il. ii. 148, λαβρὸς ἐπαγιζων, sc. Ζεφύρος.

64. κύμα χερσαίου, 'the land-wave.' So βεῦμα and ἄμαχον κύμα θαλάσσης Pers. 86, said of the Persian host. Here the epithet qualifies the metaphor, as in ἄρδης ἄκυρος of the gadfly's sting, Prom. 898.

71. μή μοι πόλιω γε. The γε, so far from being superfluous, is in part of the formula used in deprecating. See Prom. 649. Hippol. 503, καὶ μή γε πρὸς θεῶν — πέρα προβῆς τῶνδ'. Oed. Col. 1409, μή μ' ἀτιμάσσητέ γε. Ar. Nub. 84, μή μοι γε τοῦτον μηδαμῶς τὸν Ἰππιον. Equit. 19, μή μοι γε, μή μοι, μή διασκανδικίσης.—πρυμνόθεν, perhaps from Il. xii. 148, ἐγγυτον ὀλην πρυμνήν ἐκτάμοντες. Photius, πρύμνη κατῶθεν· ἐκ βίζων. Hesych. πρυμνόν τὸ ἔσχατον. It does not therefore seem necessary to read πρέμονθεν with Blomfield and the more recent editors. See inf. 1060.

72. Ἑλλάδος, κ.τ.λ. Schol. ἀντὶ τοῦ οὐ βάρβαρον οὐσαν ἄλλ' Ἑλληνίδα καὶ αὐτήν.

φθόγγον χέουσαν, καὶ δόμους ἐφεστίους
 ἐλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν
 ζυγοῖσι δουλείοισι μήποτε σχεθεῖν.
 γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίζω λέγειν
 πόλις γὰρ εὖ πρᾶσσουσα δαίμονας τίει.

75

ΧΟΡΟΣ.

θρεῦμαι φοβερὰ μεγάλ' ἄχη.
 μεθεῖται στρατὸς στρατόπεδον λιπῶν
 ρεῖ πολὺς ὄδε λεῶς πρόδρομος ἰππότηας
 αἰθερία κόνις με πείθει φανεῖσ',
 ἄναυδος σαφῆς ἔτυμος ἄγγελος.
 ἐπὶ δὲ γᾶς ἐμᾶς πεδί' ὀπλόκτυπ' ὡσὶ χρίμπται βοᾶ,
 ποτᾶται, βρέμει δ' ἀμαχέτου δίκαν ὕδατος ὀροτύπου.
 ἰὼ ἰὼ, θεοὶ θεαί τ', ὀρόμενον κακὸν ἀλεύσατε.

80

85

75. σχεθεῖν, sc. δότε τοῖς πολεμίοις
 μήποτε σχεθεῖν. For the use of the
 aorist see inf. 424. Prom. 685.

76. ξυνὰ. Schol. κοινωφελῆ καὶ ἡμῶν
 καὶ ἡμῶν νομί(ω) λέγειν. A sort of bargain
 is struck with the gods (as inf. 166) that
 they shall protect the city, and the city in
 turn shall keep up the public worship.

78. ΧΟΡΟΣ. The former part of the
 ensuing parade is not antistrophic, but
 consists almost wholly of dochmiac verses
 recited in hurried succession by individual
 members of the chorus, much as the
 Furies sing the opening ode in Eum.
 138 seqq. They may be supposed to
 enter the orchestra under the excitement
 of a false report that the enemy is march-
 ing against the city.

79. μεθεῖται, 'is let loose.' The
 notion is from setting a dog at the prey.
 Schol. ἀφέται δ' ὄχλος ἀπὸ τοῦ στρατο-
 πέδου. Dindorf, who has introduced
 many violent and improbable alterations
 in this part of the play, needlessly corrects
 καθεῖται. The Schol. rightly observes
 ταῦτα δὲ φανταζόμενα λέγουσιν ὡς
 ἀληθῆ. Neither the dust nor the tramp
 of the horses is supposed by the audience
 to exist except in imagination.

81. κόνις — ἄγγελος. Cf. Suppl. 176,
 ἀπὸ κόνιν ἄναυδον ἄγγελον στρατοῦ. The
 following passages may have been in the
 mind of the poet; Il. xi. 151, ὄπρ' δὲ

σφισιν ἄρτο κινή ἐκ πεδίου, τὴν ἄρταν
 ἐρίθουτοι πόδες ἴππων. Hes. Scut.
 Herc. 61, χθόνα δ' ἔκτυπον ὀκίης ἴπποι
 νύσσοντες χηλῆσι, κόνις δὲ σφ' ἀμφι-
 δεδῆει.

83. I have endeavoured to restore this
 corrupt and very difficult passage from
 the vestiges of the MSS. readings, and
 by the aid of the clear and explicit
 scholium in the Med., καὶ τὰ τῆς γῆς δὲ
 μου πεδία κατακτυπούμενα τοῖς ποσὶ τῶν
 ἴππων καὶ τῶν ἔπλων (i. ὀπλῶν) ποιεῖ μου
 προσπελάζειν τὸν ἄχρον τοῖς ὤσιν. The
 original reading of the Med., which has
 undergone some corrections by a later
 hand, was ἐλεδέμας πεδιοπλοκτύπος τι
 χρίμπεται βοᾶ (or βοᾶι, for there is an
 erasure after the ᾶ, and the above scholium
 points to χρίμπται βοᾶν). One Paris MS.
 gives ἐλαδέμας, Rob. ἐλιθεμας. In the
 former edition I conjectured ἐπι δὲ (or
 διὰ δὲ) γᾶς ἐμᾶς. Hermann retains
 ἐλεδέμας, with which he compares the
 irregular and exceptional ἐλένας ἐλαῖρος
 ἐλέπτολις in Ag. 686. In my own mind
 not a doubt remains that the word is
 corrupt, and I believe the scholium
 quoted above represents the early and
 correct reading. Dindorf edits from his
 own conjecture εἰλε δ' ἐμᾶς φρένας θεός·
 ἔπλων κτύπος ποτιχρίμπεται | διὰ τῆδον
 βοᾶ ποτᾶται, κ.τ.λ., which is not to emend
 a passage, but to re-write it.

βοᾷ ὑπὲρ τειχέων

- ὁ λεύκασπις ὄρνυται λαὸς εὐτρεπῆς ἐπὶ πόλιω [διώκων].
 τίς ἄρα ρύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεῶν ; 91
 πότερα δῆτ' ἐγὼ ποτιπέσω βρέτη δαιμόνων ;
 ἰὼ μάκαρες εὐέδροι.
 ἀκμάζει βρετέων ἔχουσαι· τί μέλλομεν ἀγαστόνοι ; 95
 ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον ;
 πέπλων καὶ στεφάνων πόντ', εἰ μὴ νῦν, ἀμφὶ λιτάν' ἔξομεν ;
 κτύπον δέδορκα· πάταγος οὐχ ἐνὸς δορός. 100
 τί ρέξεις, προδώσεις, παλαίχθων Ἄρης, τὰν τεῶν γὰν ;
 ὦ χρυσοπήληξ δαίμον, ἔπιδ' ἔπιδε πόλιω,
 ἂν ποτ' εὐφιλήταν ἔθου.
 θεοὶ πολιάχοι χθονὸς, ἴτ' ἴτε πάντες, 105
 ἴδετε παρθένων ἰκέσιον λόχον δουλοσύνας ὑπερ.

87. βοᾷ ὑπὲρ τειχέων. 'With a shout on the further side of the wall the white-shielded host is moving in battle array against the city.' The chorus within the walls picture to themselves what is taking place beyond them. Hence Schol. ὑπερδῶν. Hermann and others understand 'is now surmounting the walls.' But ἐπὶ πόλιω is decidedly against this view, as ἐπὶ means motion 'towards.' As for διώκων, I have enclosed it within brackets, as it does not fall in with the dochmiac metre. For the distinctive epithet λεύκασπις see Antig. 114. Phoen. 1099. The shields of the common soldiers in the Argive army seem to have been painted white, without any device ('parma alba,' Virg. Aen. ix. 548).

92. πότερα βρέτη. The Schol. takes πότερα not as agreeing with βρέτη, but for πρότερον, for he adds ἢ ἄλλο τι πρόξομεν ; And the reply is consistent with this, 'It is high time to cling to the sacred images.'

94. εὐέδροι. The epithet conveys the notion of firmness and of not relinquishing their post in danger. Inf. 309, εὐέδροι τε στάθην' ἄξυγούσι λιταῖσιν.—ἀκμάζει, cf. Cho. 718.

99. λιτάν', i. e. λιτανὰ, as Suppl. 789, μέλη λιτανὰ θεοῖς. This is Seidler's correction for λιτάν'. 'When, if not now, shall we engage in petitions of the pepus and the suppliant boughs?' The allusion is to the pepus used in supplicating Pallas,

Π. vi. 90. 302. Schol. recent. ἔθος ἦν τοῖς παλαιοῖς, ὅποτε ἰκέτεον τοὺς θεοὺς, ἐν χερσὶν ἔχειν τοὺς αὐτῶν πέπλους καὶ στεφάνους καὶ διὰ τούτων αὐτοὺς ἐξιλεοῦσθαι. Rather, they carried a sacred robe or shawl in procession, and invested with it the statue, generally of Pallas, as at the great *Panaihenaea*. The construction is the same as in Xen. Anab. v. ii. 26, ὅπως οἱ πολέμοι ἀμφὶ ταῦτα ἔχουσιν, 'might be occupied with these.'

104. ἂν ποτ' κ.τ.λ. Schol. ἦν ποτε ἔθου εἰς πεφιλημένην. Both ποτε and παλαίχθων refer to the ancient worship of Ares by the Thebans. Schol. ἱερά δὲ ἢ Θήβη τοῦ Ἄρεως ἄνωθεν. This god, and inf. 127, Aphrodite, are invoked from their connexion with Cadmus through Harmonia. On the feminine form εὐφιλήταν see Cho. 61. Pers. 598.

105. πολιάχοι. By adopting from the Med. this Pindaric form (Ol. v. 22) and pronouncing θεοὶ as a monosyllable, we obtain a dochmiac verse, though rather a lame one. The common reading is πολιουσοῦχοι, but the MSS. present many variations.

106. λόχον. It is a theory of Müller's that the chorus so calls itself because drawn up in the shape of a military λόχος. So Ag. 1631, εἶα θεὸς φίλοι λοχίται.—δουλοσύνας ἔπερ, Schol. ἔπερ τοῦ μὴ εἰς δουλείαν ἀχθῆναι. In the same sense Thucydides uses δουλείας ἔπερ, v. 69.

- κῦμα γὰρ περὶ πτόλιν
δοχμολόφων ἀνδρῶν καχλάζει πνοαῖς Ἄρεος ὀρόμενον.
ἀλλ', ὃ Ζεῦ πάτερ παντελές, 111
πάντως ἄρηξον δαίτων ἄλωσιν.
Ἄργεῖοι δὲ πόλισμα Κάδμου στρ. α.
κυκλοῦνται φόβος δ' ἀρείων ὄπλων
διάδετοί τε δὴ γέννος ἰππίας 115
κινύρονται φόνον χαλινοί.
ἐπτὰ δ' ἀγάνορες πρέποντες στρατοῦ
δορυσσοῖς σάγαις πύλαις ἐβδόμαις
προσίστανται πάλῃ λαχόντες
* * * * *
σύ τ', ὃ Διογενὲς φιλόμαχον κράτος, μεσφδ. 120
ῤυσίπολις γενοῦ, Παλλὰς, ὃ θ' ἵππιος ποντομέδων ἀναξ
ἰχθυβόλῃ μαχανᾷ, Ποσειδᾶν,
ἐπίλυσιν φόβων, ἐπίλυσιν δίδου.
σύ τ', Ἄρης, φεῦ φεῦ, Κάδμου ἐπώνυμον πόλιν φύλαξον, 125
κῆδεσαί τ' ἐναργῶς.

110. *δοχμολόφων*. Having the crest not perpendicularly erect, but slanting backwards.

111. *πάτερ παντελής*. Cf. Ζεῦ τέλειε Ag. 946. From this verse (a dochmius + cretic) Hermann distributes the remainder of the chorus into strophæ and antistrophæ. He edits σὺ τ' Ἄρης, φεῦ φεῦ, in 125. This seems probable; yet to avoid a rather violent alteration I have preferred to commence the strophe with ν.
113. The temerity of Dindorf goes far beyond Hermann's. He reads ἀλλ', ὃ Ζεῦ πάτερ, πᾶν τέλος δὲ νέμεις.

112. *ἀρηξον*. Like ἀρκέω (*arceo*) and ἀμύω, it is clear from this passage that the primary sense of ἀρήγειν is 'to ward off,' though it is rarely met with.

113. Ἄργεῖοι δέ. So Hermann with the Med. and a Paris MS. for Ἄργεῖοι γάρ (the Med. omitting the accent on Ἄργεῖοι). Compare Ἄργεῖσθας Ag. 122.

115. *διάδετοί τε δὴ*. In this verse I have followed Hermann in the slight correction, demanded by the metre, of γέννος *ἐκπίας* for γέννον *ἐκπίων* or *ἐκπέων*, and the insertion of δὴ, which sounds better than Dindorf's *τοι γένων ἐκπέων*. For

τε, which is from Robortello, the rest have δέ.

118. *δορυσσοῖς*. The metre appears to require the contracted form for *δορυσσοῖς* or *δορυσσοῖς*. Blomfield gives *δορυσσοῖς*. Cf. Oed. Col. 1313.

119. *προσίστανται*. Should we not read *προσίσταντο*, to suit the antistrophic v. 134? For the action was passed, sup. 55. And this would remove the difficulty felt by Hermann and others at taking *ἐβδόμαις* in its literal sense, 'at the seventh gate,' rather than 'at the seven gates.' They were standing at one gate when they drew lots for their respective posts, to which the chorus infers that they have by this time retired. A verse seems to have been lost after this, as Hermann remarks from a comparison of the antistrophe. We might complete the sense and metre by adding *ἦνίκ' ἐνθάδ' ἄρμον*.

121. *ἰχθυβόλῃ μαχανᾷ ποντομέδων*. The trident is represented as the sceptre or emblem of sovereignty over the sea. Schol. *τιμᾶται παρὰ Θηβαίους ὁ Ποσειδῶν*. But the chorus speaks of it here as a destructive weapon, as one of the later Scholiasts suggests.

126. *κῆδεσαί τ' ἐναργῶς*. Schol. Med. *κῆδεσθης ἐναργῶς γενοῦ. Ἄρμονίαν γάρ*

- καὶ Κύπρις, ἄτε γένους προμάτωρ, ἀντ. ἀ.
 ἄλευσον σέθεν γὰρ ἐξ αἵματος
 γεγόναμεν λιταῖσιν σε θεοκλύτοις 130
 αὐτοῦσαι πελαζόμεσθα.
 καὶ σὺ, Λύκει' ἀναξ, Λύκειος γενοῦ
 στρατῶ δαίῳ στόνων ἀπύα.
 σύ τ', ὦ Λατογένεια κούρα,
 τόξον εὐτυκάζου 135
 [Ἄρτεμι φίλα].
 ἐή, ἐή. ὄτοβον ἀρμάτων ἀμφὶ πόλιν κλύω, στρ. β'.
 ὦ πότνι' Ἥρα·
 ἔλακον ἀξόνων βριθομένων χυοί, 140
 Ἄρτεμι φίλα, ἐή.
 δοριτίνακτος αἰθήρ δ' ἐπιμαίνεται·
 τί πόλις ἄμμι πάσχει; τί γενήσεται;
 ποῖ δ' ἔτι τέλος ἐπάγει θεός; 145
 ἐή, ἐή. ἀκροβόλων δ' ἐπαλξέων λιθᾶς ἔρχεται. ἀντ. β'.

τὴν Ἀφροδίτης καὶ Ἄρεως εἶχεν Κάδμος. There is a sort of play on the double sense κηδεμῶν (Suppl. 72) and κηδεστής.

131. αὐτοῦσαι. So Hermann with Seidler for ἀπόουσαι. Cf. Cho. 867, κωφοῖς ἀπῶ. Though the *υ* is long in Moschus, ii. 120, γάμιον μέλος ἠπύουτες, the initial *α* cannot be shortened, as the metre here requires.

132. Λύκειος γενοῦ. See on Suppl. 669. Schol. Med. πολέμιος, οἶον, ὅσπερ λύκος αὐτοῖς ἐφόρησον.

133. ἀπύα. This is the beautiful emendation of Hermann for ἀπῶς. He supports it by the gloss of Hesychius ἠπύη φωνή. Had that gloss not existed, one would have felt no doubt that this was the genuine reading. It is strongly confirmed by the converse error in 131. Dindorf gives στόνων κενναύτας, which does not suit the metre.

135. εὐτυκάζου. So L. Dindorf for εὐτυκάσου of the Med., the other copies having εὐ τυκάσου. (On *τ* and *κ* interchanged see Suppl. 295.) Hesych. εὐτόκαζον (εὐτυκάσου) εὐτυκον ἔχει, ἔτοιμον, —probably in allusion to this very passage. The later Schol. rightly has εὐτρέπεις κατὰ τῶν πολεμίων.

142. αἰθήρ δ'. In the MSS. δ' is placed

before αἰθήρ, on which frequent transposition see Suppl. 315. Hermann is undoubtedly right in restoring the particle which modern editors had too hastily omitted. He translates, *adstrepit vero isti currum stridori tremefactus hastis aether*.

146. λιθᾶς ἔρχεται. It is not clear, as the later Scholiast felt, whether this is said of the besieged or the besiegers. If the former, which is Hermann's opinion, we must supply ἐξ ἐπαλξέων, and take ἀκροβόλοι ἐπάλξεις for 'battlements which shower down stones.' (Schol. ἐξ ἀκρῶν τοῦ τείχους εἰς τῶν πολεμίων πεμπομένων.) If the latter, with Heath and Dindorf, ἔρχεται appears to govern a genitive like many cognate verbs of hitting or aiming at a mark, στοχάζεσθαι, τοξέειν, ἐπικίσθαι, ἰέναι, βίπτειν, &c., and thus ἀκροβόλοι ἐπάλξεις will be like ἀμφίβολοι πολίται inf. 287, 'battlements assailed from below with stones.' (Schol. σωρὸς λίθων ἔρχεται ἐπὶ τῶν ἐπαλξέων.) Tac. Hist. ii. 22, 'altiora murorum saxis incessere.' Caesar, B. G. ii. 6, 'circumjecta multitudo hominum totis manibus undique lapides in murum jaci coepti sunt, murusque defensoribus nudatus est.'

ὦ φίλ' Ἀπολλον
 κόναβος ἐν πύλαις χαλκοδέτων σακέων,
 καὶ Διόθεν * * * 150
 πολεμόκραντον ἄγνον τέλος ἐν μάχῃ.
 σύ τε μάκαιρ' ἄνασσ' Ὀγκα πρὸ πόλεως,
 ἐπτάπυλον ἔδος ἐπιρρύου.
 ἰὼ παναλκεῖς θεοί, στρ. γ'.
 ἰὼ τέλειοι τέλειά τε γᾶς 156
 τᾶσδε πυργοφύλακες.
 πόλῳ δορίπνον μὴ προδῶθ'
 ἑτεροφώνῳ στρατῶ. 159
 κλύετε παρθένων, κλύετε πανδίκως χειροτόνους λιτάς.
 ἰὼ φίλοι δαίμονες, ἀντ. γ'.
 λυτήριοί τ' ἀμφιβάντες πόλῳ,
 δείξαθ' ὡς φιλοπόλεις,
 μέλεσθε θ' ἱερῶν δημίων, 165
 μελόμενοι δ' ἀρήξατε
 φιλοθύτων δέ τοι πόλεος ὀργίων μνήστορες ἔστε μοι.
 ΕΤ. ὑμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετὰ,

150. καὶ Διόθεν. A word has been lost implying γένοιτο ἡμῖν. 'Purum et vacuum scelere exitum belli dicit, in mente habens odia fratrum.' Hermann. Schol. ἐπεὶ οἱ πολεμίους ἀποκτείνοντες καθαροὶ εἴσι, μᾶλλον ἢ οἱ φίλους ἀνελόντες.

151—2. ἐν μάχῃ. σύ τε. This is a former correction of Hermann's for ἐν μάχαισί τε. He now reads ὑπὲρ πόλεως, which the strophic verse 144 seems to require. If πρὸ be right, it conveys the idea of defending the city (προστατηρία). Schol. Ὀγκαία Ἀθηναίη τιμᾶται παρὰ Θηβαίοις, Ὀγκα δὲ παρὰ τοῖς Φοινίξιν. Φοινίξ δὲ ἄνωθεν ὁ Κάδμος. On the quantity of ἐπιρρύου, which is here short, see Prom. 243.

159. ἑτεροφώνῳ. Schol. τῶ μὴ βοιωτάζοντι. ἐπειδὴ δὲ Ἕλληνες καὶ οἱ Ἀργεῖοι, οὐκ εἶπεν βαρβαροφώνῳ. Among the Greeks distinctions of race, and therefore of religious worship, were invariably characterised by differences of dialect. To suit the metre of the antistrophe, Hermann formerly proposed the violent alteration ἑτεροβάμωνι. He now alters 166,

ἀρήξατε to ἤξατε. We should however remember that Aeschylus wrote the word ΗΕΤΕΡΟΦΟΝΟΙ, which, according to strict analogy, may have been pronounced ἑτεροφώνοι (for ἑτεροφώνοφι). We know that in the Ionian dialect οἰ was pronounced ὀι, from Ar. Pac. 933,

Ἦ ἐν τήκκλησίᾳ

ὅτι χρὴ πολεμεῖν λέγων τις, οἱ καθήμενοι ὑπὸ τοῦ θεοῦ λέγουσ' Ἰωνικῶς ὀι.

Bold as this suggestion may appear, it is perfectly consistent with true philological principles.

163. λυτήριοί τ'. Seidler first inserted the τε. The Schol. compares Il. i. 37, δὲ Χρῦσην ἀμφιβέβηκας. Blomfield, Dindorf, and Hermann read θ' for δ' in 166, that τε—τε may take the usual construction. On ἱερὰ δῆμια see sup. 77.

169 seqq. Eteocles, who had left the stage at v. 77, to give his orders for resisting the expected attack, now returns to expostulate with the chorus, who have been invoking the aid of the gods. Such conduct, he alleges, is calculated to in-

ἦ ταῦτ' ἄριστα καὶ πόλει σωτήρια, 170
στρατῶ τε θάρσος τῷδε πυργηρουμένῳ,
βρέτη πεσοῦσας πρὸς πολισσοῦχων θεῶν
αὔειν, λακάζειν, σωφρόνων μισήματα ;
μήτ' ἐν κακοῖσι μήτ' ἐν εὐεστοῖ φίλην
ξύνοικος εἶην τῷ γυναικείῳ γένει 175
κρατοῦσα μὲν γὰρ οὐχ ὀμιλητὸν θράσος,
δείσασα δ' οἴκῳ καὶ πόλει πλέον κακόν.
καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς
θεῖσαι διερροθήσατ' ἄψυχον κάκην
τὰ τῶν θύραβεν δ' ὡς ἄριστ' ὀφέλλετε . 180
αὐτοὶ δ' ὑφ' αὐτῶν ἐνδοθεν πορβοῦμεθα.
τοιαῦτά τῶν γυναιξὶ συνναίων ἔχοις.
κεὶ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,
ἄνηρ, γυνή τε, χῶτι τῶν μεταίχιμον,
ψῆφος κατ' αὐτῶν ὀλεθρία βουλευέσεται, 185

spire cowardice in the citizens. Rather they should sing a paean (257) in anticipation of the victory.

173. *σωφρόνων μισήματα*. 'Ye objects of dislike to the discreet.' Cf. *Eum.* 73, *μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων*. The Scholiasts explain, 'conduct which is hated by sensible people,' in apposition to the sentence.

175. *τῷ γυναικείῳ γένει*. Hermann gives τῷ γυναικείῳ φυτῷ, *alicui* (cuiquam) *puellieri*. For the Med. has τῷ, and in several MSS. there is a variant φίλῳ or φύλῳ. The correction is, at least, extremely ingenious, and his remark is true, that the article is out of place. For τὸ γυναικείον γένος means 'woman-kind generally,' whereas properly a man could only live in a limited circle. Still, φύλῳ may have been a marginal gloss to γένει.

176. *κρατοῦσα μὲν γὰρ*. 'For when free from constraint (*ἐν εὐεστοῖ*), her boldness is such that one cannot live with her, and in a time of fear (*ἐν κακοῖς*) she is yet a greater evil both in private and in public.' Or perhaps, 'a nuisance in private, and a still greater one in public.' Schol. recent. *μέγα κακὸν καὶ τῷ ἴδιῳ οἴκῳ καὶ μᾶλλον τῇ πόλει*. It is better to take *κρατοῦσα* as an irregular nominative than *οὐχ ὀμιλητὸν θράσος* for *οὐχ ὀμιλητῶς θρασεία* on the analogy of *σωφρόνων μισήματα*. See inf. 678.

179. *διερροθήσατ'*. Schol. *διὰ τοῦ θεοῦ βουοῦ ἐμβεβλήκατε*.

184. *χῶτι τῶν μεταίχιμον*. 'And whatever is included between these.' The poet uses *ἄνηρ* and *γυνή* in a sexual sense, not in that of age as opposed to childhood, and he means those who are incapable of propagating their race, viz. the very young and the very old. The expression however, on the part of *Eteocles*, as the Schol. observes, is rather the hasty ebullition of anger than rhetorically correct. It is simply meant to include every specimen of humanity. For the use of *ὅτι* applied to persons cf. *Herod.* ii. 60, *συμφοιτέωσι δὲ ὅτι ἄνηρ καὶ γυνή ὅστι, πλὴν παιδίων*.

185. *βουλευέσεται*. Blomfield takes this passively, comparing *ψῆφος ὀσεται* *Orest.* 440. To me it appears incredible that any writer should use *ψῆφος βουλευέσεται* *κατὰ τινος* for *ψῆφος φέρεται* or *τίθεται*, and I therefore take it in the middle sense for *καταγνώσεται αὐτῶν*. Thus *ψῆφος* will bear the sense of a deliberative or judicial assembly which it has in *Iph.* *Taur.* 945, *ἔστιν γὰρ ὅσια ψῆφος, ἣν Ἄρει ποτὲ Ζεὺς ἔισατ' ἐκ τοῦ δὴ χερῶν μίσματος*. Perhaps however either *βαλλήσεται* (*Ar. Vesp.* 1491) or *βεβλήσεται* is right. The latter is the more probable because *β* and *υ* are continually interchanged.

λευστήρα δήμου δ' οὔτι μὴ φύγη μόρον.
 μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω,
 τᾶξωθεν ἔνδον δ' οὔσα μὴ βλάβην τίθει.
 ἤκουσας, ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω ;

ΧΟ. ὦ φίλον Οιδίπουν τέκος, ἔδεισ' ἀκού-
 σασα τὸν ἀρματοκύτπον ὄτοβον, ὄτοβον, 191
 ὄτε τε σύριγγες ἔκλαγξαν ἐλίτροχοι,
 ἱππικῶν τ' ἀγρύπνων
 πηδαλίων δία στόμια
 πυριγενετᾶν χαλιωῶν. 195

ΕΤ. τί οὖν ; ὁ ναύτης ἄρα μὴ 'ς πρῶραν φυγῶν
 πρύμνηθεν ἠὔρε μηχανὴν σωτηρίας,
 νεὸς καμούσης ποντίῳ πρὸς κύματι ;

ΧΟ. ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρ-
 χαῖα βρέτη θεοῖσι πίσυνος, νιφάδος 200
 ὄτ' ὄλοᾶς νιφομένας βρόμος ἐν πύλαις
 δὴ τότε ἦρθην φόβῳ
 πρὸς μακάρων λιτὰς, πόλεως

191. ὄτοβον. The humming sound of the wheel on the axle. Cf. Prom. 587.

193. ἀγρύπνων. So Seidler and Blomf. for ἀθνων, which clearly violates the metre. See the note on Prom. 254.

194. δία στόμια. So Hermann and others for διὰ στόμα. The vulgate not only does not well accord with the antistrophe, but leaves nothing to govern the genitive πηδαλίων. In defending διὰ στόμα I formerly, with the Schol., supplied ὄτοβον, but this word is not properly used of the rattling or clanking sound of the bit. The order is, ἕτε σύριγγες τε ἔκλαγξαν στόμιά τε χαλιωῶν δία πηδαλίων ἱππικῶν, i. e. διὰ στόματος ἵππων, the mouth being the rudder by which a horse is guided. Cf. 115. Eur. Hipp. 1223, στόμια πυριγενῆ. On the principle noticed on Pers. 972, and Eum. 764, στόμια is pronounced as a dissyllable, unless we read πόλεως with Herm. in 203.

196. ὁ ναύτης. 'Well, what then? Surely the sailor never yet found safety by leaving the helm and betaking himself to the prow when the ship had foundered on the breakers.' The aorist participle seems to require this translation ; cf. στρατοῦ καμόντος Ag. 653. The use of

the dative may be compared with πρὸς φρεσὶν Ag. 968, καίειν πρὸς κύμασιν ἕως Prom. 905. By φυγῶν ἐς πρῶραν the poet seems to imply something more than scampering wildly up and down the deck. The frightened sailor went to say his prayers to the tutelary image which formed the figure head; and thus the comparison exactly holds between him and the women who rush to the temples; hence their apology in 202. Sir Charles Fellows says (Travels in Asia Minor, p. 304), "The [modern] Greek will put out to sea even in a brisk breeze, and work his boat with activity; but should the gale increase to a storm, he will quit the helm and leave the vessel adrift, to repeat his prayers and cries of despair."

200. νιφάδος. 'Nay, 'twas not before I heard the pelting of the storm that I ran to the statues; then indeed I was impelled by fear to betake myself to prayers.' Hermann reads θεοῖσι πίσυνος, ἕτε νιφάδος, to suit the strophe. Seidler corrected θεοῖσι for θεοῖς, but this hardly satisfies the metre. The Schol. Med. explains τὸ τῶν πολεμίων ἔθνος, but the simile is clearly from Il. xii. 166, 278, where it is used of pelted stones.

ἴν' ὑπερέχουσιν ἀλκάν.

ΕΤ. πύργον στέγειν εὔχεσθε πολέμιον δόρυ. 205

ΧΟ. οὐκ οὖν τάδ' ἔσται πρὸς θεῶν ;

ΕΤ. ἄλλ' οὖν θεοὺς

τοὺς τῆς ἀλούσης πόλεος ἐκλείπειν λόγος.

ΧΟ. μήποτ' ἐμὸν κατ' αἰῶνα λίποι θεῶν στρ. β'. 210

ἄδε πανήγυρις, μηδ' ἐπίδομι τάνδ'
ἀστυδρομουμέναν πόλιν, καὶ στράτευμ'

ἀπτόμενον πυρὶ δαίφ.

ΕΤ. μή μοι θεοὺς καλοῦσα βουλεύου κακῶς

πειθαρχία γάρ ἐστι τῆς εὐπραξίας

μήτηρ, γονῆς σωτήρος· ὧδ' ἔχει λόγος.

ΧΟ. ἔστι· θεοῖς δ' ἔτ' ἰσχύς καθυπερτέρα· ἀντ. β'. 216

πολλάκι δ' ἐν κακοῖσιν τὸν ἀμήχανον

κὰκ χαλεπᾶς δύας, ὑπερβ' ὀμμάτων

κρημναμενᾶν νεφελᾶν, † ὀρθοῖ.

204. *ὑπερέχουσιν*. Schol. ἴνα τὴν ἑαυτῶν ἀλκὴν ὑπὲρ ἡμῶν ἔχουσιν οἱ θεοί. Cf. Ar. Equit. 1174, ὦ Δῆμι', ἐπαργῆς ἡ θεὸς σ' ἐπισκοπεῖ, καὶ οὖν ὑπερέχει σου χύτραν (ζυμοῦ πλέαν, i. e. τὴν ἀγίδα. Il. iv. 249, ἄφρα ἴδῃτ' αἰ κ' ἄμμιν ὑπέρσχυ χεῖρα Κρονίων·; Ib. xxiv. 374, ἀλλ' ἔτι τις καὶ ἐμείο θεῶν ὑπέρσχεθε χεῖρα.

205. *στέγειν*. 'To be proof against.' Cf. Suppl. 127.

206. *οὐκ οὖν τάδ' ἔσται*. This is a justification of their running to the statues. 'Is it not then from the gods that we must ask this?' It is remarkable, because very unusual, that a dialogue between two here corresponds to the three verses spoken by Æteocles in the strophe.

207. *ἐκλείπειν*, sc. *αὐτήν*. The notion was, that as a city could not be taken while the patron gods continued their protection over it, they first deserted the city, yielding to that ἀνάγκη which even gods could not resist. Virg. Aen. 351, 'excessere omnes adytis arisque relicti Di, quibus imperium hoc steterat.' The answer of Æteocles implies that possibly their prayers may be in vain, since the gods may choose to surrender the city to destruction. To which the chorus reply, that they hope such a desertion will never happen in their time.

208. *λίποι*. Schol. *μηδέποτε ἐπὶ τοῦ ἐμοῦ βίου καταλείπειν τὴν πόλιν οἱ θεοί*.

Hermann thinks it more poetical to understand *μήποτε καταλίποι ἐμὸν αἰῶνα*.

210. *ἀστυδρομουμέναν*. 'Eam dici puto urbem, per quam hac illuc hostes et cives cursitant, persequentes, fugientes, rapi- entes, servare aliquid cupientes.' Hermann. In the next verse *ἀπτόμενον* is the middle voice, *ἀπτόμενον αὐτῆς πυρὶ*. Schol. recent. *μηδὲ ἐπίδομι τὸ στράτευμα τῶν πολεμίων ἀπτόμενον τῆς πόλεως ἐν πυρὶ δαίφ, ἦτοι καὶ οὖν αὐτήν*.

214. *γονῆς σ.*, 'a saving offspring.' The vulg. *γονῆ* must be wrong, because *τῆς εὐπραξίας σωτήρος* is a positive solecism. Hermann's happy conjecture was propounded in Vol. iv. p. 335 of the *Opuscula*. The Schol. Med. absurdly understands *γονῆ Διὸς σωτήρος*. We should perhaps read *εὐταξίας*. Xen. Anab. iii. 1, 38, ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤθη ἀπολόλεκεν. We have often had occasion to notice the confusion of τ and π, and the insertion of ρ.

215. *ἔστι*. Hermann places a stop here (Dindorf says "male") with the Schol. recent., *καλῶς εἶπας τοῦτο*. Compare Suppl. 269.

218. *ὀρθοῖ*. The reading must be considered doubtful, as the metre of 211 does not accurately correspond. From the similar passage in Eum. 531, the metaphor appears to be borrowed from a ship in a dense fog. One of the later Scho-

- ET. ἀνδρῶν τὰδ' ἐστὶ, σφάγια καὶ χρηστήρια
θεοῖσιν ἔρδειν, πολεμίων πειρωμένων 220
σὸν δ' αὖ τὸ σιγᾶν καὶ μένειν εἴσω δόμων.
- XO. διαὶ θεῶν πόλιν τε νεμόμεθ' ἀδάματον, στρ. γ'.
δυσμενέων δ' ὄχλον πύργος ἀποστέγει.
τίς τάδε νέμεσις στυγεῖ ;
- ET. οὔτοι φθονῶ σοι δαιμόνων τιμᾶν γένος 225
ἀλλ' ὡς πολίτας μὴ κακοσπλάγχθους τιθῆς,
ἔκηλος ἴσθι, μηδ' ἄγαν ὑπερφοβοῦ.
- XO. ποταίνιον κλύουσα πάταγον ἀνάμιγα 230
ταρβουσύνφ φόβφ τάνδ' ἐς ἀκρόπολιν,
τίμιον ἔδος, ἰκόμαν.
- ET. μὴ νυν, ἐὰν θνήσκοντας ἢ τετρωμένους
πύθησθε, κωκυτοῖσιν ἀρπαλίζετε
τούτφ γὰρ Ἄρης βόσκεται, φόνφ βροτῶν.
- XO. καὶ μὴν ἀκούω γ' ἱππικῶν φρυαγμάτων.
- ET. μὴ νυν ἀκούουσ' ἐμφανῶς ἀκού' ἄγαν. 235

lists, taking *νεφέλων* for the accusative, explains *ἐγείρει καὶ εἰς τούναντιον τρέπει*. Another has *ἀποσοβεῖ καὶ ἀποδιώκει*. Hermann thinks he detects in this a different reading, and edits *σοῖ*. But the Schol. Med., whence the others are chiefly derived, recognises *ὀρθοῖ*, and from the gloss *ἐγείρει* we can only infer that some took *ὀρθοῖ* for *ἀνίστησι*, i. e. to denote the action preliminary to driving an object away. Hermann quotes, as possibly referring to this passage, *ὀθρεῖν, ἔγειν*, from Hesychius.

219. *χρηστήρια*, 'victims.' Suppl. 444.

222. *διαὶ θεῶν*. 'Tis through the gods that we inhabit a city yet unconquered, and that the wall holds out against the host of enemies. What displeasure can object to this?' (Or, 'what sort of displeasure is that which,' &c.) I have adopted Hermann's correction *διαὶ* for *διὰ*, and his insertion of *τε* for the sake of the metre. Dindorf reads *ποταίνιον* in the antistrophe, with Heath; but the form is purely conjectural.

225. *οὔτοι φθονῶ σοι*. 'Tis not that I grudge your paying honour to the gods, but lest,' &c. Schol. Med. *οὐδέλς ταῦτα ὀρᾶν ἡμᾶς* (l. *δμᾶς*) *ποιούσας μισήσειεν*.

228. *ἀνάμιγα*. The Medicean and a Paris MS. have *ἄμιγα*, most of the others

ἄμα. The uncontracted word, which Hermann had restored by conjecture, has since been found in a MS. of the sixteenth century. The Scholia recognise only *ἄμα*, i. e. *σὺν φόβφ*. By *ἀνάμιγα* the poet means *σποράδην*. The chorus persist in apologising for their conduct, and assert that it was in consequence of a new and sudden alarm that they betook themselves to the temple. The discussion of this point is rather wearisome, extending as it does to 270.

230. Hesych. *ἔδος· τὸ ἄγαλμα καὶ ὁ τόπος ἐν ᾧ ἱερῶνται*. Cf. Pers. 406, *θεῶν τε πατρῶν ἔδη*.

232. *ἀρπαλίζετε*, i. e. *αὐτοῖς*. 'Do not hurry them away with lamentations.'

233. *φόνφ βροτῶν*. It is not easy to decide whether we should retain *φόνφ*, the reading of the best MSS., or adopt *φόβφ* with Blomfield and Dindorf from the Aldine. The same uncertainty occurs Suppl. 492. The vulgate will mean, 'Do not make too much lamentation over the wounded, for Ares delights in blood, and slaughter is sure to occur.' The other reading may be compared with 180, 'War is only made worse by giving way to fear.' One of the later Scholiasts rightly remarks that *τούτφ* is to be taken separately from *φόνφ*.

- ΧΟ. στένει πόλισμα γῆθεν, ὡς κυκλουμένων.
 ΕΤ. οὐκ οὖν ἔμ' ἀρκεί τῶνδε βουλευέω περι.
 ΧΟ. δέδοικ', ἀραγμὸς δ' ἐν πύλαις ὀφέλλεται.
 ΕΤ. οὐ σίγα μηδὲν τῶνδ' ἔρείς κατὰ πτόλιμ ;
 ΧΟ. ὦ ξυντέλεια, μὴ προδῶς πυργώματα. 240
 ΕΤ. οὐκ ἐς φθόρον σιγῶσ' ἀνασχῆσει τάδε ;
 ΧΟ. θεοὶ πολῖται, μὴ με δουλείας τυχεῖν.
 ΕΤ. αὐτὴ σὺ δουλοῖς καὶ σὲ καὶ πᾶσαν πόλιμ.
 ΧΟ. ὦ παγκρατὲς Ζεῦ, τρέψον εἰς ἐχθροὺς βέλος.
 ΕΤ. ὦ Ζεῦ, γυναικῶν οἶον ὤπασας γένος. 245
 ΧΟ. μοχθηρὸν, ὥσπερ ἄνδρες, ὧν ἀλφὶ πόλις.
 ΕΤ. παλυστομεῖς αὖ θιγγάνουσ' ἀγαλμάτων ;
 ΧΟ. ἀψυχία γὰρ γλῶσσαν ἀρπάζει φόβος.
 ΕΤ. αἰτουμένῳ μοι κούφον εἰ δοίης τέλος.

236. ὡς κυκλουμένων. Schol. Med. ὡς κυκλούστων τὴν πόλιμ τῶν πολεμίων. This is one of the many unusual middle forms employed by Aeschylus. See on Prom. 43. On the use of the participle alone in the genitive absolute see Suppl. 437. Eum. 742. Inf. 263.

239. οὐ σίγα μηδὲν ἔρείς; So Orestes 1022, οὐ σίγ' ἀφείσα τοὺς γυναικείους γόους στέρξεις τὰ κρανθέντ'; Compare inf. 241, for ἔλοι, καὶ σιγῆ τάδε ἀνασχού. Dindorf seems right in regarding it as a brief expression for οὐ σίγ' ἀνέξει μηδὲ ἔρείς μηδέν; Cf. Ajac. 75, οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἄρείς; Others put the question at οὐ σίγα, and take μηδὲν ἔρείς in an imperative sense. But the few instances that have been adduced of this apparent use are easily explicable on a different principle. (See *New Cratylus*, p. 483, and on Pers. 124.) Photius has οὐ μὴ δ' ἔρείς ἀντὶ τοῦ παῦσαι λέγων. Whether he referred to this passage or not, we must read οὐ μηδὲν ἔρείς;

240. ξυντέλεια. The Scholiasts take this for the company of gods (like θεῶν παρήγορις in 209). Hermann says, "potius communitas civium videtur esse intelligenda." If this be right, it would lead us to suggest θεοί, πολῖται, in 242, 'Both gods and citizens save us from slavery.' But the context seems to shew that the appeal is solely to the gods, whose aid the chorus perseveringly invokes. The term itself, borrowed from the public

leitourgiai, may refer to the association of Theban gods commemorated in the opening chorus, Pallas, Hera, Artemis, Apollo Lyceus, Poseidon, Aphrodite, &c. Schol. recent. ἐκ μεταφορᾶς τῆς εἰς τὸ κοινὸν εἰσφορᾶς, ἣν καλοῦσι ξυντέλειαν.

243. καὶ σέ. The Med. has κάμῃ, others κάμῃ καὶ σέ καὶ πόλιμ, which Porson and Blomfield prefer. With σέ for σεαυτὴν compare με for ἐμαυτὴν Suppl. 108, ζῶσα γόοις με τιμῶ. The sentiment is repeated from 178.

246. ἔν ἀλφὶ πόλις. 'Men will prove themselves no better when their city has been captured.' This is at once a retort and a prediction. Il. ix. 591, κατέλεξεν ἅπαντα κῆδ' ἄσ' ἀνθρώποισι πέλει τῶν ἔστυ ἀλφῆρ. The omission of ἄν with the subjunctive, *more epicorum*, is rather rare in tragedy. Cf. inf. 328. Ag. 740. Eum. 202. Oed. Col. 395, ἔς νεός πέτρ.

247. παλυστομεῖς. Schol. Med. δυσφημεῖς καίτοι τῶν ἀγαλμάτων ἐχομένη. So Eur. Ion 1096, καλλιμφομασ ἀοιδά, 'ill-omened song.' This is equivalent to saying ἐβφημα φάνει in reference to the ill-boding ἄν ἀλφὶ πόλις.

249. εἰ δοίης. 'I wish you would grant me a trifling favour' (i. e. accomplishment of my wish). Understand χαρίζοιο ἄν, or something to that effect, suppressed by aposiopesis. The usage occurs in Homer Il. xxiv. 74, ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσπον ἐμέο. Yet the later Scholiasts totally misunderstood the sense.

- ΧΟ. λέγοις ἄν ὡς τάχιστα, καὶ τάχ' εἶσομαι. 250
 ΕΤ. σίγησον, ᾧ τάλαινα, μὴ φίλους φόβει.
 ΧΟ. σιγῶ· ξὺν ἄλλοις πείσομαι τὸ μόρσιμον.
 ΕΤ. τοῦτ' ἀντ' ἐκείνων τοῦπος αἰρούμαι σέθεν.
 καὶ πρὸς γε τούτοις, ἐκτὸς οὐσ' ἀγαλμάτων,
 εὐχου τὰ κρείσσω, ξυμμάχους εἶναι θεούς. 255
 κάμων ἀκούσασ' εὐγμάτων ἔπειτα σὺ
 ὀλολυγμὸν ἱερὸν εὐμενῆ παιώνισον,
 Ἑλληνικὸν νόμισμα θυστάδος βοῆς,
 θάρσος φίλοις, λύουσα πολεμίων φόβον.
 ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς, 260
 πεδιονόμοις τε κάγορᾶς ἐπισκόποις,
 Δίρκης τε πηγαῖς, ὕδατί τ' Ἴσμηνοῦ λέγω,
 εὖ ξυντυχόντων, καὶ πόλεως σεσωσμένης,
 μῆλοισιν αἰμάσσοντας ἐστίας θεῶν,
 ταυροκτονούντας θεοῖσιν, ᾧδ' ἐπεύχομαι 265
 θήσῃ τροπαῖα, πολεμίων δ' ἐσθήματα
 στέψω πρὸ ναῶν δουρίπηχθ' ἀγνοῖς δόμοις.

257. *παιώνισον*. So the Med. by the first hand, afterwards altered to *παιώνισον*. On the orthography see Pers. 607. It appears that the form in *ω* was the older Ionic, that in *α* the later Attic (Baehr on Herod. v. 1). Photius recognises both: *παιανίσαι τὸν Παιῶνα ἐπικαλεῖσθαι*. *Παιωνίζειν τὸ ἀλαλάζειν*. The *ὀλολυγμὸς* or *ὀλολυγή* was the female cry of joy, but especially that raised at a sacrifice or supplication. See on Ag. 577.—*νόμισμα θυστάδος βοῆς*, Schol. *ὡς νερόμισται* "Ἐλλησι παρὰ τὰς θυσίας ὀλολύζειν".

259. *πολεμίων*. So Blomf. and Dind. with one MS. and the Scholium in the Med. *διὰ τῶν τοιούτων εὐχῶν λύουσα τῶν πολεμίων φόβον*. The common reading is *πολέμιον*, which Hermann retains.

260. *πολισσούχοις θεοῖς*. As in Ag 90 and Suppl. 996, a distinction is made between the gods of the city in particular, *ἀστυνάκτες, ἀστυνόμοι, ἀγοραῖοι*, and those of the district or region generally, who are called *πολισσούχοι χώρας*, a term which however included both *πεδιονόμοι*, the rural gods, and those of the city or acropolis. Hence in Suppl. 996 we find *ἀστυνάκτας μέγαρας θεοὺς πολιούχους τε*.

262. *ὑδατί τ'*. So Hermann from the

conjecture of Geel. The MSS. give *εὐδ' ἐπ'*. L. Dindorf had hit upon a similar correction in *ἄσασί τ'*. The restoration may be regarded as certain, *τι* and *π* being often confused, as remarked on Suppl. 756.

263. *εὖ ξυντυχόντων*, sc. *τῶν πραγμάτων*. Cf. Eum. 742, *ὀρθουμένον δὲ καὶ πόλιω τῆν Παλλάδος τιμῶσιν ἀεὶ*. Supra 236.

267. *στέψω πρὸ ναῶν*. The majority of MSS. give *λάφυρα δαῖων δουρίπηχθ' ἀγνοῖς δόμοις*, but in the Med. this verse is added, *στέψω πρὸ ναῶν πολεμίων ἐσθήματα*. Two or three other MSS. give *στέψω πρὸ (or πρὸς) ναῶν*. As the Schol. also recognises these words, it seems probable that *λάφυρα δαῖων* is but a gloss of *πολεμίων ἐσθήματα* which has crept into the text. Hermann however retains the less common word *δαῖων* to the rejection of *πολεμίων*. I formerly, with Dindorf, concluded that the two preceding verses were spurious, on the ground that *μῆλοισιν αἰμάσσειν ἐστίας* and *ταυροκτονεῖν θεοῖς* is a mere tautology; and Blomfield had condemned the former (264). Yet the verses sound Aeschylean, and may very well be a sort of periphrasis for

τοιαυτ' ἐπέυχον μὴ φιλοστόνωσ θεοῖς,
μηδ' ἐν ματαίοις κἀγρίοις ποιφύγμασιν
οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον. 270

ἐγὼ δ' ἐπ' ἄνδρας ἕξ ἐμοὶ ζῦν ἐβδόμῃ
ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον
εἰς ἐπτατειχεῖς ἐξόδους τάξω μολῶν,
πρὶν ἀγγέλους σπερχνοῦσ τε καὶ ταχυρρόθους
λόγους ἰκέσθαι, καὶ φλέγειν χρείας ὑπο. 275

ΧΘ. μέλει, φόβῳ δ' οὐχ ὑπνώσσει κέαρ' στρ. α.
γείτονες δὲ καρδίας μέριμνα

ζωπυροῦσι τάρβος
τὸν ἀμφιτειχῆ λεῶν, δράκοντας ὡς τις τέκνων 280
ὑπερδέδοικεν λεχαιῶν δυσενάτορας
πάντρομος πελειάς.

'sacrificing both sheep and bulls.' By *δοῦρισηματα* Hermann understands the enemies' clothes stuck on spears and hung up in front of the temples. On the practice of thus suspending warlike spoils see Ag. 562. Equit. 849. Phoen. 1481. The custom is not yet wholly extinct in the chivalrous trophies preserved in churches.

269. *ποιφύγμασιν*. The word (from *ποιφύσσω*, as *κίννημα* from *κινύσσω*, Prom. 163) expresses exclamations which are all sound and fury, blusterings and laboured threats. See Buttman, Lexil. in v. *ποιπνέειν*. Photius: *ποιῖ ἤχος* (with a lacuna). The root is said to be *ποιφ*, our word *push*.

271. *ἐπ' ἄνδρας ἕξ*. The Scholiast refers *ἐπὶ* to *ἐχθροῖσι* in the next verse; but the simpler way is to construe *ἐγὼ τάξω ἀντηρέτας ἐχθροῖσι ἐφ' ἕξ ἄνδρας σὺν ἐμοὶ ἐβδόμῃ ἐπὶ τὸν ἐβδομον*. On which Hermann observes that Eteocles alludes to his own dire resolve of meeting his brother hand to hand. Blomf. and Dind. have *ἐγὼ δέ γ'—τὸν μέγαν τρόπον*, i. e. *τὴν μεγαλύτερον τάξιν*. Schol. recent. *ὡς φάμεν τάντων τάξιν, οὕτω καὶ τοῦτο*. Cf. 460, *ἐσχημάτισται δ' ἄσπις οὐ σμικρὸν τρόπον*.

274. *σπερχνοῦσ*, 'urgent.' Photius: *σπερχνόνῃ τραχύς* (read *ταχύς*).

275. *φλέγειν χρείας ὑπο*. 'Inflame them by the emergency,' i. e. excite them by the imminence of the danger. Cf. *ἐν χρεῖᾳ τύχης* inf. 501. Schol. *ἐπὶ τῆς ἀνάγκης*.

276. Left to themselves, during the

absence of Eteocles to appoint the chiefs to their respective posts, the chorus relapse into their former fear, and picture to themselves the horrors of a captivity which they believe imminent. The enemy is at hand and at the very gates; may the gods defend the land, and strike a panic in the invading host! It were sad that the Argive should lay the city in ashes and carry off the maidens in captivity; and that they should be dragged from their homes before marriage. Plunder, burning, waste, and slaughter mix with the shrieks of infants. Death itself is better than these evils.

277. *καρδίας*. A dissyllable as in Suppl. 68, if the reading of the antistrophe be right, which however Hermann alters to *ἐξαφέντες ἐχθροῖσι*. Rather perhaps we should restore *δαίσις* for *ἐχθροῖσι*. See on Prom. 254.

280. *λεῶν*. This may be the accusative in apposition to *τάρβος*, on the principle explained on Prom. 208, or may be governed by the sense of *ζωπυροῦσι τάρβος*, 'enkindle my fear of the enviroing host.' So *ψήφους ἔθετο φοβὰς* for *ἐψήφισαντο*, Ag. 787; *νέωσον αἶνον γένους* Suppl. 525, where see the note.

281. *λεχαιῶν*. So Lachmann for *λεχίων*. The Schol. must have found the true reading, for he has *νεμομένωσ ἐπὶ τῆς καλιᾶς*.

283. *πάντρομος πελειάς*. So Blomf., Dind., with the Med., a reading peculiarly suited to the context, and probably taken

- τοὶ μὲν γὰρ ποτὶ πύργους
πανδημὶ πανομιλὶ 285
στείχουσιν. τί γένωμαι ;
τοὶ δ' ἐπ' ἀμφιβόλοισιν
ιάπτουσι πολίταις
χερμάδ' ὀκρίωεσαν.
παντὶ τρόπῳ, Διογενεῖς θεοὶ, πόλιν καὶ στρατὸν 290
Καδμογενῆ ῥύεσθε.
ποῖον δ' ἀμείψεσθε γαίαις πέδον ἀντ. ἀ.
τᾶσδ' ἄρειον, † ἐχθροῖς ἀφέντες
τὰν βαθύχθον' αἶαν 295
ὔδωρ τε Διρκαῖον εὐτραφέστατον πωμάτων
ὄσων ἴησιν Ποσειδᾶν ὁ γαῖαοχος
Τηθύος τε παῖδες ; 300
πρὸς τὰδ', ὦ πολιοῦχοι
θεοὶ, τοῖσι μὲν ἕξω
πύργων ἀνδρολέτειραν
καὶ τὰν ῥίψοπλον ἄταν

from Homer's *τρήωνα πέλειαν*. Hermann prefers the otiose epithet *πάντροφος*, *omnino nutritus*, sc. *penitus nutritus*, like *παμμήτωρ* Antig. 1282. The MSS. authority is however in favour of *πάντροφος*, and even the Med. has φ written above the μ by the first hand. The Scholia recognise *πάντροφος* alone, and both Tzetzes and Eustathius quote it from this passage.

284—7. *τοὶ μὲν — τοὶ δέ*. The besieged and the besiegers.

286. *τί γένωμαι*; Here, as in *τί πάθω*, the aorist is used in the ancient epic sense for the future. It is evident that there can be no deliberation in either phrase. So Homer, Od. vi. 201, *οὐκ ἔσθ' οὗτος ἀνὴρ διεπρὸς Βροτῶς, οὐδὲ γένηται*. *Ib.* v. 485, *οἶμοι ἐγὼ, τί πάθω; τί νό μοι μήκιστα γένηται*;

287. *ἀμφιβόλοισιν*. Schol. *πάντοθεν βαλλομένοις, ἢ ἀμφοτέρωθεν*. Thuc. ii. 76, *ἐν ἀμφιβόλῳ γίνεσθαι*. *Ib.* iv. 36, *καὶ οἱ Λακεδαιμόνιοι ἀμφίβολοι ἦθη ὄντες*.

291. *ῥύεσθε*. Perhaps *ῥύεσθαι*. On the quantity of the ὕ see Prom. 203. Supra 153. inf. 820.

292. *ἀμείψεσθε*. 'Will ye get in ex-

change.' So *καλίμποινα ἀμείψει*, 'you will get satisfaction,' Cho. 778. *ἀμείψεσθε τόνδε τὸν τόπον*, 'take this place for that,' i. e. come over here, Suppl. 228. Schol. Med. *ἀντὶ τοῦ ποῖον οἰκήσετε δάπεδον ἐντεῦθεν μεταστάντες*;—*ἄρειον*, sc. *βέλτιον*, *ἄμεινον*, an epic word. The notion is, that the gods migrating from a captured city (see 207) will not easily find a more genial land to inhabit.

294. *ἐχθροῖς*. Perhaps *δαίσις*. See on 277. inf. 733.

300. *Τηθύος τε παῖδες*. Schol. recent. *ὁ δὲ Ὀκεανὸς μγείλι τῇ Τηθείῃ τῇ ἀπὸ τοῦ ἀδελφῆ ἐγέννησε τοὺς ποταμοὺς καὶ τὰς πηγὰς τὰς ὀσας ἐν τῷ κόσμῳ, καὶ ὀσας λέγονται οἱ ποταμοὶ παῖδες Τηθύος*.

304. *καὶ τὰν*. It seems safer to regard this as an exceptional use of the article, allowed for the sake of the metre, than to alter it to *νόσον* with Dindorf, or *ἔταν* with Hermann, who complains that "inoptissimum καὶ τὰν ferri non potest." The pherecratean verse admits indifferently of a spondee, trochee, or iambic for the first foot, and the last syllable may be short or long at will; thus *ἐμβαλόνας ἄρισθε* in 305 answers to *ἰάπτουσι πολίταις* in 288. The article is defended by

- ἐμβalόντες ἄρουσθε 305
 κῦδος τοῖσδε πολίταις
 καὶ πόλεως ῥύτορες * * εὐεδροί τε στάθῃτ' 308
 ὄξυγόοις λιταῖσιν.
 οἰκτρὸν γὰρ πόλιν ᾧδ' ἄγγυιαν Ἄττα προΐαψαι, δορὸς
 ἄγραν [στρ. β'.
 δουλίαν, ψαφαρᾷ σποδᾶ
 ὑπ' ἀνδρὸς Ἀχαιοῦ θεόθεν
 περθομέναν ἀτίμως
 τὰς δὲ κεχειρωμένας ἄγεσθαι 315
 ἐῖ, νέας τε καὶ παλαιὰς
 ἱππηδὸν πλοκάμων,
 περιρρηγνυμένων φαρέων.
 βοᾶ δὲ καὶ κενουμένα πόλις,
 λαῖδος ὀλλυμένας 320
 μιξοθρόου βαρείας
 τοι τύχας προθαρβῶ.
 κλαυτὸν δ' ἀρτιτρόφοις ὤμοδρόπων νομίμων προπάρουθεν
 διαμείψαι [ἀντ. β'.

a similar passage in Pers. 637, *βάρβαρον σαφηνῆ ἴετος τὰ παλαιά' αἰωνή δέσθρον βέγματα*. It is however well worthy of remark that the Med. has *καταρπίσσον* *ἔστω* by the first hand.—*ἄτη* is here the infatuation or groundless panic of tossing away the shield in headlong flight.

306. *τοῖσδε πολίταις*. 'May you gain credit from the citizens here.' Schol. Med. *πάντες ἂν ὀνειώσθε παρὰ τῶν πολιτῶν*. Blomfield remarks that the expression is from Homer, *Il. iv. 96, τῶσι δὲ κεν Τρῆσσι χάριν καὶ κῦδος ἔροιο*.

308. *ῥύτορες*. Some word has been lost, perhaps *ἔλθετ'*, which Dindorf ventures to insert. On *εὐεδροί* see 94. For the dative *λιταῖς* cf. 133.

310. *προΐαψαι*. *Il. i. 8, πολλὰ δ' ἰφθίμους ψυχὰς Ἄλκιυ προΐαψεν*.—*ἄγγυιος* is an epithet applied even to the Egyptian Thebes, Pers. 37. On the meaning of the word see Eum. 989.

313. *ἀνδρὸς Ἀχαιοῦ*. Cf. 28.

317. *ἱππηδόν*. The best comment on this word, which the Schol. wrongly explains *ὅτι ἱππέων σύρεσθαι τῶν πλοκάμων*, is Suppl. 424, *ἀγορεύων ἱππηδὸν ἀμπύκων*, 'forcibly dragged by the hair as

a horse is led by the rein' (or here, perhaps, 'by the forelock'). There is another Scholium in the Med., which is wrongly confused with the above: *μετὰ ἀνάγκης καὶ γὰρ εἰ ἴστωι ἀνάγκη τι εἶπονται*. This passage seems to have been had in view by Euripides, Phoen. 563,

*ἔψει θαμασθὲν ἔστυ Θηβαίων τόδε,
 ἔψει δὲ πολλὰς ἀχμαλωτίδας κόρας
 βίᾳ πρὸς ἀνδρῶν πολεμίων πορθουμένας*.

318. *φαρέων*. A dissyllable, with the *a* short. So *νέας* in 316 is a monosyllable, as in Eum. 330, Alcest. 486, where see Monk.

319. *βοᾶ δὲ καὶ κενουμένα*. So Hermann for *βοᾶ δ' ἐκεκουμένα*, which seems better than the alternative of omitting *δὲ* in 322.

320. *λαῖδος ὀλλυμένας μιξοθρόου*. 'While the captives are being carried away with mingled lamentations.' So *ἐλλυσθαι* is used Hec. 914, *μεσονόκτιος ἐλλόμεναι*. We have *ληϊδάς γυναικας*, *Il. xx. 198*. Schol. recent. *τῆς μιξοθρόου, ἥτοι τῆς θροῦν καὶ βοῆν κοινουμένης ἀνάμικτον*.

323. *ἀρτιτρόφοις*. This is the probable

- δωμάτων στυγεράν ὁδόν. 325
 τί γάρ ; φθίμενόν τοι προλέγω
 βέλτερα τῶνδε πράσσει.
 πολλὰ γάρ, εἴτε πόλις δαμασθῆ,
 ἐῆ, δυστυχῆ τε πράσσει.
 ἄλλος δ' ἄλλον ἄγει, 330
 φονεύει, τὰ δὲ πυρφορεῖ
 καπνῷ δὲ χραίνεται πόλισμ' ἅπαν
 μαινόμενος δ' ἐπιπνεῖ
 λαοδάμας μαιίνων
 εὐσέβειαν Ἄρης. 335
 κορκορυγαὶ δ' ἀν' ἄστν, πρότι δ' ὄρκάνα στρ. γ'.
 πυργῶτις, πρὸς ἀνδρὸς δ' ἀνὴρ * δορὶ καίνεται
 βλαχαὶ δ' αἱματόεσσαι
 τῶν ἐπιμαστιδίων 340

emendation of Schneider for ἀρτιτρόποις or ἀρτιδρόποις. The former, which is the common reading, is retained by Dindorf and explained by the Schol. ταῖς νεωστὶ τραπέσαις [ἀπὸ] τῆς παιδικῆς ἡλικίας καὶ ἡβησάσαις. Hermann prefers the latter, "puellae quibus modo ab hostibus erepta est virginitas." Schol. ταῖς ἀρτιθρομύσαις. Cf. κλάδοι νεόδροποι Suppl. 348. The objection to this seems to lie in the immediate repetition of the same metaphor in ἀμοδρότων. Translate: 'For 'tis pitiable for those who have just reached maturity, before the marriage rites that cull the early flower of virginity, to pass on a detested journey away from their homes.'

326. τί γάρ; This reading is suggested by both Hermann and Blomfield, but not adopted by the former, who gives with the MSS. τί τὸν φθίμενον γάρ προλέγω, κ.τ.λ., "quid enim opus est dicere, mortuum meliore conditione frui?" The common reading is τί; τὸν φθίμενον γάρ προλέγω, κ.τ.λ. The Schol. seems to have found τί γάρ; which is the usual formula; τί γάρ δεῖ πολλὰ λέγειν; ὁ προτεθηκὸς ἐδτυχῶς πράσσει πλέον τοῦ ζῶντος. For γάρ προλέγω the MS. Guelph. has γάρ τοι προλέγω. The use of τί alone does not seem to occur elsewhere.

332. καπνῷ δέ. See on 319. Ag. 791. καπνῷ δ' ἀλοῦσα νῦν ἐτ' ἐβσημος πόλις.

Eur. Hec. 1215, καπνῷ δ' ἐσθμην' ἔστν πολέμων ὄπν.

333. ἐπιπνεῖ, 'fans the flame.' Antig. 135, βακχεῶν ἐπέπνει βίταις ἐχθίστων ἀνέμων. By μαιίνων εὐσέβειαν the poet means the acts of sacrilege commonly attending the ransack of a city. Cf. Ag. 329. Pers. 806. So θεοὺς μαιίνων Heracl. 264.

336. πρότι δ'. The MSS. have ποτὶ πόλιω or πτόλιω. That the latter word must be omitted Hermann long ago observed. By ὄρκάνα πυργῶτις the poet seems to mean a wall or circumvallation erected by the besiegers and furnished with towers like that described Thuc. iii. 23. Photius, ὄρκάνα: ὁ περιέχων τοῖχος οἰκησίων ἢ χωρίων, λέγεται δὲ ἀπὸ τοῦ ἔρκος, ὃ ἐστὶ περιβολὸν φράγμα. According to the Schol. it signified a hunting net, which amounts to much the same thing, since beasts were inclosed within toils (ἀρκόστατα) which they could not leap over, Ag. 1347. Thus the metaphor will be as in Ag. 348, ἦτ' ἐπὶ Τροίας πύργοις ἐβαλες στεγανὸν δίκτυον. Blomfield seems less accurate in explaining turris exurginatoria.

337. δορὶ καίνεται. A word is wanting, which is not very easily supplied. Hermann gives ἀμφὶ δορὶ. Robortello ὑπὸ δορὶ, which does not satisfy the metre. Either δορὶ or καίνεται may have superseded some longer word.

ἀρτιβρεφεῖς βρέμονται

ἀρπαγαὶ δὲ

διαδρομῶν ὀμαίμονες.

ξυμβολεῖ φέρων φέροντι,

καὶ κενὸς κενὸν καλεῖ,

345

ξύννομον θέλων ἔχειν,

οὔτε μείων

οὔτ' ἴσον λελιμμένοι

τοῖς ἐκ τῶνδ' εἰκάσαι λόγος πάρα.

349

παντοδαπὸς δὲ καρπὸς χαμάδις πεσῶν

ἀντ. γ'.

ἀλγύνει, κυρήσας πικρὸν γ' ὄμμα θαλαμηπόλων

πολλὰ δ' ἀκριτόφυρτος

γᾶς δόσις οὐτιδανοῖς

ἐν ῥοθίοις φορεῖται·

355

341. ἀρτιβρεφεῖς. The Med. and others have ἀρτιτρεφεῖς. The later Scholia recognise both readings. Hermann prefers the latter: "vagitum dicit infantium, quos modo matres occisae mammis admoverant." From the former epithet it is easy to supply βρεφῶν with ἐπιμαστιδίω, which otherwise is without any definite substantiva. 'The cries of bleeding newly-born infants at the breast resound.'

343. διαδρομῶν. Here διὰ is a monosyllable, as in so many other passages of Aeschylus. See on Pers. 565. Schol. recent. δ γὰρ ἀρπάξων τι φεύγει μὴ πως καταληφθῆ, ὅθεν ὀμαίμονα τὴν φυγὴν τῆς ἀρπαγῆς εἶπε. But διαδρομῆ is the running hither and thither to look for plunder.

344. ξυμβολεῖ. Hesych. ξυμβολεῖ ξυντιγχνάει. This rare word is perhaps to be restored in Cho. 452, where the MSS. give ξυμβάλλει, as several do in the present place. Compare the Homeric ἀτιβολεῖν. Apoll. Rhod. has ἀβολεῖν, iii. 1145.

346. ξύννομον. Schol. κοινώνον.

349. τοῖς ἐκ τῶνδ'. This emendation is founded on Hermann's τῶν ἐκ τῶνδ'. The common reading is τίς ἐκ τῶνδ', but the Med. has τίς ἐκ τῶνδ'. Not only does this fail to satisfy the metre, but the sentiment is extremely tame, for the best sense that we can extract from it is this, 'What inference can we draw from the above, except that they desire more?'

Schol. διὰ τούτου τοὺς πλεονέκτας ἐμφαίνει· ὁ γὰρ μήτε ἔλασσον αἰρούμενος μήτε τὸ ἴσον φαίνεται πλείονος ὀρεγόμενος. The construction is οὔτε μείων ἐκείνων οὔτε ἴσον ἐκείνοις ἢ εἰκάσαι πάρεστιν ἐκ τῶνδ'. Hermann's emendation is intended to convey the same sense; but τοῖς is simpler in syntax as well as nearer to the MSS. than τῶν, and moreover τοῖς ἐκ τῶνδ' sounds better than τῶν ἐκ τῶνδ'. Translate: 'plunderer falls in with plunderer, and the empty-handed calls the empty-handed, wishing to have a partner, and both being desirous to get spoils neither less than nor (only) equal to what they may conjecture from these,' i. e. to get more than they suppose to have been carried off by those whom they meet.

350. παντοδαπὸς καρπός. He describes the reckless waste of corn and provisions attending the sacking of a captured city. Cic. de Div. i. § 69, 'Nam ex horreis directum effusumque framentum vias omnesque angiportus constraverat.'—κυρήσας κ.τ.λ., 'meeting the eye, truly no cheerful one, of the housewives.' Hermann's correction γ' for δ' seems better than πικρῶν, which was proposed by Wellauer.

353. πολλὰ, i. e. πολλή. Cf. Ag. 984, πολλὰ τοὶ δόσις ἐξ ἀλόχων—νήστιν ἄλεσεν νόσον. By οὐτιδανὰ ῥόθια he appears to mean the fruits of the earth which lie despised and neglected so thick upon the ground that the captors as it were wade through them.

δμῶδες δὲ
καινοπήμονες νέαι,
τλάμον' † εὐνὰν αἰχμάλωτον
ἀνδρὸς εὐτυχοῦντος ὡς
δυσμενεῦς ὑπερτέρου.

360

ἐλπὶς ἐστὶ
νύκτερον τέλος μολεῖν,
παγκλαύτων ἀλγέων ἐπίρροθον.

HM. ὁ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ
πευθῶ τω' ἡμῖν, ὦ φίλαι, νέαν φέρει,
σπουδῇ διώκων πομπίμους χνόας ποδῶν.

365

HM. καὶ μὴν ἀναξ' ὄδ' αὐτὸς, Οἰδίπου τόκος,
εἰς ἀρτίκολλον ἀγγέλου λόγον μαθεῖν

358. τλάμον' εὐνάν. This passage, as it now stands, can hardly be correct. The MSS. give τλήμονες or τλήμονας, which Hermann formerly altered to τλάμων'. But even this does not fully restore the metre, nor is there any thing to govern the accusative unless with the later Scholiast we make it depend on εὐτυχοῦντος in the sense of κτεμένου. He remarks, οὐ μόνον εὐτυχήσαι λέγομεν χρήματα, ἀλλὰ καὶ εὐτυχήσαι ἴππων ἀπέλειαν, οἷονεὶ κτήσασθαι. So we have τασαῦτα κεύτυχοῦμεν Ion 264, & δ' εὐτόχησεν Ἑλλάς Troad. 935, though in such cases it is more easy to supply the cognate εὐτυχήματα, as Xen. Anab. vi. 3, 6, οἱ Θρᾷκες ἐπεὶ εὐτόχησαν τοῦτο τὸ εὐτόχημα. A similar idiom to the present is θαρσεῖν θεθλον, Od. viii. 197. Translate: 'and the young maidens are filled with a new grief, because the enemy who has got the mastery is in the enjoyment of their unhappy captive bed.'

362. νύκτερον τέλος. Schol. Med. τὴν νύκτα περιφραστικῶς. He appears to mean the night of death, like Homer's τέλος θανάτου.—ἐπίρροθον, 'to assist,' i. e. to relieve, 'our woful griefs.' See sup. 326. Hermann objects to this sentiment concluding the chorus without any direct connexion with the preceding, and gives an entirely different sense, which however I am unable to accept, with the serious alteration it involves, of αἰσῶν for εὐνάν in 358. He joins τλάμον αἰχμάλωτον νύκτερον τέλος, "miserrum captivam nocturnum officium," and explains ἀλγέων

ἐπίρροθον with the later Schol., "adjuvans atque augens lacrymas." His difficulty about the want of connexion may be met by comparing the similar termination of the chorus in Eur. Suppl. 86, θανούσα τῶνδ' ἀλγέων λαβοίμαν. Blomfield's reading of the whole passages is deserving of consideration: τλήμον' αἰχμάλωτον εὐνάν | δυσμενεῦς ὑπερτέρου | ἀνδρὸς εὐτυχοῦντος· ὄστ' | ἐλπὶς ἐστὶ κ.τ.λ.

364. The messenger, who had left the stage at v. 68 to watch the movements of the enemy, is now seen returning to report progress. At the same moment Eteocles approaches by the entrance on the other side. Hence the one party is seen by half the chorus, the other by the other half, viz. at the sides respectively the furthest from themselves.

366. διώκων, 'plying.' Cf. Eum. 361, διώκουσ' ἦλθον ἔρρυτον πόδα. Parn. 85, Χυρίων θ' ἄρμα διώκων.

368. εἰς ἀρτίκολλον. So Porson for εἰς, which Hermann retains. Schol. Med. καὶ μὴν αὐτὸς ὁ Ἑτεοκλῆς ἐκείγεται, ἀκουσόμενος τὰ παρὰ τοῦ ἀγγέλου λεγόμενα. Another Scholium (or possibly, two distinct Scholia), wrongly printed in continuation of the above, has ὡς ταῦτα ἀρτίως ἀκουσόμενος, ὥστε καλλῆσαι τῇ διανοίᾳ ἢ τοῖς ὤσιν ἀκούσαστα. This suggests a reading εἰς ἀρτίκολλας or —es. 'Peropportune adest ad audiendum,' Blomf. Compare ἐς αὐτὸν καιρὸν Ajax. 1168. Ar. Av. 1688. Cho. 571, ὄσως ἂν ἀρτίκολλα συμβαίῃ τάδε. Every one knows that εἰς commonly has a future

σπουδή δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.

ΑΓ. λέγοιμ' ἂν εἰδὼς εὖ τὰ τῶν ἐναντίων, 370

ὡς τ' ἐν πύλαις ἕκαστος εἴληχεν πάλον.

Τυδεὺς μὲν ἤδη πρὸς πύλαισι Προϊτίσι
βρέμει πόρον δ' Ἴσμηπὸν οὐκ ἐφ' περᾶν
ὁ μάντις, οὐ γὰρ σφάγια γίγνεται καλά.

Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος 375

μεσημβριωαῖς κλαγγαῖσιν ὡς δράκων βοᾷ·
θείνει δ' ὄνειδει μάντιν Οἰκλείδην σοφὸν,
σαίνειν μόρον τε καὶ μάχην ἀψυχίᾳ.

τοιαῦτ' αὐτῶν τρεῖς κατασκίους λόφους
σείει, κράνους χαίτωμ'· ὑπ' ἄσπιδος δὲ τῷ 380

χαλκήλατοι κλάζουσι κώδωνες φόβον.

ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἄσπιδος τόδε,
φλέγονθ' ὑπ' ἄστροις οὐρανὸν τετυγμένον
λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,

πρέσβιστον ἄστρον, νυκτὸς ὀφθαλμὸς, πρέπει 385

sense: whether there are any undoubted instances of its present use, I am not aware. Hermann refers to his Opusc. ii. p. 326. We might perhaps translate, 'will soon be here to learn the close and accurate report of the messenger.'

369. οὐκ ἀπαρτίζει, 'does not equalise,' i. e. does not allow his steps to follow each other in regular order. The idiom is the same as that illustrated on Suppl. 611. Compare ἀρτίους, 'agile,' Trach. 58. Il. ix. 505, ἀερατῆ, 'exactly,' and ἀνόμοιοι or ἀνόμοιοι, 'uncouth,' 'irregular,' &c.

370. λέγοιμ' ἂν. Euripides ridicules the unreasonable prolixity of the messenger in describing each warrior, Phoen. 761, ὄνομα δ' ἕκαστου διατριβὴ πολλὴ λέγειν, ἐχθρῶν ὑπ' αὐτοῖς τάχιστα καθημένον. But Aeschylus, as already remarked, wrote this play rather in the epic than the tragic tone.

376. μεσημβριωαῖς. Schol. Med. τότε γὰρ μάλιστα μέμνην. This simile of the dragon is derived partly from the real habits of snakes basking in the sun, partly from an imaginary conception of a creature which utters a barking or screaming sound when irritated. See on Prom. 822.

377. θείνει ὄνειδει. Cf. ἀρᾶσθαι ὀνειδῆσαι Ajax. 795, λέγειν ἰάπτειν and

κακοῖς βαλεῖν, *ibid.* 501, 1244. The form θείνειν is defended by the majority of the MSS., and by θείνεται and θείων Pass. 305 and 420, θειομένου Cho. 380. Hermann edits θένει with the Med. Whenever θενεῖν occurs, it appears likely to be an aorist. Why Tydeus assails Amphiaras for cowardice, because he will not yet sanction the attack on Thebes, will appear very clearly from 567 seqq. and 605—10. The seer had never been favourable to an unjust expedition, of which Tydeus had been the real author (v. 571). Hence his reluctance; while (v. 585) he meets the charge of cowardice by saying μαχόμεθ', &c.,—fight if you will, for my fate is determined, which is not to die by arms.

378. σαίνειν μόρον. Schol. ἐκκλίπειν. Inf. 761, τί οὐκ ἔτ' ἂν σαίνοιμεν δλιέθριον μόρον; The word is properly used of a dog which deprecates its master's anger by blandishments.

380. τῷ. For αὐτῷ, not for τοῦτῳ. See on Prom. 242. The Med. alone gives δ' ἐσθ', but with γρ. τῷ by a later hand. It was the custom to carry jingling bells on the shield, perhaps affixed to the rim. Rhes. 308, Γοργῶ — πολλοῖσι μὲν κέδασιν ἐκτόναι φόβον.

385. πρέσβιστον. Schol. recent. τι

- τοιαῦτ' ἄλῳν ταῖς ὑπερκόμοις σάγαις
 βοᾷ παρ' ὄχθαις ποταμίας μάχης ἔρων,
 ἵππος χαλιῶν ὡς κατασθμαίνων μένει,
 ὅστις βοήν σάλπιγγος ὄρμαινει † κλύων.
 τί' ἀντιτάξει τῷδε; τίς Προΐτου πυλῶν, 390
 κλήθρων λυθέντων, προστατεῖν φερέγγυος;
 ET. κόσμον μὲν ἀνδρὸς οὕτω' ἂν τρέσαιμ' ἐγῶ,
 οὐδ' ἔλκοποιὰ γίγνεται τὰ σήματα·
 λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἄνευ δορός.
 καὶ νύκτα ταύτην ἦν λέγεις ἐπ' ἀσπίδος 395
 ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν,
 τάχ' ἂν γένοιτο μάντις † ἐννοία τινί.

μάτατον. The same grammarian observes that the field of the shield was *sable* (inf. 395, *νύκτα ταύτην ἦν λέγεις ἐπ' ἀσπίδος*), with a circle of stars or, a larger one in the centre representing the moon; and that the sun shining full on these spangles flashed terror to the beholder.

386. ἄλῳν. Schol. Med. *χαίρων*. Rather the word refers to *μαργῶν* (375) and alludes to the folly of Tydeus in opposing the advice of Amphiaraus to wait awhile. Cf. Hippol. 1177, *τί ταῦτ' ἄλῳν*; Hermann rightly retains *ὑπερκόμοις* against Blomfield and Dindorf who needlessly, not to say wrongly, edit *ὑπερκόμοις*. No scholar need now be taught to distinguish *ὑπέρομοις*, *ὑπέρομοτος*, and *ὑπέρομοτος*. The first occurs also Pers. 344, *ὑπέρομοι τάχει* (*rites*). *Ib.* 827, *ὑπερκόμοτον θράσει*. Here it has especial reference to the vaunting device on the shield; cf. *ἀκόμταστος*, v. 533; *ἄνδρα κομπάζοντα*, v. 431; *ἄνηρ ἔκομτος*, v. 549; *κόμπος*, v. 468; *κομπάζεται*, v. 495. In Ag. 453, *τὸ δ' ὑπερκόμτως κλύειν* εἰδ is clearly the right reading, from *κόπτω*, after the analogy of *παράκομος*, while *idid.* 795 we have *πάγας ὑπερκόμτως*, 'resentful,' 'avenging toils.' So Herc. Fur. 1087, *ὦ Ζεῦ, τί κατὰ ἤχθηρας ὦδ' ὑπερκόμτως τὸν σόν*; But Cho. 129, *οἱ δ' ὑπερκόμτως ἐν τοῖσι σοῖσι πόνοισι χλαῖουσιν μέγα*, i. e. 'overbearingly.'

387. *παρ' ὄχθαις*, sc. *Ἰσημοῦ*, v. 373.

388. *μένει*. Not the verb, but the dative of *μένος*. Cf. Eum. 621, *οὐδὲν ἀσθμαίνων μένει*. Ag. 220, *χαλιῶν ἀναόφθ' μένει*. The war-horse is said *ἀσθμαίνειν κατὰ χαλιῶν* when he chafes and

pants against the bit that restrains him. Some MSS. (not the Med.) have *χαλιῶν δ' ὦς*, and one or two give *μάχης δ' ἔρων*, —in either case in consequence of *μένει* being taken for a verb. In the next verse *κλύων* is the conjecture of Tyrwhitt and Brunck for *μένων*, which seems to be an instance of the frequent error of repeating the concluding word of the line above. The Schol. Med. has *ὡς καὶ ἵππος πολέμισθης σάλπιγγος ἀκούων καὶ ἐπιθυμῶν πολέμου εἰργεται πρὸς τοῦ ἐπιβάτου*. On *ὄρμαινει*, 'is restless,' 'frets,' see Ag. 1359, *ὅπως τὸν αὐτοῦ θυμὸν ὄρμαινει πεσόν*.

393. *ἐλκοποιὰ*. Schol. Med. *ταῦτα παρὰ Ἄλκαλον. οὐ τιτρώσκει τὰ ἐπίσημα ὄπλα οὐδὲ αὐτὰ καθ' ἑαυτὰ δύναμιν ἔχει, εἰ μὴ ἅρα ὁ φέρων αὐτὰ, ἐὰν ᾗ γενναῖος*. Eur. Heracl. 684, *οὐκ ἔστ' ἐν ἔψει τραῦμα, μὴ δρώσης χερὸς*.

395. *νύκτα ταύτην*. The attraction of the antecedent to the relative is not common, though the converse is one of the most familiar idioms. Cf. Trach. 283, *τάσδε δ' ἄσπερ εἰσαρῆς — χωροῦσι πρὸς σε*. Herod. ii. 106, *τὰς δὲ στήλας τὰς ἴστα κατὰ τὰς ἄφρας ὁ Αἰγύπτου βασιλεὺς Ξέσωστρις, αἱ μὲν πλεῖστες οὐκέτι φαίνονται περιεοῦσαι*.

397. *ἐννοία* τινί, 'with a certain meaning.' The sense is, 'The picture of the nightly firmament may perhaps be prophetically significant to the bearer, and portend the night of death.' The above is the reading of Blomfield. Dindorf gives *ἡ ἔννοια*. Hermann retains the reading of the Med. *ἡ ἀνοία*. The other MSS. give *ἡ ἔνοια*. Schol. Med. *ἡ ἀνοία*:

εἰ γὰρ θανόντι νύξ ἐπ' ὀφθαλμοῖς πέσοι,
 τῷ τοι φέροντι σῆμ' ὑπέρκομπον τόδε
 γένοιτ' ἂν ὀρθῶς ἐνδίκως τ' ἐπώνυμον, 400
 καὶ τὸς καθ' αὐτοῦ τήνδ' ὕβριν μαντεύσεται.
 ἐγὼ δὲ Τυδεῖ κεδνὸν Ἀστακοῦ τόκον
 τόνδ' ἀντιτάξω προστάτην πυλωμάτων,
 μάλ' εὐγενῆ τε καὶ τὸν αἰσχύνης θρόνον
 τιμῶντα, καὶ στυγοῦνθ' ὑπέρφρονας λόγους· 405
 αἰσχροῶν γὰρ ἀργὸς, μὴ κακὸς δ' εἶναι φιλεῖ.
 Σπартῶν δ' ἀπ' ἀνδρῶν, ὧν Ἄρης ἐφέισατο,
 ρίζωμ' ἀνεῖται, κάρτα δ' ἔστ' ἐγχώριος,
 Μελάνιππος· ἔργον δ' ἐν κύβοις Ἄρης κρῶναι.
 Δίκη δ' ὁμαίμων κάρτα νῦν προστέλλεται 410
 εἴργειν τεκούση μητρὶ πολέμιον δόρυ.

ΧΟ. τὸν ἀμόν νῦν ἀντίπαλον εὐτυχεῖν στρ. α.

παροξυτόνως Ἀττικῶς ἀπὸ τοῦ ἀνοία. It would be better perhaps, as suggested by J. Wordsworth, in the Phil. Mus. p. 220, to write ἀνοία. So Sophocles, frag. 517, *τερπνῶς γὰρ αἰεὶ πάντα ἀνοία τρέφει*. Compare ἀνοία Trach. 349. ἀνοία Androm. 521. *παλιρροία βυθοῦ* Soph. frag. 716. *ἃ παρανοία καὶ ἀναίδεια* Aristoph. frag. 29. There are however two objections to the vulgate; first, it introduces rather awkwardly a new subject to γένοιτο in place of νύξ, secondly, it leaves τιμὴ to be referred to Tydeus where there is not the slightest ambiguity as to the person meant.

400. ἐπώνυμον, i. e. νυκτός.—μαντεύσεται, μάντιν ἔξει, v. 397. 'Shall make this insolence prophesy against himself.'

404. αἰσχύνης, 'honour.' Dr. Donaldson (*New Cratylus*, p. 406) has remarked on the connexion in the Greek mind between αἰδῶς and εὐγένεια. See also Arnold on Thucyd. ii. 42. Eur. Suppl. 911, τὸ γὰρ τραφῆναι μὴ κακῶς, αἰδῶ φέρε. For the phrase τιμῶν θρόνον or βασιλῶν Δίκης, &c., see Eum. 511. Ag. 375. Herodotus, v. 67, mentions Μελάνιππον τὸν Ἀστακοῦ, as ἔχθιστον ἐόντα Ἀδρήσταν, ὃς τὸν τε ἀδελφεόν οἱ Μηκιστῆα ἀπεκτόνει, καὶ τὸν γαμβρὸν Τυδεά. By the addition of τόνδε the poet evidently indicates the actual presence of the champion on the stage. Hence it seems likely that Eteocles is accompanied by his staff

during the whole of this scene.

406. αἰσχροῶν ἀργὸς, sc. ἀεργὸς αἰσχροῶν ἔργων. The meaning is, he is wont to act bravely, but, like all truly brave men, to act at the same time honourably.

408. ἀνεῖται. See Suppl. 262. The later Schol. explains ἀνέφυσεν, and the sense may be transitive, 'has his stock sprung from the Sparti.'—κάρτα ἐγχώριος, 'a thorough native.' Schol. Med. *γνήσιος πολίτης ἐκ τῶν σπαρτῶν, οὐ τῶν μετὰ Κάδμου ἐπηλύδων*. Compare ἐπὶ ἀνὸμα κάρτα inf. 655. The legend was, that only five of the heroes who sprung from the dragon's teeth (Σπάρτοι) survived the conflict which arose amongst them.

410. Δίκη ὁμαίμων. Schol. Med. τὸ τῆς συγγενείας δίκαιον στέλλει αὐτὸν εἰς τὴν μάχην. Hermann approves this; but ὁμαίμων is the nominative, like ὁμαίμων Ζεὺς in Suppl. 396, and κάρτα ὁμαίμων is used precisely like κάρτα ἐγχώριος in 408. The epithet is applied because he was himself αἰσχροῶν ἀργὸς, v. 406, and the cause he undertook was a just one. It is not likely that the middle προστέλλεται is a mere synonym of στέλλει. The sense seems to be, 'Justice has him sent out to the war,' i. e. he goes as the champion of Justice, and on her mission. See the note on *προπεμφαμένα*, Pers. 136.—εἴργειν μητρὶ, not from, but for his native land, on the principle of ἀμύνειν, τιμωρεῖν τινι.

θεοὶ δοῖεν, ὡς δικαίως πόλεως
 πρόμαχος ὄρνυται τρέμω δ' αἱματηφόρους μόρους ὑπὲρ
 φίλων 415

ὀλομένων ιδέσθαι.

- ΑΓ. τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί.
 Καπανεὺς δ' ἐπ' Ἠλέκτραισιω εἴληχεν πύλαις,
 γίγας ὄδ' ἄλλος τοῦ πάρος λελεγμένου
 μείζων ὁ κόμπος δ' οὐ κατ' ἀνθρωπον φρονεῖ, 420
 πύργοις δ' ἀπειλεῖ δεῖν, ἃ μὴ κραῖνοι Τύχη
 θεοῦ τε γὰρ θέλοντος ἐκπέρσειω πόλιν
 καὶ μὴ θέλοντός φησω, οὐδὲ τὴν Διὸς
 ἔριν πέδω σκήψασαν ἐκποδῶν σχεθεῖν.
 τὰς δ' ἀστραπάς τε καὶ κεραυνίουσ βολὰς 425
 μεσημβριούσι θάλπειω προσήκασεν.
 ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,
 φλέγει δὲ λαμπὰς διὰ χερῶν ὠπλισμένη·
 χρυσοῖς δὲ φωνεῖ γράμμασιω, ΠΡΗΣΩ ΠΟΛΙΝ.
 τοιῷδε φωτὶ πέμπε — τίς ξυστήσεται; 430
 τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ;
 ΕΤ. καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται.

415. ὑπὲρ φίλων ὀλομένων, 'of those who perish in behalf of their countrymen.' Hermann thinks there is a confusion between two constructions, τρέμω ὑπὲρ φίλων, ιδέσθαι μόρους αὐτῶν ὀλομένων, and τρέμω ιδέσθαι μόρους φίλων ὀλομένων.

417. οὕτως. Schol. recent. ὡς εἶχε.

419. γίγας ὄδ' ἄλλος. Compare Ἑρμῆς ὄδ' ἄλλος Suppl. 216, and the note. Tydeus, so far from being himself a giant, was, according to Homer, Il. v. 801, μικρὸς μὲν δέμας, ἀλλὰ μαχητής. In this expression ὄδ' does not, of course, imply actual presence, but as it were mentally points at one man to distinguish him from another.

421. ἐκποδῶν σχεθεῖν. 'That not even the opposition of Zeus, darting in lightnings upon the ground, shall keep him away.' It is best to take ἔριν Διὸς for Δία ἐρίζοντα αὐτῷ. On the future sense of the aorist (the MSS. as usual give σχεθεῖω) see Prom. 686. Hermann edits ἐκποδῶν with several MSS. and the Schol.

Med., "Necue se Jovis iram impedimentū loco habiturum." He thinks the other and usual explanation "multo durior." It is a matter of opinion. The Scholiast, it should be observed, understood σχεθεῖω for γενέσθαι.

430. τίς ξυστήσεται; He should have said τὸν ξυστησόμενον, but from the difficulty of finding such a person he changes the construction to an interrogation.—μὴ τρέσας is an example of a rare use of μὴ with a participle. The not trembling is regarded as a condition of withstanding the boastful foe, i. e. no one who does tremble will venture to meet him. Isocrat. περὶ Ἑλλάδος, p. 167, τίς γὰρ ἄλλοθεν ἐπελθὼν καὶ μήπω συνδιεφθαρμένος ἡμῶν — οὐκ ἂν μαινεσθαι καὶ παραφροσεῖν ἡμῶν νομίσειεν: I formerly suspected we should read γῶδι for πέμπε, comparing 647 with 465, from the latter of which πέμπε may have been wrongly written in the present verse.

432. καὶ τῷδε κέρδει. Schol. Med.

τῶν τοι ματαίων ἀνδράσι φρονημάτων
 ἢ γλῶσσο' ἀληθῆς γίγνεται κατήγορος.
 Καπανεὺς δ' ἀπειλεῖ, δρᾶν παρεσκευασμένος, 435
 θεοὺς ἀτίζων κάπογυμνάζων στόμα
 χαρᾷ ματαίᾳ θηητὸς ὧν ἐς οὐρανὸν
 πέμπει γεγωνὰ Ζηνὶ κυμαίνοντ' ἔπη.
 πέποιθα δ' αὐτῷ ξὺν δίκη τὸν πυρφόρον
 ἦξεω κεραυνὸν, οὐδὲν ἐξηκασμένον 440
 μεσημβρινοῖσι θάλπεσιν τοῖς ἡλίου.
 ἀνῆρ δ' ἐπ' αὐτῷ, κεῖ στόμαργός ἐστ' ἄγαν,
 αἰθῶν τέτακται λῆμα, Πολυφόντου βία,
 φερέγγυον φρούρημα, προστατηρίας
 Ἄρτεμιδος εὐνοίαισι σὺν τ' ἄλλοις θεοῖς. 445
 λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα.

ΧΟ. ὄλοιθ' ὅς πόλει μεγάλ' ἐπέυχεται, ἀντ. ἀ.

κεραυνοῦ δέ μιν βέλος ἐπισχέθαι,
 πρὶν ἐμὸν ἐσθορεῖν δόμον, πωλικῶν θ' ἐδωλίων ὑπερκόπῃ
 δορί ποτ' ἐκλαπάξει. 451

ΑΓ. καὶ μὴν τὸν ἐντεῦθεν λαχόντα πρὸς πύλαις
 λέξω τρίτῳ γὰρ Ἐτεόκλῳ τρίτος πάλος

κέρδος πρὸς τῷ μείναι τὸ νικῆσαι τοῦτο γὰρ ἴσθι κέρδει κέρδος. This is evidently wrong. Hermann says, "spectat ad praegressam Eteoclis orationem. Hoc (huic) lucro, quod hic jactator est, accedit aliud, quod ipsa illa jactatione Jovis iram provocabit;" which is nearly the explanation of Schütz. Blomfield takes καὶ τῷδε separately, 'In the case of Capaneus as well as that of Tydeus we have gain upon gain,' i. e. each bears a symbol that will tell against himself as an omen, besides the discomfiture which is likely to result from pride. The only objection is the ambiguity of the construction.

433. τῶν τοι ματαίων, κ.τ.λ. Men's words are the surest evidence by which they are convicted of pride; i. e. if they are proud at heart, their language is sure to show it.

435. δρᾶν παρεσκευασμένος. 'Having made up his mind to carry his words into effect,' i. e. resolved that they shall not be mere boasts.

436. ἀπογυμνάζων. 'Exercising his

mouth in a groundless exultation,' i. e. in a false confidence of victory.—γεγωνὰ, 'audible.' See Prom. 645.—αὐτῷ ἦξεω, cf. ἦλθεν αὐτῷ Prom. 366.—θάλπεσιν, κ.τ.λ., supra 426.

442. στόμαργός ἴσθι, sc. Capaneus. Cf. 436.

444. φερέγγυον φρούρημα. Schol. Med. ἱκανὸς φρουρεῖν τὴν πατρίδα. On the plural εὐνοίας see Suppl. 483. Artemis, as the same Scholiast remarks, was the patroness of Thebes, and Polyphontes was her priest. Hence she has the epithet προστατηρία, 'tutelary,' as Phoebus is called προστατήριος Soph. El. 637.—ἄλλοις θεοῖς, sc. τοῖς ἄλλοις, viz. those invoked together with Artemis in the opening chorus.

451. ἐκλαπάξει. Gloss. Med. ἐκβαλεῖν. Hermann inserts μ' after ἐδωλίων, but the pronoun is readily understood, especially after ἐμὸν. For ἐδωλίων see Cho. 62.

453. Ἐτεόκλῳ. This hero, in place of whom Adrastus is enumerated among the seven chiefs, Phoen. l. 134, is mentioned by

- ἐξ ὑπτίου ἤδησεν εὐχάλκου κράνους,
 πύλαισι Νηϊσταίσι προσβαλεῖν λόχον. 455
 ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας
 δινεῖ, θελούσας πρὸς πύλαις πεπτωκένας.
 φιμοὶ δὲ συρίζουσι βάρβαρον τρόπον,
 μυκτηροκόμπους πνεύμασιν πληρούμενοι.
 ἐσχημάτισται δ' ἀσπίς οὐ σμικρὸν τρόπον, 460
 ἀνὴρ δ' ὀπλίτης κλίμακος προσαμβάσεις
 στεῖχει πρὸς ἐχθρῶν πύργον, ἐκπέρσαι θέλων
 βοᾷ δὲ χούτος γραμμάτων ἐν ξυλλαβαῖς,
 ὡς οὐδ' ἂν Ἄρης σφ' ἐκβάλοι πυργωμάτων.
 καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυον 465
 πόλεως ἀπέιργεω τῆσδε δούλειον ζυγόν.
 ET. πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχη δέ τῃ
 καὶ δὴ πέπεμπται, κόμπου ἐν χεροῖν ἔχων,

Euripides, Suppl. 872, with a eulogy for his modesty and contempt for riches.

455. *Νηϊσταίσι*. This reading has been restored by Dindorf and Hermann from the Med., in which *σ* is partially erased by a later hand. See Phoen. 1104. It is not perhaps a matter of certainty that this is, after all, the true orthography. It is reasonable to suppose that the *Νηΐται* πύλαι were so called after the Egyptian Neith, or Pallas, as (sup. 152) the Onocæan gates were from the Phœnician goddess. Pausanias too derives this latter form, on the information of the Thebans themselves,—which however was in all probability of no particular value,—from the string in Amphion's lyre called *νήτη*, or the highest, lib. ix. 8, 3.

456. *ἐν ἄμπ. ἐμβ.*, 'snorting in their head-gear.' There seems no good reason why we should explain the word *χαλινοῖς* with the Schol. Med. See the note on *ἀμπυκτῆρια φέλαρα*, Oed. Col. 1069.—*θελούσας πεπτωκένας*, 'ready to fall at the gates,' i. e. to die in the attack. This seems more correct than the usual interpretation, 'eager to fall upon (or against) the gates,' contrary to the sense both of *θέλω* and of *πρὸς* with the dative.

458. *φιμοί*. This was a sort of mouth-piece or nozzle, so contrived that it sounded with the horse's breath. It was either a funnel-shaped appendage to the

bit, or a short pipe inserted in each nostril. By the words *βάρβαρον τρόπον* we may infer that the invention was eastern. Cf. Frag. 343 (ed. Herm.), *ὅς εἶχε πάλους τέσσαρας ζυγγοφόρους, φιμοῖσιν αὐλοτοῖσιν ἰστομωμένας*. Eustathius and Hesychius explain them as instruments *οἷς ἐμφυσῶντες οἱ ἵπποι ἐς φωνὴν σάλπιγγος προέτετα*.

462. *στεῖχει*. The idiom is the same as *στεῖχ' ἀνηρότους γόβας* Prom. 727, where see the note. The picture represented a man on the top of a scaling ladder, which ladder reached up, or led the way, *πρὸς ἐχθρῶν πύργον*. Hence the boast that Ares himself shall not hurl him from the tower he thinks he has already won. Similarly King Aprias vauntingly declares (Herod. ii. 169), *μηδ' ἂν θεὸν μιν μηδένα θύνασθαι παύσαι τῆς βασιλείης*.—*βοᾷ καὶ οὗτος*, i. e. as well as Capaneus, v. 423.

468. *πέπεμπται*. The MSS. add *εὐ* before *κόμπου*, and some give *πέμπτ'* or *πέμπετ'*. I formerly inclosed *εὐ* in brackets; Hermann has ejected it, after Erfurd on Ajax, p. 514. He also removes the stop usually placed at the end of the preceding verse. Translate, 'and indeed there is already sent one who bears his vaunting (not on his tongue but) in action.' Inf. 549, *ἀνὴρ ἑκομπος, χεῖρ δ' ὄρε τὸ θρόασμον*. There is a similar instance of the intrusion of *εὐ* arising from a misconception of the sense, inf. 1041.

- Μεγαρεὺς, Κρέοντος σπέρμα, τοῦ Σπαρτῶν γένους,
 ὃς οὔτι μάργων ἱππικῶν φρυαγμάτων 470
 βρόμον φοβηθεὶς ἐκ πυλῶν χωρήσεται
 ἀλλ' ἢ θανάων τροφεῖα πληρώσει χθονί,
 ἢ καὶ δὺ ἄνδρε καὶ πόλισμ' ἐπ' ἀσπίδος
 ἐλὼν λαφύροις δῶμα κοσμήσει πατρός.
 κόμπαζ' ἐπ' ἄλλῃ, μηδέ μοι φθόνηι λέγω. 475
- ΧΟ. ἐπέυχομαι τῶδε μὲν εὐτυχίαν, στρ. β'.
 ἰὼ πρόμαχ' ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.
 ὡς δ' ὑπέραυχα βάζουσι ἐπὶ πτόλει
 μαινομένα φρενὶ, τῶς νῦν
 Ζεὺς νεμέτωρ ἐπίδοι καταίπων. 480
- ΑΓ. τέταρτος ἄλλος, γείτονας πύλας ἔχων
 Ὅγκας Ἀθάνας, ξὺν βοῇ παρίσταται,
 Ἴππομέδοντος σχῆμα καὶ μέγας τύπος.
 ἄλω δὲ πολλήν, ἀσπίδος κύκλον λέγω,
 ἔφριξα διηήσαντος οὐκ ἄλλως ἐρῶ. 485
 ὁ σηματοουργὸς δ' οὐ τις εὐτελής ἄρ' ἦν,
 ὅστις τόδ' ἔργον ἄπασεν πρὸς ἀσπίδι,

472. τροφεῖα πληρώσει. In πληροῦν there is an allusion to the ἔρανοι or subscription-clubs, whose members were called *πληροταί* (Dem. Mid. p. 547). It is as if he had said, "he will either pay up the cost-money of his education by his blood, or" &c. Similarly Pericles says (Thucyd. ii. 43), καὶ ὅποτε καὶ πείρα του σφαλείησαν, οὐκουν καὶ τὴν πόλιν γε τῆς σφετέρας ἀρετῆς αξιοῦντες στερίσκου, ἐλλίστων δὲ ἔρανον αὐτῆ προΐεμενοι. Cf. Isocrat. Archidam. p. 138, init. παρακαλέσαντες οὖν ἀλλήλους ἀποδῶμεν τὰ τροφεῖα τῇ πατρίδι. Lycias, Epitaph. p. 197, 70, τῇ πατρίδι τὰ τροφεῖα ἀποδόντες. Eur. Ion 832, ἀποδοὺς τροφεῖα.

473. δὺ ἄνδρε καὶ πόλισμα. Schol. Med. τὸν φέροντα τὴν ἀσπίδα καὶ τὸν ἐγγεγραμμένον τῇ ἀσπίδι, καὶ τὸ ἐπ' ἀσπίδος πόλισμα γραφέν.

475. κόμπαζ' ἐπ' ἄλλῃ. Schol. Med. λέγε ἄλλων κομπᾶση. Cf. 1048.

476. εὐτυχίαν. I have ventured thus to correct the vulgate εὐνυχεῖν, which plainly violates the metre. There seems very little probability in Hermann's τῶδε μὲν εὐτελής.

480. Ζεὺς νεμέτωρ. Schol. Med. ὁ πᾶν διανέμων.

482. Ὅγκας Ἀθάνας. The gates were called Ὅγκαίαι from being near the statue or temple of Ogga-or Onca, the Phoenician representative of Pallas. Cf. 496. sup. 162.

483. Ἴππομέδοντος. On the metrical licence see Cho. 1038.

484. ἄλω. The disk or orb of the shield; our word *halo*. This is perhaps the primary meaning, the secondary one of "threshing floor" being derived from the circular form of the area which is still commonly used in Italy and Spain for that purpose. The Schol. Med. appears to understand not the shield itself, but the circle described as the bearer whirled it round and round with his extended arm. But this arose from a misconception of ἀσπίδος κύκλον.

486. οὐ τις εὐτελής ἄρ' ἦν. Schol. Med. οὐκ ἦν, ὡς σοικεν, εὐτελής. He was no cheap or ordinary draughtsman; cf. εἰς εὐτέλειαν χηρὶ συγγεγραμμένῃ Ar. Av. 805.

- Τυφῶν' ἰέντα πυρπνόον διὰ στόμα
 λιγνὺν μέλαιναν, αἰόλην πυρὸς κάσιw
 ὀφέων δὲ πλεκτάνασι περιδρομον κύτος 490
 προσηδάφισται κοιλογάστορος κύκλου.
 αὐτὸς δ' ἐπηλάλαξεν, ἔνθεος δ' Ἄρει
 βακχῆ πρὸς ἄλκην, Θυιᾶς ὧς, φόβον βλέπων.
 τοιοῦδε φωτὸς πείραν εὖ φυλακτέον
 φόβος γὰρ ἦδη πρὸς πύλαις κομπάζεται. 495
ET. πρῶτον μὲν Ὅγκα Παλλὰς, ἧτ' ἀγχίπολις
 πύλαισι γείτων, ἀνδρὸς ἐχθαίρουσ' ὕβριw,
 εἵρξει νεοσσῶν ὡς δράκοντα δύσχιμον
 Ἐπέρβιος δὲ, κεδνὸς Οἰνοπος τόκος,
 ἀνὴρ κατ' ἀνδρα τοῦτον ἠρέθη, θέλων 500
 ἐξιστορήσαι μοῖραν ἐν χρεῖα τύχης
 οὐτ' εἶδος, οὔτε θυμὸν, οὔθ' ὄπλων σχέσιw
 μωμητὸς Ἐρμῆς δ' εὐλόγως ξυνήγαγεν
 ἐχθρὸς γὰρ ἀνὴρ ἀνδρὶ τῷ ξυστήσεται,
 ξυνοίσετον δὲ πολεμίους ἐπ' ἀσπίδων 505
 θεοῦς· ὁ μὲν γὰρ πυρπνόον Τυφῶν' ἔχει,
 Ἐπερβίω δὲ Ζεὺς πατήρ ἐπ' ἀσπίδος

489. αἰόλην πυρὸς κάσιw. 'The flickering brother of fire.' On the true sense of αἰόλος see Suppl. 322. Compare κόνις πηλοῦ κάσιw Ag. 477.

490. κύτος κ.τ.λ. 'The bulging convexity of the hollow shield has a ground affixed to it by being surrounded with wreaths of serpents.' He uses προσεδάφισαι to express the attachment of the snaky border by nails or pivots, as inf. 537. Probably the dative πλεκτάνας depends on περιδρομον rather than προσηδάφισται. The Schol. recent. explains τὸ κύτος τὸ στοργύλον τοῦ κύκλου — προσηδάφισται καὶ προσπέλεκται πλεκτάνας τῶν ὄψεων — ἦτοι ἡ ἀσπίς κυκλόθεν ἔχει ἐξωγραφημένους ὄψεις περιπελεγμένους.

492. αὐτὸς, i. e. the bearer of the shield, not the figure pictured on it.—βακχῆ πρὸς ἄλκην, Schol. ὁρμῆ πρὸς τὸν πόλεμον.

495. φόβος γὰρ ἦδη. 'For rout is already being boastfully predicted at the gate.'

496. πρῶτον μὲν. Our first and prin-

cipal security will be in the protection of a goddess who will not tolerate pride; our secondary trust, in the valour of Hyperbius.—ἧτ' ἀγχίπολις, quippe quae urbi proxima sit, προστατηρία sup. 445. Perhaps for ἀνδρὸς we should read τάνδρως.

500. κατ' ἀνδρα τοῦτον. This is rather a rare sense of κατά, applied to persons. It properly signifies, 'to stand opposite to, or over against him in the fight.' Cf. τύμβον κατ' αὐτὸν 523, and Pers. 872.—θέλων κ.τ.λ., 'willing to ascertain his fate at the call of Fortune' (when Chance requires him). Cf. θελοῦσας πρὸς πόλαις πεπτακένας sup. 467. Suppl. 374, θρᾶσαι τε μὴ θρᾶσαι τε καὶ τύχην εἰλεῖν.

503. Ἐρμῆς. The god of luck in drawing lots. Cf. Ar. Pac. 365 and Schol. ibid.

504. ἐχθρὸς γάρ. 'For not only is our champion hostile to the hero with whom he will engage, but they will bring into the conflict gods who are at war with each other, Zeus and Typho, painted upon their shields.'

- σταδαίος ἦσται, διὰ χερὸς βέλος φλέγων
 κούπω τις εἶδε Ζῆνά που νικώμενον.
 τοιάδε μέντοι προσφίλεια δαιμόνων 510
 πρὸς τῶν κρατούντων δ' ἔσμεν, οἱ δ' ἡσσωμένων
 εἰκὸς δὲ πράξειν ἄνδρας ὧδ' ἀντιστάτας,
 εἰ Ζεὺς γε Τυφῶ καρτερώτερος μάχη,
 Ὑπερβίῳ τε, πρὸς λόγον τοῦ σήματος,
 Σωτήρ γένοιτ' ἂν Ζεὺς, ἐπ' ἀσπίδος τυχῶν. 515
- ΧΟ. πέποιθα δὴ τὸν Διὸς ἀντίτυπον ἀντ. β'.
 ἔχοντ' ἄφιλον ἐν σάκει τοῦ χθονίου δέμας
 δαίμονος, ἐχθρὸν εἴκασμα βροτοῖς τε καὶ
 δαροβίοισι θεοῖσιν,
 πρόσθε πυλᾶν κεφαλᾶν ἰάψειν. 520
- ΑΓ. οὕτως γένοιτο. τὸν δὲ πέμπτον αὖ λέγω,
 πέμπταισι προσταχθέντα Βορραίαις πύλαις,

508. σταδαίος. See on Pers. 242. The sense probably is, 'in the act of brandishing a torch after the fashion of a spear.' But the word also conveys an omen of victory (inf. 514) in the idea of 'standing firmly,' 'not disposed to fly.' See on μάκαρες εὐεδροί sup. 94.

509. κούπω τις. 'And surely no one has ever yet seen Zeus inferior in fight.' Elmsley corrects του for που, like ἡμέρου νικήμενος Suppl. 982. Compare with this passage Eur. Heracl. 349—53,

τῶν μὲν γὰρ Ἥρα προστατεῖ Διὸς
 δέμαρ,
 ἡμῶν δ' Ἀθᾶνα φημι δ' εἰς εὐπραξίαν
 καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων
 τυχεῖν
 νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται.

Dindorf incloses in brackets, as spurious, the whole passage from 510 to 515. Hermann agrees with him that the four concluding verses of the speech are interpolated, and even condemns this. I cannot discover a shadow of a ground for the suspicion.

510. τοιάδε μέντοι. 'Such however (i. e. such then) is the favour of the deities, Pallas and Zeus, on our side, Typho on that of the other.' He uses μέντοι to resume the argument after the parenthetical verse κούπω κ.τ.λ., and continues thus by the exegetical δέ,—'That is, we are on the side of the conquerors

(Zeus), they on that of the defeated (Typho); and it is to be expected that the rival heroes will come off in the fight like the gods they bear (πράξειν ὄδει), since Zeus is stronger than Typho in the contest, and the same Zeus, depicted on the shield, will prove a protector to Hyperbius, in accordance with the device he bears.' It is hardly necessary here to defend the construction εἰ γένοιτ' ἂν (which is illustrated on Ag. 903), because εἴγε stands for εἴει rather than for εἰ.—In one or two MSS. vv. 512, 513, are transposed. In the Med. 512 is wrongly written after 514, but letters are prefixed to each verse, shewing the right order.

514. πρὸς λόγον τοῦ σήματος. 'In conformity with the device,' εὐλόγως τῷ σήματι. For Zeus Soter was painted on the shield. There is a similar play on νῆξ, sup. 397.

518. δαίμονος. So Brunck from the Schol. Med. πιστεύω ἀπολείσθαι τὸν ἔχοντα ἐν τῷ σάκει τὸν ἐχθρὸν τοῦ Διὸς δαίμονα. The MSS. agree in δαίμοσιν. Some ancient corrector wished to adapt the construction to ἀφιλον or ἐχθρὸν, misled by βροτοῖς τε καὶ θεοῖσιν.

522. Βορραίαις. So Porson for Βορραῖαις or Βορέαις.—κατ' αὐτὸν τύμβον, 'over against,' 'opposite to;' cf. 500. Frag. Glauc. Pont. 24, κατ' αὐτὸν τύμβον ἀθλίου Δίχα.

τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίονος.
 ὄμνυσι δ' αἰχμὴν, ἣν ἔχει μᾶλλον θεοῦ
 σέβειν πεποιθῶς ὀμμάτων θ' ὑπέρτερον, 525
 ἢ μὴν λαπάξεν ἄστυ Καδμείων βίᾳ
 δορός· τόδ' αὐδᾶ μητρὸς ἐξ ὄρεσκῶν
 βλάστημα καλλίπυρον, ἀνδρόπαις ἀνήρ.
 στείχει δ' ἴουλος ἄρτι διὰ παρηΐδων,
 ὤρας φουόσης, ταρφὺς ἀντέλλουσα θρίξ. 530
 ὃ δ' ὤμῶν, οὔτι παρθένων ἐπώνυμον
 φρόνημα, γοργὸν δ' ὄμμ' ἔχων, προσίσταται.
 οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις
 τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῃ
 σάκει, κυκλωτῷ σώματος προβλήματι, 535
 Σφίγγ' ὀμόσιτον προσμεμηχανημένῃ
 γόμφους, ἐνώμα, λαμπρὸν ἔκκρουστον δέμας
 φέρει δ' ὑφ' αὐτῇ φῶτα, Καδμείων ἕνα,
 ὡς πλείστ' ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη.
 ἐλθὼν δ' ἔοικεν οὐ κατηλεύσειν μάχην, 540
 μακρᾶς κελεύθου δ' οὐ κατασχυνεῖ πόρον,

524. ἣν ἔχει πεποιθῶς. This is Hermann's improved punctuation, the comma being usually placed after *ἔχει* and *αὐτὴν* being understood after *σέβειν*. 'He swears by his spear, which he has the confidence to hold in more honour than the god, and to value more than his own dear eyes, that' &c. Hermann has probably in his favour in restoring *βίᾳ* *δορός* for *βίᾳ* *Διός* in 527, from Rob. and three MSS. For this was the very point of swearing by his spear, viz. that by the might of that spear he would take the city. Cf. sup. 47. Whereas *βίᾳ* *Διός*, 'in spite of Zeus,' is repeating a sentiment already attributed to two Argive heroes, Capaneus and Etocleus, 423, 464.

530. ὤρας φουόσης, sc. τῆς ἡλικίας φουόσης αὐτόν.

533. ἀκόμπαστος, 'without a vaulting device.' See on 386.

536—7. The figure of the Sphinx was of metal, embossed or hammered out (*ἔκκρουστον*), burnished on the outer side (*λαμπρὸν*), and tacked or rivetted to the shield.

538. ὄφ' αὐτῇ, i. e. as a bird carries its prey in its talons. Phoen. 808, ἃ ποτε Καδμογενὴ τετραβόμουσιν ἐν χαλαίσι, τείχεσι χριπτομέσα, φέρει αἰθέρος εἰς ἔβατον φῶς γένναν. It was this taunt that was likely to provoke the Thebans to discharge their weapons at Parthenopæus more especially; and the device is described as a daring challenge on his part. Hermann takes *ὡς πλείστα* together, and understands *ἀνδρὶ τῷδ'* not of Parthenopæus but of the Theban; and so also Schütz with the later Scholiasts, who mistook *βέλη* for the claws of the Sphinx. The other explanation seems to me far simpler and more appropriate. It is strange that Hermann should deny that *ὡς* can stand here for *δοτε*. See Suppl. 970. 979.

540. οὐ κατηλεύσειν μάχην. 'Not to do a small business in fighting; to fight by wholesale. Compare *ἐπὶ στρατείαις τὰ πλείστα ἠμποληκότα*, Eum. 601.

541. κατασχυνεῖ. So Hermann with the Med., but by a conjecture made before he was aware of its true reading. His

- Παρθενοπαῖος Ἄρκας ὁ δὲ τοιοῦσδ' ἀνὴρ
μέτοικος, Ἄργει δ' ἐκτίων καλὰς τροφὰς,
πύργοις ἀπειλεῖ τοῖσδ' ἅ μὴ κραινοὶ θεός.
ΕΤ. εἰ γὰρ τύχοιεν ὧν φρονοῦσι πρὸς θεῶν 545
αὐτοῖς ἐκείνοις ἀνοσίους κομπάσασιν
ἧ τῶν πανώλεις παγκάκως τ' ὀλοίατο.
ἔστω δὲ καὶ τῷδ', ὧν λέγεις τὸν Ἀρκάδα,
ἀνὴρ ἄκομπος, χεῖρ δ' ὄρα τὸ δράσιμον,
Ἄκτωρ, ἀδελφὸς τοῦ πάρος λελεγμένου 550
ὃς οὐκ ἔασει γλῶσσαν ἐργμάτων ἄτερ
ἔσω πυλῶν ῥέουσιν ἀλδαίνειν κακὰ,
οὐδ' εἰσαμεῖψαι θηρὸς ἐχθίστου δάκουσ
εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος,
ἔξωθε δ' εἰσω τῷ φέροντι μέμψεται, 555
πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν.

reason is that the two infinitives ought to have been connected by οὐδὲ rather than by δ' οὐ. On the metrical licence in Παρθενοπαῖος see sup. 488.

548. ἐκτίων καλὰς τροφὰς. 'Repaying to Argos her care in bringing him to comely manhood.' He refers to καλλίπυρον in 528. Eur. Suppl. 888,

ὁ τῆς κυναγού δ' ἄλλος Ἀταλάντης γόνος,
Παρθενοπαῖος, εἶδος ἐξοχάτατος,
Ἄρκας μὲν ἦν, ἐλθὼν δ' ἐπ' Ἰνάχου ῥοὰς
παιδεύεται κατ' Ἄργος.

Phoen. 1153, ὁ δ' Ἄρκας, οὐκ Ἀργεῖος, Ἀταλάντης γόνος. According to the Schol. Med. ἀνοσίων φόνων δράσας ὁ Παρθενοπαῖος εἰς Ἄργος ἔφηνεν. By the account in the text it would seem that he came when a mere boy.

545. εἰ γὰρ τύχοιεν. 'Would that they may obtain from the gods what they meditate against us! Truly they would then perish utterly and miserably with all those unhallowed vaunts.' αὐτοῖς κομπάσασιν is used as αὐτοῖσι συμμάχοισι. Prom. 229.

548. ὧν λέγεις τὸν Ἀρκάδα. He was no true Argive, but a μέτοικος, as just above described. There is something of contempt in the use of the article. To an Athenian mind the suspicion of ξενία was no light reproach.—ἄκομπος, 'without boast-

ful words.' From v. 551 it is clear that he is not now speaking of the device on his shield. Schol. Med. ἄλλο οὐδὲν ἢ σιωπῶν μὲν οἶδεν, τῇ δὲ χειρὶ πολεμῆν. The usual antithesis between ἔργα and λόγαι, πράσσειν and λέγειν, is implied.

550. τοῦ πάρος λελεγμένου, i. e. Hyperbicus.

552. ἀλδαίνειν κακὰ. See 180—1. 'Actor will not allow the boastful tongue (527) of Parthenopæus, unattended by deeds, to increase the mischief by finding its way into the city, nor will he suffer him who bears the hateful Sphinx on his shield to enter the gates, but remaining outside it (the Sphinx) shall have reason to complain of him who is endeavouring to carry it in, when it meets with repeated battering under the walls of the city.' The meaning of Eteocles is, that though Parthenopæus is a boaster (524) rather than a man of deeds, still his proud words may cause a panic if he once enters the city; and his device of the Sphinx will serve better for a target without the walls, than to bring shame and terror to the people within.

555. ἔξωθε δ'. The MSS. have ἔξωθεν or ἔξωθεν δ'. I think Hermann's emendation is more probable than Porson's ἢ ἔξωθεν. In πυκνοῦ κροτησμοῦ there is an evident reference to 539, ὡς πλεῖστ' ἐπ' ἀνθρὶ τῷδ' ἰάπτεσθαι βέλη.

- θεῶν θελόντων ἂν ἀληθεύσαιμ' ἐγώ.
 ΧΟ. ἰκνεῖται λόγος διὰ στηθέων, στρ. γ'.
 τριχὸς δ' ὄρβιος πλόκαμος ἴσταται
 μεγάλα μεγαληγόρων κλύειν 560
 ἀνοσίων ἀνδρῶν. εἴθε γὰρ
 θεοὶ τούσδ' ὀλέσειαν ἐν γῆ.
 ΑΓ. ἔκτον λέγοιμ' ἂν ἄνδρα σωφρονέστατον
 ἀλκὴν τ' ἄριστον μάντιν, Ἀμφιάρεω βίαν 565
 Ὀμολώσω δὲ πρὸς πύλαις τεταγμένος
 κακοῖσι βάζει πολλὰ Τυδέως βίαν,
 τὸν ἀνδροφόντην, τὸν πόλεως ταρακτορα,
 μέγιστον Ἄργει τῶν κακῶν διδάσκαλον,
 Ἐρινύος κλητῆρα, πρόσπολον Φόνον, 570
 κακῶν τ' Ἀδράστῳ τῶνδε βουλευτήριον.

557. ἂν ἀληθεύσαιμ', i. e. & ἀληθεύσαιμ' ἔν. So I formerly corrected the vulgate ἂν or δ' ἔν. Hermann has made the same emendation; but he connects θεῶν θελόντων with the preceding verses. Cf. Ajs. 1085, καὶ μὴ δοκῶμεν, δρώντες ἐν ἡδάμεθα, οὐκ ἀντιτίσειν αἰθῆς ἐν λυκάμεθα.

558. λόγος. The Schol. Med. refers this to the boasting words of the enemy; the later Scholiast to the account given by the messenger of Parthenopæus, which seems more correct.

560. κλύειν. So I before edited for κλύων. The confusion is very frequent, e. g. Suppl. 57, ἀκούων for ἀκούειν, and conversely λαβεῖν for λαβῶν ibid. 174. The Schol. Med. has ἀκούων. Dindorf and most editors adopt κλυούσα from Hermann, a reading probable in itself, but attended with this objection, that it is not easy to account for the corruption, since no one would have deliberately altered κλυούσα into κλύων to agree with πλόκαμος. For the construction, which is equivalent to φοβούμαι κλύειν ('my hair stands on end to hear'), it is hardly necessary to compare Cho. 40. φοβούμαι δ' ἔπος τῶδ' ἐκβαλεῖν. Supra 415, τρέμω ἰδέσθαι.

567. Τυδέως βίαν. Between Tydeus and Amphiaræus words had already been exchanged, sup. 377. The prophet is here represented as engaged in the Argive expedition against his better judgment, and as inveighing against Tydeus as the cause of all the evil. For Tydeus had

married the daughter of Adrastus and persuaded him to make war against Thebes. He calls him murderer, for he had fled to Argos to be absolved from the slaughter of Alcahous and Lycopus; the inciter of the citizens to war; the ill-adviser of mischief to Argos and Adrastus; the person who calls into action the dormant curse of Oedipus that his sons should share the kingdom with the sword; and, lastly, the priest or minister of death (*λεπείρς* 'Atlas, Ag. 715). He even assails with reproaches the leader of the expedition, Polynices, and asks him how he can dare to invade and ravage his own country (581). In all this his justice and disinterestedness are manifest. It is not for himself that he cares, for he knows that he will die there, and that to die will be gain (583); but he cannot approve of brother matched against brother, and of a Theban bringing a foreign army against his own country. He abstains from vaunting devices on his shield (587), and yet he is more truly to be dreaded than all the rest, because the god-fearing are themselves to be feared, as the poet finely concludes, 592.

571. βουλευτήριον. Not the substantive, but for βουλευτικόν. There is some probability in Hermann's suggestion, that these four verses (568—71), which are even more applicable to Polynices than to Tydeus, should come after 573, so as to depend on καλεῖ, which at present only means 'he calls Polynices by name.'

καὶ τὸν σὸν αὐτ' ἀδελφὸν, ἐς πατρός μορον
ἐξυπτιάζων ὄμμα, Πολυνείκους βίαν,
δὶς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος,
καλεῖ λέγει δὲ τοῦτ' ἔπος διὰ στόμα :

575

Ἦ τοῖον ἔργον καὶ θεοῖσι προσφιλέσ,
καλὸν τ' ἀκούσαι καὶ λέγειν μεθυστέροις,
πόλιν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
πορθεῖν, στράτευμ' ἔπακτὸν ἐμβεβληκότα.
μητρός τε πηγῆν τίς κατασβέσει δίκη ;

580

572. This verse is corruptly read in the MSS. καὶ τὸν σὸν αὐτὸν πρόσμορον ἀδελφόν. Dobree conceived that in πρὸς the old reading πατρός was concealed, and that ἀδελφὸν had been transposed and changed into the epic ἀδελφὸν from an attempt to patch up the verse. The Schol. vainly endeavours to explain πρόσμορον by ἀξιοθάνατον. Hermann gives καὶ τὸν σὸν αὐτὸν ἐς πατρός μοῖραν κάσιν, which seems no improvement on Dobree's emendation. In the next verse ἄμμα for ὄμμα is due to Schütz. The words are often confused, as in Cho. 230, where the Med. has δ̄ τερπνὸν ἄμμα for ὄμμα. Besides that ἐξυπτιάζειν ὄμμα has no intelligible sense in itself, the repetition of τοῦνομα in the very next verse is quite conclusive against it. The use of ἐξυπτιάζειν is rare: Lucian once or twice employs it to express a proud mien, as Κατάπλους, p. 639, σμνῶς προβαίνων καὶ αὐτὸν ἐξυπτιάζων καὶ τοὺς ἐντυγχάνοντας ἐκπλήττων. Again, Ὀνειρος, p. 719, εἶτα ἐξήλαυρον ἐπὶ λευκοῦ ζεύγους, ἐξυπτιάζων, περίβλεπτος ἅπασιν τοῖς ὄρωσι καὶ ἐπίφθορος. Translate, 'And then in turn, uplifting his eye in reference to the fate of his father (Oedipus), and twice reproachfully dividing the name at the conclusion of his address, he calls your brother Polynices, and speaks as follows.' If the text is right, δὶς ἐν τελευτῇ κ.τ.λ. means, that he ended his words by δ̄ Πολυνείκες πολύνεικες. So Schol. Med. (except that he took δὶς for δίχα), εἰς δύο διαρῶν τὸ ὄμμα τοῦ Πολυνείκους, τὸ πολὺ καὶ τὸ νεῖκος. Cf. Phoen. 636, ἀληθῶς ὄμμα Πολυνείκη πατῆρ ἕθερό σοι θεῖα προνοία νεκίτων ἐπάγγμον. Hermann says "non videtur dubitari posse quin corruptum sit δὶς τ' ἐν τελευτῇ," and he reads δυσεκτέλενον. The word ἐνδατεῖσθαι, probably from its use in this passage in

the strict sense of 'dividing,' but with the secondary notion of 'reproaching,' came to be a favourite word with the tragic writers in the latter sense, e. g. Trach. 791. Herc. 218; and in that of mentioning or celebrating, Aeschylus himself so used it, frag. 184 (Herm., 281 Dind.) and Soph. Oed. Tyr. 205.

576. καὶ θεοῖσι. This is said, of course, in irony: 'Truly such a deed is acceptable even to the gods (i. e. not only to your fellow-citizens), and honourable for posterity to hear and speak of,' &c. By so understanding καὶ θεοῖσι, we avoid the difficulty of supposing καὶ — τε can be used indifferently for τε — καὶ in connecting two terms. See on Suppl. 742. The few apparent exceptions (see Linwood on Eum. 75) seem capable of the same acceptance.

580. μητρός τε πηγῆν. There is considerable obscurity in this verse. Hermann says, "Μητρός πηγῆν dicit matrem fontem, ex quo quis natus est. Itaque res eo redit, ut dicat, quemadmodum matris caedes injusta est, ita injusta est expugnatio patriae. Recte se habet τίς δίκη, quae justitia matrem extinguet, i. e. quis juste matrem suam occidat? Recte etiam μητρός τε et πατρός τε dicta sunt, opposita et per illa duo τε comparationem indicantia." The ordinary interpretation is, 'what plea of justice (or what subsequent vengeance) shall stop your mother's tears?' By μητρός some, with the Schol. Med., understand his country, others his mother Jocasta. Hermann's view is, I think, liable to several objections; and one is, that whereas κατασβεννύναι is used both of tears and of the waters of the sea, Ag. 861. 931, it is strangely employed of putting out a life-giving source, where the latter expression is a mere periphrasis for a person. It

πατρίς τε γαῖα σῆς ὑπὸ σπουδῆς δορί
 ἀλούσα πῶς σοι ξύμμαχος γενήσεται ;
 ἔγωγε μὲν δὴ τήνδε πιανῶ χθόνα,
 μάντις κεκευθῶς πολεμίας ὑπὸ χθονός.
 μαχόμεθ', οὐκ ἄτιμον ἐλπίζω μόρον.

585

τοιαῦθ' ὁ μάντις, ἀσπίδ' εὐκυκλον νέμων
 πάγχαλκον, ἠῦδα. σῆμα δ' οὐκ ἐπὴν κύκλῳ
 οὐ γὰρ δοκεῖν † δίκαιος, ἀλλ' εἶναι θέλει,
 βαθείαν ἄλοκα διὰ φρενὸς καρπούμενος,
 ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλεύματα.
 ταύτῳ σοφούς τε κάγαθούς ἀντηρέτας

590

appears simpler to explain πῆγῃ μητρὸς of Jocasta's tears, in allusion to her suicide when the fate of her sons was decided, Phoen. 1434—57. So νότιοι παγῶν of tears, Prom. 410. Polynices carried on his shield the device of Justice conducting him back to his city (643), and Amphiaras seems to mean that such a consideration will not console a mother for the loss of a son.

582. ξύμμαχος. Cf. Pers. 788, αὐτῆ γὰρ ἡ γῆ ξύμμαχος κείνοις πέλει.

583. πιανῶ. "Non videtur de corpore putrefacto intelligendum esse, sed significare *superbiam reddam* similiter atque in Ag. 267. 1647." I had before remarked "παίλειν hic non solum de terrae fertilitate, sed de praemio atque honore sepulti in eo vatis dicitur." It was destined that Amphiaras should be swallowed up within the Theban soil (Pind. Nem. ix. 25. Eur. Suppl. 500. 925. Soph. frag. 781), and an oracle established over his relics.

585. μαχόμεθ'. 'Fight if you will; I have only an honourable fate to look forward to.' This is said in reference to Tydeus' taunt of cowardice, sup. 378. But ἄτιμον does not, as Blomfield thinks, refer to his achievements in battle just before death, but to his celebrity after it.

587. σῆμα δ' οὐκ ἐπὴν. Phoen. 1111, ὁ μάντις Ἀμφιάραος, οὐ σημειῖ ἔχων ὄβρισμαί, ἀλλὰ σωφρόνως ἄσημ' ὄπλα.

588. δίκαιος. The MSS. of Aeschylus agree in *ἄριστος*. Plutarch (Vit. Aristid. § 3) quotes this passage with the reading *δίκαιος*, and distinctly states that the eyes of all the spectators were turned towards Aristides the Just. But in two other

passages (de audiend. Poet. p. 32, π, and Apophth. Reg. et Imp. p. 186, π) the same writer quotes the reading *ἄριστος*. A considerable number of ancient grammarians, enumerated by Hermann and others, have *δίκαιος*. Plato refers to the passage twice (p. 361, π, and 362, λ) in one of which he has *ὁ δοκεῖν ἀλλ' εἶναι ἀγαθὸν ἐθέλοντα*, in the other *ὁ δοκεῖν ἄδικον ἀλλ' εἶναι ἐθέλειν*. I am not aware whether the following passage has been added to the evidence in this nicely balanced critical question, Herc. Fur. 183,

ἔρου τιν' ἄνδρ' ἄριστον ἐγκρίναιεν ἄν,
 ἢ οὐ παῖδα τὸν ἐμόν, ἔν σὸ φῆς εἶναι
 δοκεῖν.

Hermann, who retains *ἄριστος*, imagines that the tragic actor, wishing to compliment Aristides, altered the genuine word *ἄριστος* into *δίκαιος*. One point is indisputable, that both readings have co-existed from very ancient times, and it is impossible to pronounce with certainty which is the true one. I have given *δίκαιος* with Blomfield, on the ground that Amphiaras, who had been taunting Polynices (580) about his symbol and vain pretence of justice, would naturally be described as presenting a contrast in this respect.

589. καρπούμενος. 'Reaping a crop from a deep (i. e. fertile) furrow through (i. e. ploughed through) his mind, from which (furrow) none but honest counsels are produced.' Dindorf prefers *ἀφ' ἧς* from Arist. Lys. 407, and Plutarch in the three passages referred to above.

- πέμπειν ἐπαινῶ. δεινὸς δὲ θεοὺς σέβει.
 ET. φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτοῖς
 δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.
 ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίαις κακῆς
 κάκιον οὐδὲν, καρπὸς οὐ κοιμιστέος.
 595 ἄτης ἄρουρα θάνατον ἐκκαρπίζεται.
 ἡ γὰρ ξυνεισβάς πλοῖον εὐσεβῆς ἀνήρ
 ναῦταισι θερμοῖς καὶ πανουργίᾳ τινὶ
 ὄλωλεν ἀνδρῶν ξὺν θεοπύστῳ γένει·
 600 ἡ ξὺν πολίταις ἀνδράσιν, δίκαιος ὢν,
 ἐχθροξένοις τε καὶ θεῶν ἀμνήμοσι,
 ταῦτοῦ κυρήσας ἐνδίκως ἀγρεύματος,

594. Hermann gives *δυσσεβεστέροις* with Rob. and several MSS. If the comparative be preferred, *δίκαιον ἄνδρα* is used generally: in the other case it refers to Amphiaras.—*βροτοῖς* is the dative of reference, not agreeing with *δυσσεβεστέροις*. Compare Ag. 215.

597. *ἄτης ἄρουρα*. This verse, though truly Aeschylean both in diction and sentiment, has been condemned as spurious by most critics, including Hermann, from Porson downwards. The Schol. Med. comments upon it, and it is really difficult to see why it should be rejected. The meaning is, 'The field of infatuation has death produced from it as its fruit.' As *καρπὸς* and *καρποῦμαι* coexist, so *καρπίζω* and *καρπίζεσθαι* may be defended on precisely the same analogy. The first is 'to form or produce fruit,' as Pers. 817, *ἔβρι γὰρ ἐξανθοῦσ' ἐκάρπωσε στάχυν ἄτης, ὅθεν πάγκλαυτον ἐξαμὲ θέρος*. In the middle, *καρποῦσθαι* and *ἐκκαρποῦσθαι* (Eur. Ion 815) mean properly, 'to have fruit produced for one's own use.' But *καρπίζω* is 'to cause (a tree or a field) to produce fruit.' Eur. Hel. 1327, *βροτοῖσι δ' ἄχλοα πεδία γὰρ οὐ καρπίζουσ' ἀρότοις λαῶν φθείρει γενεάν* (sc. Δημήτηρ). Bacch. 404, *Πάφον, ἂν, ἐκατέστομοι βαρβάρου ποταμοῦ βροαὶ καρπίζουσιν ἀνομβροί*. Hence it seems clear that a field may be said *ἐκκαρπίζεσθαι* in the sense given above, the middle voice referring to the field itself rather than to the owner, as in *καρποῦσθαι*.

599. *ναῦταισι θερμοῖς*, i. e. *πανουργοῖς*. Cf. Eum. 530, *γελᾷ δὲ δαίμων ἐν' ἀνδρὶ θερμῷ*. Cho. 991, *πολλὰ θερμαίνου φρενί*.

Compare for the sentiment Antiphon, *περὶ τοῦ Ἡρόδου φόνου*, p. 139. 62, *οἶμαι γὰρ ἡμᾶς ἐπίστασθαι, ὅτι πολλοὶ ἦδη ἄνθρωποι μὴ καθαρὸν χεῖρας ἢ ἄλλο τι μίασμα ἔχοντες συνεισβάτες εἰς τὸ πλοῖον συναπάλασαν μετὰ τῆς αὐτῶν ψυχῆς τοὺς δολίως διακαμμένους τὰ πρὸς τοὺς θεοὺς*.

601. *ἡ ξὺν πολίταις*. 'Such,' says Müller (diss. ad Eum. p. 80), 'no doubt, in Aeschylus's view was the station then occupied by Aristides in juxtaposition with the grasping and unconscientious party of Themistocles, whose projects obviously extended to the subjugation of the rest of Greece.' Translate: 'Or else, associated with churlish and godless citizens, being himself honest, he is laid low, struck by the indiscriminating scourge of the god, having justly fallen into the same snare with them.' The metaphor is perhaps from the taming of wild animals caught in a trap. For the sentiment compare Hor. Od. iii. 2. 29, *saepe Diespiter neglectus incesto addidit integrum*. Eur. Suppl. 223,

χρῆν γὰρ οὐτε σάματα ἔδικα δίκαιος τὸν σοφὸν ζυμμιγνύσαι, — κοινὰς γὰρ ὁ θεὸς τὰς τύχαις ἡγοῦμενος τοῖς τοῦ νοσοῦντος πημάτων διάλεσε τὸν οὐ νοσοῦντα κοῦδὲν ἡδικηκότα.

603. *ἐνδίκως*. There is equal authority for *ἐκδίκως*, but Hermann argues against the latter at some length, and shews that though the poet might have said *ἀναξίως*, he could not say *ἐκδίκως* without directly impeaching the justice of the general law which he contends to prevail among man, namely, that the im-

πληγείς θεοῦ μάστιγι παγκοίνῳ δάμη.
 οὔτος δ' ὁ μάντις, υἱὸν Οἰκλέους λέγω, 605
 σώφρων, δίκαιος, ἀγαθὸς, εὐσεβῆς ἀνὴρ,
 μέγας προφήτης, ἀνοσίοισι συμμιγείς
 θραυστοτόμοισιν ἀνδράσιν βία φρενῶν,
 τείνουσι πομπὴν τὴν μακρὰν πόλιν μολεῖν,
 Διὸς θέλοντος συγκαθελκυσθήσεται. 610
 δοκῶ μὲν οἶν σφε μηδὲ προσβαλεῖν πύλαις,
 οὐχ ὡς ἄθυμος, οὐδὲ λήματος κάκη,
 ἀλλ' οἶδεν ὡς σφε χρὴ τελευτήσαι μάχη.
 εἰ καρπὸς ἔσται θεσφότοισι Δοξίῳ.
 φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια. 615
 ὄμως δ' ἐπ' αὐτῷ φῶτα, Λασθένους βίαν,
 ἐχθρόξενον πυλωρὸν ἀντιτάξομεν,
 γέροντα τὸν νοῦν, σάρκα δ' ἠβῶσαν φύει,
 ποδῶκες ὄμμα, χεῖρα δ' οὐ βραδύνεται

nocent suffer with the guilty. He translates *ἐνδίκως* 'ut consentaneum est.' The poet rather means, that it serves him right; that it is his own fault, for having to do with bad men. Blomfield gives *ἐνδίκως*, but needlessly adds, 'nihil dubito quin vera lectio sit *ἐκ Δίως*.'

609. As in Prom. 833, *μακρὰν* is here an adverb, and ἡ *μακρὰν πόλις* is Hades, as opposed to the short expedition from Argos to Thebes. Translate, 'who are going on a long march by which they shall arrive at the far-off city.' The words *τείνειν πομπήν* seem to refer to the long train of a procession, and perhaps the idea is borrowed, as inf. 862, from the annual *θεωρία* to Delphi, 'a mission to the infernal god' being used for 'an unlucky expedition.' In *συγκαθελκυσθήσεται* there is an allusion to the fate of the prophet in being swallowed up alive, sup. 583; not that Eteocles can be supposed to have exactly understood those ambiguous words, but he uses a term which is consistent with the actual event. For *πόλιν* the Med. gives *πάλιν*, which Blomfield adopts, i. e. *συγκαθελκ. ἕστε πάλιν μολεῖν*. And so the Schol. Med., *τὴν ἐναντίαν τῇ εἰς Ἄργος*. Dindorf imagines the verse to be an interpolation; and this is a theory of which he is as fond as Hermann is of finding *lacunae*.

612. *ἄθυμος*. So all the good copies, and perhaps rightly, though the construction is singularly careless. He intended to say, *δοκεῖν ἐμοί, οὐδὲ προσβαλεῖ*, but the same confusion with *δοκεῖν* occurs Pers. 190. Schol. Med. *ὡς μάντις τὸ τέλος εἰδὼς οὐκ εἰς κίνδυνον ταυτὸν καθήσει*.

614. *καρπός*. See Eum. 684.

616. *φιλεῖ δέ*. 'And he (i. e. Apollo) either says nothing at all, or says what is to the point,' i. e. the truth. Cf. sup. 1. Cho. 573. If *φιλεῖ* be referred to Amphiaras, we must understand *οἶδεν* of the declaration in 583.

616. *ὄμως*. Though he may not make the attack on the gates, still, &c.

618. *φύει*. So Wellauer, Dindorf, and Hermann for the vulg. *φέρει*. The Med. with Rob. and two or three MSS. give *φύσει*, and one copy has *φύγη*, but with the variant *φέρει*. Hermann well compares Ajac. 1077, *ἐνδρα χρῆ, κεν σάμα γεννήσῃ μέγα, with ἕρας φουόσης (τὸν ἰουλον)* supra 530. Cf. also Suppl. 755, *ἔγγελον δ' οὐ μέμψεται πόλις γέρονθ', ἠβῶντα δ' ἐγγλώσσω φρενί. — ποδῶκες ὄμμα*, 'a swift-footed eye,' i. e. one that runs along the ranks and anticipates attack. But perhaps the compound only signifies *ἀκὸν*, like *οἰόφρων πέτρα* Suppl. 776.

- παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ. 620
θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτούς.
- ΧΟ. κλύοντες θεοὶ δίκαιους λιτὰς ἀντ. γ'·
ἡμετέρας τελείβ', ὡς πόλις εὐτυχή,
δορίποινα κάκ' ἐκτρέποντες εἰς [γᾶς]
ἐπιμόλους· πύργων δ' ἔκτοθεν 625
βαλὼν Ζεὺς σφε κάνοι κεραυνῶ.
- ΑΓ. τὸν ἑβδομον δὴ τόνδ' ἐφ' ἐβδόμαις πύλαις
λέξω, τὸν αὐτοῦ σοῦ κάσιγγητον, πόλει 630
οἶας ἀράται καὶ κατεύχεται τύχας·
πύργοις ἐπεμβὰς κάπικηρυχθεῖς χθονί,
ἀλώσιμον παιᾶν' ἐπεξιακχάσας,
σοὶ ξυμφέρεσθαι καὶ κτανὼν θανεῖν πέλας,
ἧ ζῶντ' ἀτιμαστήρα τῶς σ' ἀνδρηλατῶν

620. παρ' ἀσπίδος. 'To snatch the naked spear from along side of the shield.' It appears from Theocr. xxii. 184, σείων κάρτερον ἔγχος ὑπ' ἀσπίδος ἔκτυγα πρᾶταν, that the short spear or javelin was held, as indeed was natural, underneath the shield till the moment for action. Hence γυμνωθὲν means 'suddenly exposed to view,' and does not prove that ἔγχος is here used for ξίφος. Blomfield compares Ar. Av. 388, καὶ τὸ δόρυ χρή, τὸν ὀβελίσκον, περιπατεῖν ἔχοντας ἡμᾶς τῶν ὄπλων ἐπίδος παρ' αὐτὴν τὴν χότραν.

622, 3. λιτὰς. There is another reading λόγους, which very probably arose from an objection to δίκαιους for δικαίως (like κύριος ἡμέρα Suppl. 712). Robortello prints the passage thus, κλύοντες θεοὶ δίκαιους λόγους ἑμοὺς, εὐ τελείτε πόλις εὐτυχεῖν. I formerly adopted this (but with ἐς before πόλις), on the ground that it suited the strophe better than the reading of all the MSS. Blomfield also gives δικαίως λιτὰς | ἑμᾶς εὐ τελείθ' ἐς πόλις εὐτυχή. But the real value of Robortello's edition as an authority is now better understood. Very unusual as the metrical variation is, there seems no sufficient reason to condemn it in this place, where strophe and antistrophe are separated by a considerable interval. On the idiom τελείθ' ἐς εὐτυχή see Suppl. 317. Or we may take it thus: τελείτε αὐτὰς, ἐς (ἡν) εὐτυχή.

624. [γᾶς]. If the reading given in 560 be correct, it follows that γᾶς is here

an interpolation. The εἰς is written in the Med. by a later hand. Several copies give γᾶς πρὸς. Hermann reads ἐς γᾶς, supposing ἐς to have been lost or absorbed by the preceding termination in —εs. The Schol. Med. seems rather to favour my view, τὰ ἀπὸ τοῦ πολέμου κακὰ ἀπὸ τῆς γῆς ἐπὶ τοὺς ἐταλθόντας τρέποντες, where ἀπὸ τῆς γῆς was probably added to explain the compound ἐκτρέποντες.

630. οἶας. The Med. has οἶας γ' with Rob. and two other MSS., the reason of which is evident, for the αs is an alteration by a later hand, the original reading having been οἶα. Hence οἶα γ' and οἶα γ' occur in later copies. The γε therefore was a mere metrical insertion.

631. ἐπικηρυχθεῖς χθονί. 'Having been duly proclaimed King to the whole Theban territory,' perhaps by the voice of the herald from the top of the wall.—ἀλώσιμον παιᾶνα, like ἀλώσιμον βᾶξιν Ag. 10.—On the double form λακχῆ and λαχῆ see Cho. 1038.

634. ἀνδρηλατῶν. I cannot doubt that this is the true reading instead of the vulg. ἀνδρηλάτην. For we have the antithesis ἀνδρηλατῶν ζῶντα and κτανὼν, and the terminations -ῶν, -εῖν, -ην, are very often interchanged. Thus τὰς will signify ἐς καὶ σὺ ἠνδρηλάτησας αὐτὸν, and ἀτιμαστήρα is simply ἐς ἀτιμάσαντα αὐτόν. It is, no doubt, possible to interpret ἀτιμαστήρ ἀνδρηλάτης, like ποδιστῆρ πέπλος Cho. 987, κτανιστῆρ δικῆ Eum. 177, 'one who ignominiously banishes;' but

- φυγῆ τὸν αὐτὸν τόνδε τίσασθαι τρόπον. 635
 τοιαῦτ' αὐτεῖ, καὶ θεοὺς γενεθλίους
 καλεῖ πατρώας γῆς ἐποπτήρας λιτῶν
 τῶν ὧν γενέσθαι πάγχυ Πολυνείκους βία.
 ἔχει δὲ καινοπηγῆς εὐθετον σάκος,
 διπλοῦν τε σῆμα προσμεμηχανημένον 640
 χρυσήλατον γὰρ ἄνδρα τευχηστήν ἰδεῖν
 ἄγει γυνή τις σωφρόνως ἡγουμένη.
 Δίκη δ' ἄρ' εἶναί φησιν, ὡς τὰ γράμματα
 λέγει, Κατάξω δ' ἄνδρα τόνδε, καὶ πόλιν
 ἕξει πατρώων δωμαίων τ' ἐπιστροφάς. 645
 τοιαῦτ' ἐκείνων ἐστὶ τὰξευρήματα,
 [σὺ δ' αὐτὸς ἤδη γνῶθι τίνα πέμπειν δοκεῖς]
 ὡς οὔποτ' ἀνδρὶ τῷδε κηρυκευμάτων
 μέμψει· σὺ δ' αὐτὸς γνῶθι ναυκληρεῖν πόλιν.
 ΕΤ. ὦ θεομανές τε καὶ θεῶν μέγα στύγος, 650
 ὦ πανδάκρυτον ἄμῶν Οἰδίπου γένος·
 ὦμοι, πατὴρ δὴ νῦν ἄραί τελεσφόροι.
 ἀλλ' οὔτε κλαίειν οὔτ' ὀδύρεσθαι πρέπει,
 μὴ καὶ τεκνωθῆ̂ δυσφορώτερος γόος.

the participle commends itself by a peculiar propriety which it is not easy to gainsay. Translate: 'Or in like manner banishing you alive, as the cause of his disgrace, (he impiously prays) that he may requite you with exile in this very same way.'

638. *πάγχυ*, in every respect; in all the details of his impious petition.

640. *διπλοῦν σῆμα προσμεμηχανημένον*. A device composed of two figures attached to the shield by rivets. See 536. For *εὐθετον* the Med. and most MSS. have *εὐκκλον*. Cf. Ag. 430.

641, 2. *τευχηστήν ἰδεῖν*. 'A warrior in appearance,' sc. dressed as a *ὁπλίτης*. For *ἡγουμένη* Prof. Conington and Butler before him conjecture *ἡσκημένη*. This is probable; but the vulgate may mean 'preceding him with modest look and stately tread.'

646. *ἐκείνων ἐξευρήματα*. The devices on the shields of the seven Argive chieftains, as above described.

649. *ναυκληρεῖν πόλιν*. Cf. *sup.* 3.

Hermann reads *ναυλήσει*, 'do you, I say, decide; be the pilot of the state,' adding "hac sola ratione vis est in repetitione." I had noticed the objection to the vulgate in these words: "repetita verba σὺ δ' αὐτὸς γνῶθι aut poetae negligentiam aut interpolationem aliquam sapere videntur." In fact, the metre of v. 647 is extremely unlike the style of Aeschylus (see on Prom. 362). It is probable that the verse is spurious, and that we should read *ὡς μήποτ' — μέμψει*, ('which I tell you), that you may never call me a careless messenger,'—for all the copies agree in *μέμψει*.

650. *ὦ θεομανές τε*. Aeschylus scarcely ever begins a senarius with a dactyl, unless in a proper name. See on Cho. 208. Probably therefore it was here pronounced *θεομανές*.

653. *πρέπει*. It was not right to indulge in grief, lest one lamentation should beget another, according to the Aeschylean doctrine, Ag. 729 seqq. Cho. 636. 792.

- ἔπωνύμῳ δὲ κάρτα, Πολυνείκη λέγω, 655
 τάχ' εἰσόμεσθα τοῦπίσημ' ὅποι τελεῖ
 εἷ νῦν κατάξει χρυσότευκτα γράμματα
 ἐπ' ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν.
 εἰ δ' ἢ Διὸς παῖς παρθένος Δίκη παρῆν 660
 ἔργοις ἐκείνου καὶ φρεσὶν, τάχ' ἂν τόδ' ἦν
 ἄλλ' οὔτε νῦν φυγόντα μητρόθεν σκότον,
 οὔτ' ἐν τροφαῖσιν, οὔτ' ἐφηβήσαντά πω,
 οὔτ' ἐν γενείου ξυλλογῇ τριχώματος,
 Δίκη προσεῖπε καὶ κατηξιώσατο
 οὐδ' ἐν πατρώας μὴν χθονὸς κακουχία 665
 οἶμαί νῦν αὐτῷ κῦν παραστατεῖν πέλας.
 ἦ δῆτ' ἂν εἶη πανδίκως ψευδώνυμος
 Δίκη, ξυνοῦσα φωτὶ παντόλμῳ φρένας.
 τούτοις πεποιθὼς εἶμι καὶ ξυστήσομαι
 αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος ; 670
 ἄρχοντί τ' ἄρχων, καὶ κασιγνήτῳ κάσις,
 ἐχθρὸς ξὺν ἐχθρῷ στήσομαι. φέρ' ὡς τάχος
 κνημῖδας, αἰχμῆς καὶ πέτρων προβλήματα.

655. ἔπωνύμῳ κάρτα. Cf. 573—4. Eum. 90, κάρτα δ' ἂν ἐπώνυμος πομπάιος ἴσθι. Rhes. 158, ἐπώνυμος μὲν κάρτα καὶ φιλόπταλις Δόλων.

656. τοῦπίσημ'. Phoen. 1107, ἐπίσημ' ἔχων οἰκείον ἐν μέσῳ σάκει. Pausan. ix. 40, 5, οὐκ ἐπιγέγραπται μὲν δὴ ἐπίγραμμα, ἐπίσημα δὲ ἔστιν αὐτῷ λέων. Hermann has τᾶπίσημ', which he thinks was the original reading of the Med.

658. φλύοντα, φλυαροῦντα, vainly boasting or bragging on his shield with delusion of mind.

659. εἰ δ' — τόδ' ἦν. Compare Suppl. 337—8.

661. φυγόντα. Perhaps φεύγοντα is more likely to be correct. For μητρόθεν σκότον see Eum. 635. Cf. Hor. Od. iv. 3, 2, 'quem tu, Melpomene, semel Nascensitem placido lumine videris,' from Hes. Theog. 82, ὄντινα τιμήσουσι Διὸς κούραι μεγάλοια, γενόμενόν τ' εἰδῶσι. This passage gives some probability to the reading of the Schol. Med. προσεῖπε, adopted by Blomf. and Dind. But on the other hand the use of ἀξιοῦσθαι in the middle, in a very similar passage, Eum.

345, goes far to prove πρόσπειτε right,—Zeὺς γὰρ ἀξίμισον ἔθνος τόδε λέσχας ἴς ἀπηξιώσατο. Here therefore we may supply λέσχης with κατηξιώσατο. The sense is, 'As neither at his birth, nor in his growth, nor in manhood, has Justice designed to admit him to converse with herself, i. e. acknowledged him for her own, so she is even less likely to stand by him in ravaging his native land.'

665. οὐδὲ — μὴν. Some MSS. have οὔτε. But cf. Cho. 181, ἄλλ' οὐδὲ μὴν νῦν ἢ κτανούσ' ἐκείρετο. Eum. 449, οὐδὲ μὴν ἐμοὶ θέμις. Orest. 1117, οὐδ' ὄγῳ μὴν, and Androm. 266.—κακουχία, Schol. Med. κακῶσει. Plat. Resp. x. § 12, ἢ πόλις προδόντες ἢ στρατόπεδα, καὶ εἰς δουλείας ἐμβεβληκότες ἢ τινας ἄλλης κακουχίας ματαῖοι.

673. αἰχμῆς καὶ πέτρων. The Med. has πετρῶν, with many of the other MSS. Robertello edits αἰχμῆν καὶ πετρῶν προβλήματα, a reading found in several copies and recognised by the later Scholiast, τὰ δὲ πετρῶν προβλήματα τοὺς διστοὺς νόει. Hermann adopts this reading, though he admits that he cannot adduce any instance

- ΧΟ. μῆ, φίλτατ' ἀνδρῶν, Οἰδίπου τέκος, γένη
 ὀργῆν ὁμοίως τῷ κάκιστ' αὐδωμένῳ 675
 ἀλλ' ἄνδρας Ἀργείοισι Καδμείους αἰλι
 ἐς χεῖρας ἐλθεῖν αἶμα γὰρ καθάρσιον
 ἀνδροῖν δ' ὁμαίμου θάνατος ἔδδ' αὐτόκτονος,
 οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.
- ΕΤ. εἴπερ κακὸν φέροι τις, αἰσχύνῃς ἄτερ 680
 ἔστω· μόνον γὰρ κέρδος ἐν τεθνηκόσι.
 [κακῶν δὲ κᾶσυχρῶν οὐ τι' εὐκλειαν ἐρεῖς.]
- ΧΟ. τί μέμονας, τέκνον; μήτι σε θυμοπλη- στρ. δ'.
 θῆς δορίμαργος ἄτα φερέτω κακοῦ δ'
 ἔκβαλ' ἔρωτος ἀρχάν. 685
- ΕΤ. ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεὸς,
 ἴτω κατ' οὖρον, κῦμα Κωκυτοῦ λαχόν,
 Φοῖβω στυγηθὲν πᾶν τὸ Λαῖου γένος.
- ΧΟ. ὠμοδακῆς σ' ἄγαν ἡμερος ἐξοτρί- ἀντ. δ'.
 685

of *περὰ* used alone for *ἄνωος*. With the accent of *πετρῶν* changed (as I formerly edited it, Dindorf still retaining *πετρῶν*), the sense of the vulgate is simple and natural, 'bring me quickly my greaves, to protect me from the spear and the throwing of stones.'

675. τῷ κάκιστ' αὐδωμένῳ. 'To him who has that worst of names,' Polynices from *πολὸν νεῖκος*. The meaning therefore is, *μῆ φιλονεῖκει*. Hermann understands it actively, for *λέγοντι*, in allusion to the blood-thirsty wish in 630 seqq. The middle voice occurs *Eum.* 358. *Cho.* 144, but I cannot think this interpretation more probable in the present instance. The Schol. explains τῷ βλασφημουμένῳ ἐπὶ σοῦ.

679. οὐκ ἔστι γῆρας. In point of construction, he should have said *οὐ γηράσκει*. The idea was, that the pollution of an ordinary murder gradually faded away by time, like the colour of the blood that had been shed. Cf. *Eum.* 276, *χρόνος καθαίρει πάντα γηράσκων ἡμοῦ*.

680. αἰσχύνῃς ἄτερ ἔστω. Schol. *Med.* εἰ ἄλως τις ἀτυχεῖ, καλὸν τὸ δίχα αἰσχύνῃς. 'If a man must come to harm (i. e. fall in battle), let him do so with honour; for that is the only gain (we say, 'the only consolation') in the grave.' The reply of Eteocles amounts to this,

that however sad in its consequences fratricide may be, he has justice and honour on his side, which Polynices has not, should he prevail. The following verse appears to me spurious. I am not aware of any instance of the crasis *κᾶσυχρῶν*, and the *ἄν* in *εὐκλειαν*, it is well known, is properly short, as in *Cho.* 340. Besides, the sentiment is feeble to the last degree,—a mere truism,—that there is no glory in what is both unfortunate and discreditable.

686. τὸ πρᾶγμα. Schol. recent. τὸν ἡμέτερον ἀφανισμόν. Impressed with the conviction that the event is predestined and inevitable, Eteocles abandons himself to a kind of peevish despair. In 700 he reproaches the gods with desiring the destruction of the family, and will not hear of trying to avert the curse by propitiatory sacrifices. Disobedience to the oracle of Phoebus (742) has incurred the anger of that deity. He hates the house of Laius, and there is no way of saving it. Let it float with the breeze and the current down the infernal river of Lamentation.

689. ὠμοδακῆς. Schol. *Med.* ἡ ἔλλογος ἔγαν ἐπιθυμία παρορμῆ, ἡ πικρὸν καρπὸν καὶ κέρδος ἔχουσα, εἰς ταῦτ' ὅν (i. εὐ. θεῶν) τοὺς ἄνδρας ἀδίκου ἐνεκεν αἵματος. From this Scholium it may be inferred (1) that *ὠμοδακῆς* was not the original

νει πικρόκαρπον ἀνδροκτασίαν τελεῖν 690
αἵματος οὐ θεμιστοῦ.

ET. φίλου γὰρ ἐχθρά μοι πατὴρ τέλει' ἀρὰ
ξηροῖς ἀκλαύστοις ὄμμασι προσίζανει,
λέγουσα κέρδος πρότερον ὑστέρου μόρου.

XO. ἀλλὰ σὺ μὴ ποτῦν κακὸς οὐ κεκλή- στρ. έ.
σει, βίον εὖ κυρήσας μελαναιγίς οὐκ 696
εἶσι δόμους Ἐρινὺς, ὅταν ἐκ χερῶν
θεοὶ θυσίαν δέχωνται.

ET. θεοῖς μὲν ἤδη πως παρημελήμεθα,
χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται 700
τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον ;

reading, especially as it does not suit the strophe. (2) That *σε* was not then in the text. (3) That *πικρόκαρπος*, not *πικρόκαρπον*, was found. For the first, Porson proposed *καὶ μέμονας* in 683, Robortello having *τί καὶ μέμονας*. The article (*ἡ ἔλογος*) and the requirements of the metre suggest that the verse began with *ὀ*. The vulgate, if correct, seems to mean 'biting to the quick,' unless the phrase be taken in a wider sense for 'the longing for raw flesh,' i. e. blood.

692. *τέλει' ἀρὰ*. Remarkable as is this exceptional use of the *ā* in *τέλεια*, I believe it to be the true reading. Dindorf also has retained it, while Hermann follows Blomfield in adopting *τελεῖν* from Turnebus. The sense would thus be, 'my father's curse sits heavily on my tearless eyes (persuading me) to accomplish (the murder),'—the harshness of which will be readily admitted. The Med. has *τελεῖ' ἀρὰ*, with several others, but *ἀρὰ* has been altered to *ἀρα*. Nor do the MSS. indicate any other reading. It is a notable circumstance that in Suppl. 719, the Med. reads *τελεία* for *τελεία*. We have the very same epithet v. 763, *τέλειαι ἀρα*, and sup. 652, *τελεσφόροι ἀρα*. In proper names this licence is indubitable, as *Διομήδεια ἀνάγκη* Ar. Eccl. 1029, *Ἐκτόρεια χεῖρ* Rhcs. 762. The best conjecture that has been proposed is *τάλαι'* *ἀρὰ*, by J. Wordsworth in the Cambridge Phil. Museum, i. p. 222.

693. *ἀκλαύστοις*. The curse so sits or broods upon his eyes that they cannot shed tears at a brother's fate. Schol.

Med. *ἀσυμπαθέσιν, ἀναλήγτοις*. Rather, *ὅστε εἶναι ἔκλαυστα*.

694. *πρότερον ὑστέρου μόρου*. 'Suggesting to me that, though I die after it, I shall have a gain in being previously avenged.' Cf. Androm. 392, *τὴν ἀρχὴν ἀφείλ' πρὸς τὴν τελευταίην ὑστέραν οὐσαν φέρει*. Suppl. 591, *ὀτινος ἄνωθεν ἡμέρου σέβει κάτω*.

695. *κακὸς οὐ κεκλήσει*. The chorus continues to dissuade Eteocles from a bloody and impious deed about to be undertaken for no better reason than that he will be called a poltroon if he does not.—*βίον εὖ κυρήσας* is like *εὐτυχεῖν εὐάν* sup. 359, and so Schol. Med. *εὐτυχῆσας, εὖ πράξας*. The sense is, 'since you have rightly and religiously ordered your life heretofore,' i. e. have shewn by your deeds that you are not *κακός*.—After *μελαναιγίς* the MSS. add *δ'*, which the editors, after Pauw, omit on account of the metre.

697. *δόμους*. So Brunck for *δόμων* or *δόμων*. If, with Scholefield, we connect *δόμων Ἐρινὺς, εἶσι* is rather unusually put for *ἔπεισι*. Possibly we should read *δόμωνδ'*, like *πόντονδε* Suppl. 33. The meaning is, that the effects of a father's curse may be averted by offerings to the gods.

699. *παρημελήμεθα*, 'we have been abandoned.' Cf. Eum. 290.

700. *χάρις κ.τ.λ.* Schol. Med. *τὴν ἀπώλειαν ἡμῶν ἐν χάριτος μοίρᾳ λαμβάνουσιν*. 'The only offering regarded by them is that of our death.' There is an allusion to the *θυσίαι* just mentioned.

701. *σαίνοιμεν*. Supra 378, *σαίνειν*

- ΧΟ. νῦν ὅτε σοι παρέστακεν ἔπει δαίμων ἀντ. ε.
 λήματος αὐ τροπαία χρονία μετα-
 λακτὸς ἴσως ἂν ἔλθοι θελεμωτέρῳ
 πνεύματι· νῦν δ' ἔτι ζεῖ. 705
- ΕΤ. ἐξέξεσαν γὰρ Οἰδίπου κατεύγματα·
 ἄγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων
 ὄψεις, πατρώων χρημάτων δατήριοι.
- ΧΟ. πείθου γυναιξί, καίπερ οὐ στέργων ὄμως.
- ΕΤ. λέγοιτ' ἂν ὦν ἄνη τις· οὐδὲ χρὴ μακράν. 710
- ΧΟ. μὴ ἴλθης ὁδοὺς σὺ τάσδ' ἐφ' ἐβδόμαις πύλαις.
- ΕΤ. τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ.
- ΧΟ. νίκην γε μέντοι καὶ κακὴν τιμᾷ θεός.

μόρον τε καὶ μάχην ἀφυχία. Schol. Med. τί κολακεύομεν τὸν θάνατον, καὶ οὐχὶ χαροῦμεν πρὸς αὐτόν;

702. νῦν ὅτε. Suppl. 624, νῦν ὅτε καὶ θεοὶ βιογενεῖς κλοῦσι. Schol. recent. νῦν κολακεύομεν τὸν θάνατον, ὅτε σοι οὗτος παρεστῆκε καὶ ἐπῆλθεν. The meaning, I think, is this: 'Relent now, when death is close at hand, otherwise it will be too late. Hereafter, when your passion shall have calmed, you will be glad that you followed my advice.' Schol. recent. ἴσως ἄφ' ἑποχῆς ἀναπνεῖ καὶ βαθυμήσει, καὶ τὸν θυμὸν καταστέλει, καὶ οὐ θελήσει ἀποθάνειν. Literally, 'since fortune may perchance hereafter come with a milder breeze, shifting with a late change of your disposition; but at present it is excited.' With ζεῖ suppl. λήμα, and compare Od. xii. 237, Herod. vii. 188, τῆς θαλάσσης ζεσάσης. For the metaphor cf. Pers. 603, ὅταν δ' ὁ δαίμων εὐροῇ. I have given αὐ for ἂν, the MSS. having ἀντροπαία, which Hermaun retains, though he admits that it ought rather to signify 'eversio' than 'mutatio.' The common reading is ἐν τροπαίᾳ, from Ald. Turn. Elsewhere, as Ag. 212, Cho. 762, Aeschylus uses τροπαία, with ἀβρα understood, in the same sense for μεταλλαγῆ. I think αὐ is sufficiently defended by the very similar passage, Pers. 923, δαίμων γὰρ ὅδ' αὐ μετὰ τροπῶν ἐπ' ἔμολ, where see the note. Ibid. 890, νῦν δ' οὐκ ἀμφιβόλως θεότρεπτα τὰς αὐ φέρομεν.

704. θελεμωτέρῳ. This is Prof. Conington's excellent correction of θαλερωτέρῳ, which is contrary to the sense. See on Suppl. 1007, where for θελεμὸν the Paris

MS. gives θαλερόν. The Med. here has θαλλωτέρῳ, but with αλ in an erasure, so that there is hardly a doubt about the original reading having been changed.

706. ἐξέξεσαν. So Hermaun with the Med. and many others. See Pers. 856. The common reading is ἐξέξεσεν. But, as he observes, the neuter plural may stand for 'Αρα'. The verb is here active, either λήμα or δαίμονα being understood as the object. Schol. recent. ἐξέδηψεν αὐτόν.

708. ὄψεις. "De hoc somnio dictum fuisse necesse est in praegressa tragoedia Oedipo." Hermann.

710. ἂν ἄνη τις. Schol. Med. ἀπόσιμα καὶ τελεσθῆναι δυνάμενα. Hesych. ἄνη ἄνουςι καὶ πρᾶξι. Many MSS. here give the gloss ἄνουςι or ἄνουςι. See on Prom. 221.

711. ἐβδόμαις πύλαις. The dative is rather unusual (i. e. ὅσπερ εἶμαι ἐπι), but was probably preferred to avoid ambiguity with τὰςδε.

713. νίκην κακὴν. Compare Ag. 915, ἢ καὶ σὺ νίκην τῆρθε θῆριος τίεις; where the meaning seems to be τὸ νικᾶσθαι ἀπὸ τοῦ νικᾶν. In Eum. 863 we have ὅσῳ νίκης μὴ κακῆς ἐπίσκοπα. All these verses are rather difficult. It seems probable that νίκη κακῆ meant 'a victory which consists in a defeat,'—an expression applied to those who do well in allowing themselves to be beaten or convinced. So Ajac. 1353, παῦσαι, κρατεῖς τοι τῶν φίλων νικώμενος. Hermann denies that any sense can be extracted from the text as it stands, and reads νίκη γε μέντοι καὶ κακὸν τιμᾷ θεός, 'sometimes fortune gives the victory to the wrong side,' i. e. it may

- ΕΤ. οὐκ ἄνδρ' ὀπλίτην τοῦτο χρῆ στέργειν ἔπος.
 ΧΟ. ἀλλ' αὐτάδελφον αἶμα δρέψασθαι θέλεις ; 715
 ΕΤ. θεῶν διδόντων, οὐκ ἂν ἐκφύγοι κακά.
 ΧΟ. πέφρικα τὰν ὤλεσιόικον στρ. α.
 θεὸν οὐ θεοῖς ὁμοίαν,
 παναληθῆ κακόμαντιν
 πατρὸς εὐκταίαν Ἐρινῶν 720
 τελέσαι τὰς περιθύμους
 κατάρas βλαψίφρονάς τ' Οἰδιπόδα·
 παιδολέτωρ δ' Ἐρις ἄδ' ὀτρύνει.
 ξένος δὲ κλήρους ἐπινωμῆ ἀντ. α.
 Χάλυβος Σκυθῶν ἄποικος, 725

happen that Polyneices will prevail. And the answer is certainly appropriate, 'a warrior must not even think of being defeated.'

715. δρέψασθαι. Cf. Bion i. 22, αἰ δὲ βᾶτοι νιν ἐρχομένων τείροντι καὶ ἰερὸν αἶμα δρέψασθαι.

716. ἐκφύγοι. So Hermann with the great majority of copies. The Med. has ἐκφύγοις by the first hand, but with *ei* written over it as a later correction. The third person I now decidedly prefer. 'What! would you kill your own brother? — If heaven wills, he shall not escape harm.' Thus the obstinate character of Eteocles is well kept up to the last. He cares neither for his own life nor for that of his brother. Like a reckless man, he challenges the curse, and the curse is fulfilled.

717 seqq. While Eteocles departs on his fatal resolve to meet his brother hand to hand in mortal combat, the chorus sings a *stasimon* full of foreboding lest the curse of Oedipus should now be on the point of its accomplishment. They are about to share their patrimony, but the division will be effected by the sword (726), and they shall only obtain earth enough for a grave out of all those wide domains. Should they fall, the crime will not admit of expiation (731—6). Alas for the disobedience of Laius, which has caused all the woe (737—54). The city is on the point of falling as well as the kings (756—62). The too great prosperity of Oedipus brought on calamity in his own person, for he blinded himself and cursed his own sons (766—87). And

now the Fury is about to accomplish that curse (788).

721. τελέσαι. The Schol. Med. construes with *εὐκταίαν*, ἢ ἐπηξάτο Οἰδίπους τελέσαι τὰς ἀρᾶς. Otherwise *εὐκταία Ἐρινὸς* is a personification of the curse of Oedipus. But *πέφρικα τελέσαι*, for *μη τελέσαι*, which the later Scholiast prefers, is very unusual. The middle syllable in *εὐκταίαν* is perhaps shortened, as in *ἱκταίου* Suppl. 379. Hermann suspects *ὠκτόπων* to be the true reading. I see nothing to object to in the vulgate. The metre is Ionic a minore as in Prom. 405.

722. βλαψίφρονάς τ'. The MSS. have *βλαψίφρονος Οἰδιπόδα*. Blomfield, Herm., and Dind. transpose *Οἰδιπόδα βλαψίφρονος*. The difficulty is to understand why the transcribers should ever have changed it. The reading I before gave seems at least as probable. Inf. 354. Ag. 237, *τριτόσκονδον ἐπιτομὸν τ' αἰῶνα*, where τ' has dropped out of the MSS.

723. παιδολέτωρ Ἐρις ἄδε. 'Tis this curse, fatal to the sons of Oedipus, that is urging them on,' i. e. they cannot help themselves; they are infatuated by reason of the ban that is upon them. Schol. *ὀνομαστικῶς τὴν Ἐρινὸν Ἐριν ἔθεν*. Strife is similarly personified in Il. xi. 3, 10, 74.

725. Χάλυβος. This rare form occurs Alcest. 980, *καὶ τὸν ἐν Χαλύβοις θαμᾶζειν σὸ βίᾳ σιδάρων*. Eur. frag. Cret. ii. 7, *Χαλύβη πελάξει*. The mistaken idea that the Chalybes were Scythians, whereas they bordered on Colchis and Armenia, is repeated from Prom. 734. The sword is to distribute the lots for the division of

κτεάνων χρηματοδαίτας
 πικρὸς, ὠμόφρων σίδαρος,
 χθόνα ναίειν διαπήλας,
 ὅποσαν καὶ φθιμένοισιν κατέχειν,
 τῶν μεγάλων πεδίων ἀμοίρους. 730
 ἐπειδὰν αὐτοκτόνως στρ. β.
 αὐτοδαΐκτοι θάνωσι,
 καὶ † χθονία κόνις πήη
 μελαμπαγὲς αἷμα φοίνιον,
 τίς ἂν καθαρμούς πόροι ; 735
 τίς ἂν σφε λούσειεν ; ὦ
 πόνοι δόμων νέοι παλαιοῖσι συμμιγείς κακοῖς
 παλαιγενῆ γὰρ λέγω ἀντ. β.
 παρβασίαν ὠκύποινον 740
 αἰῶνα δ' ἐς τρίτον μένει
 Ἀπόλλωνος εὔτε Δαίιος
 βία, τρὶς εἰπόντος ἐν
 μεσομφάλοις Πυθικοῖς
 χρηστηρίοις, θνάσκοντα γέννας ἄτερ σώζειν
 πόλιν, 745

the empire, ποιητικῶς πάνυ, says the Scholiast. Hence πικρὸς, while it bears the usual meaning of something to one's own cost, as Prom. 758, Pers. 475, is used in allusion to its primary sense of piercing. Compare infra 932—7.

729. ὅποσαν κατέχειν, i. e. διαπήλας αὐτοῖς χθόνα ὅσιν φθιμένοις κατέχειν, while ἀμοίρους is added as if he had written ὅστε αὐτοὺς κατέχειν αὐτήν. Cf. Ar. Nub. 434, οὐ γὰρ τοῦτων ἐπιθυμῶ, ἀλλ' ὅσ' ἔμμαντ' στρεψοδικῆσαι. On the peculiar sense of κατέχειν see Suppl. 25. Ag. 441, θῆκας Ἰλιάδος γὰς κατέχουσιν. The sentiment is repeated inf. 814. Ar. Eccl. 592, μηδὲ γεωργεῖν τὸν μὲν πολλὴν, τῷ δ' εἶναι μηδὲ ταφήναι. Plut. 556, εἰ φεισάμενος καὶ μοχθήσας καταλείψει μηδὲ ταφήναι. Oed. Col. 790, χθονὸς λαχὼν τοσοῦτον, ἐνθανεῖν μόνον. Shakespear, Henry IV. part i. v. 4, 'But now two paces of the vilest earth, Is room enough.'

733. χθονία. This word is corrupt, as the antistrophe shews. The true reading has probably been supplanted by a gloss :

see on 277. The Schol. has πατριά κόνις and πατρία γῆ. "Scripsi καὶ γαῖα κόνις πήη. Hunc ipsum enim versum respexisse videtur Hesychius, quum scriberet γαῖα κόνις, ἢ γῆ. Sic enim eum scripsisse puto pro eo, quod nunc parum apte legitur, γαῖα, ἢ κόνις, καὶ ἢ γῆ." Hermann.

737. συμμιγείς. Associated with, not independent of, the former disobedience of Laius. One of the most favourite doctrines of Aeschylus was the adherence of a curse or the consequences of a crime to one family for many generations.

740. ὠκύποινον. There is nothing inconsistent, as Hermann observes, in adding αἰῶνα ἐς τρίτον μένει. It is one thing to remain till the third generation, another thing to fall with swift and heavy vengeance on several devoted heads successively, viz. Laius, Oedipus, and his sons.

743. τρὶς εἰπόντος. The τρὶς implies the weight and importance of the injunction rather than, as the Schol. thinks, the forbearance of the god in giving three separate warnings.

κρατηθεῖς δ' ἐκ φίλων ἀβουλίας στρ. γ'.
 ἐγείνατο μὲν μόρον αὐτῷ,
 πατροκτόνον Οἰδιπόδαν,
 ὄστε μὴ πρὸς ἀγνάν 750
 σπείρας ἄρουραν, ὡ' ἐτράφη,
 ρίζαν αἱματόεσσαν
 ἔτλα. παράνοια συνᾶγε
 νυμφίου φρενώλεις.
 κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει, ἀντ. γ'.
 τὸ μὲν πίτνον, ἄλλο δ' αἰερίε 756
 τρίχαλον, ὃ καὶ περὶ πρύμ-
 ναν πόλεως καχλάζει
 μεταξύ δ' ἀλκὰ δι' ὀλίγου
 τείνει, πύργος ἐν εὔρει. 760
 δέδοικα δὲ σὺν βασιλεῦσι
 μὴ πόλις δαμασθῆ.
 τέλειαι γὰρ παλαιφάτων ἀρᾶν στρ. δ'.

746. κρατηθεῖς δ'. The δὲ may resume the subject of the narrative, 'when Laius, I say,' &c. Cf. Ag. 196. Hermann understands Ἀπόλλωνος μὲν βίβλ, κρατηθεῖς δὲ, which is the view taken of the construction by one of the later Scholiasts.—ἐκ φίλων. 'By those dear to him,' i. e. 'by the persuasion of his wife.'

750. ὄστε. Perhaps ὄσ γε, qui prope qui. —μὴ πρὸς ἀγνάν, i. e. πρὸς τὴν μὴ ἀγνάν. See on Prom. 959. Cho. 69.—ἔτλη σπείρας is used as παρθένα τλήναι Ag. 1008.—ἄρουραν, sc. τῆς μητρὸς. By a similar metaphor Sophocles, Antig. 569, ἀρόσμοι γὰρ χυτῆρων εἰσὶν ἴθαι.

753. παράνοια. 'It was a fatal blindness that brought together the infatuated pair.'

756. τὸ μὲν πίτνον. The metaphor expresses the *succession* of evils which fall not only on the royal family, but chafe and murmur even round the stern of the state. Cf. inf. 792. By τρίχαλον, 'with triple crest,' he expresses the more common word *τρικυμία*. From the various senses of *χηλή* (χηλῶς, χηλῆς) it may be inferred that it was also used of the curvature of a wave at the moment of breaking on the shore. Hesychius, χηλαί τὰ κύματα. The primary idea is that of

enclosing or embracing within a circumscribed space. Hence 'the hoof of a horse,' 'the claw of a crab,' 'a break-water or mole in the sea,' Thucyd. i. 63. By a slight change of construction αἰερίε is put for αἰερόμενον. Cf. inf. 811. So Eur. Bacch. 1131, ἦν δὲ πᾶσ' ὁμοῦ βοή, ὃ μὲν στενάζων ἄσπον ἐπύχωνεν πύλων, αἱ δ' ἠλάλαζον.

759. ἀλκὰ. Hermann gives ἀλκᾶν with one of the most recent MSS., and corrects ἐν Ἄρει in the next verse, "*ad breve tempus munimentum tendit in bello turris.*" If the vulgate is right, we may translate, 'between us and the tide of war a protection extends but a little way, a wall in thickness.'—δι' ὀλίγου, i. e. *διαστήματος*. The image in the poet's mind was that of a castle wall washed by the billows without.

761. σὺν βασιλεῦσι. Lest, if both the brothers should fall, the state should fall also.

763. παλαιφάτων (so the Med.) ἀρᾶν. The correction of Enger and Hermann for the vulg. *καλαίφατοι ἀραί*. 'The reconciliation of the curse long ago uttered is now brought to its accomplishment,' i. e. not the reconciliation of friendship, but the hostile meeting which Oedipus

βαρείαι καταλλαγαί,
 τὰ δ' ὄλοα πελόμεν' οὐ παρέρχεται. 765
 πρόπρυμμα δ' ἐκβολὰν φέρει
 ἀνδρῶν ἀλφηστᾶν
 ὄλβος ἄγαν παχυνθείς.
 τί' ἀνδρῶν γὰρ τοσόνδ' ἐθαύμασαν . ἀντ. δ'.
 θεοὶ καὶ ξυνέστιοι 770
 πόλεως, πολύβοτός τ' αἰὼν βροτῶν,
 ὅσον τότ' Οἰδίπουν τίον,
 τὰν ἀρπάξανδρον
 κῆρ' ἀφελόντα χώρας ;
 ἐπεὶ δ' ἀρτίφρων στρ. ε'.
 ἐγένετο μέλεος ἀθλίων 776
 γάμων, ἐπ' ἄλγει δυσφορῶν
 μαινομένα κραδίᾳ
 δίδυμα κάκ' ἐτέλεσεν
 πατροφόνῳ χερὶ τῶν 780
 κυρσοτέκνων ὀμμάτων ἐπλάγχθη
 τέκνοισω δ' ἀρὰς ἀντ. ε'.
 ἐφῆκεν ἐπίκοτος τροφᾶς,

imprecated upon them. Hermann, comparing *πολέμου καταλλαγῆς* Ar. Av. 1588, appears to understand 'the cessation of the old curse,' i. e. in as much as it has now run its course, and is come to its accomplishment.

765. *πελόμεν'*. So Herm., Dind. after the original reading of the Med. Other readings are *τελόμεν'* and *τελλόμεν'*. The metaphor is continued from a storm and (in what follows) from a ship in distress. 'The mischief does not pass away, but abides in the family.'

766. *ἐκβολὰν φέρει*. The sense is, 'Too great prosperity always experiences a reverse, as a ship too heavily freighted must be lightened of its goods in a storm.' The application to the case of Oedipus is then made. Compare with this passage Ag. 980 seqq.—*ἀλφηστᾶν*, the Homeric epithet for traders or merchants.

771. *πόλεως*. Hermann and Dindorf read *πόλεος*, ὁ πολύβοτός τ' on account of the metre. By *πολύβοτος* we may probably understand *πολυκτῆμων*, out of

several explanations given by the Scholiasts. For those who fed many herds were the wealthy classes.

773. *τὰν ἀρπάξανδρον*. So Hermann, for *ἀναρπάξανδρον*. An excellent and certain emendation, but that the termination in *ος* seems more likely to have been employed. The Sphinx is of course meant.

781. *κυρσοτέκνων*. So Hermann for *κρυσσοτέκνων*, which cannot be defended. The Greeks often speak of children, &c. being 'dearer than the very eyes,' cf. sup. 525, but the converse seems absurd, to say nothing of the strangeness of the compound. Hermann renders, *privavit se oculis qui liberis occurrenti erant*, i. e. 'visuri eos,' referring to Oed. R. 1268 seqq.

783. *ἐφῆκεν*. Compare Eum. 478, πάντ' ἐφῆσω μόρον. So Homer has πότμον or χεῖρας ἐφῆσαι, Il. i. 567. iv. 396. Od. xvii. 130, 'to let loose at a person,' as a hunter does a dog at the prey.—*ἐπίκοτος τροφᾶς*, 'in anger at the

αἰαί, πικρογλώσσους ἄρα,ς,

καὶ σφε σιδαρονόμῳ

785

διὰ χερί ποτε λαχεῖν

κτῆματα· νῦν δὲ τρέω

μὴ τελέσῃ καμψίπους Ἐρινύς.

ΑΓ. θαρσεῖτε, παῖδες μητέρων τεθραμμέναι.

πόλις πέφειγεν ἤδε δούλειον ζυγόν

790

πέπτωκεν ἀνδρῶν ὀβρίμων κομπάσματα·

πόλις δ' ἐν εὐδίῃ τε, καὶ κλυδωνίου

πολλαῖσι πληγαῖς ἄντλον οὐκ ἐδέξατο·

στέγει δὲ πύργος, καὶ πύλας φερεγγύοις

ἔφραξάμεσθα μονομάχοισι προστάταις.

795

καλῶς ἔχει τὰ πλείστ' ἐν ἕξ πυλώμασι

τὰς δ' ἐβδόμας ὁ σεμνὸς ἐβδομαγέτης

maintenance they afforded him.' The common reading is *τέκνοις δ' ἀραίας ἐφήκεν ἐπικτότους τροφάς*. Hermann's correction is *τέκνοισιν δ' ἄρας ἐφήκεν ἐπικτότους τροφάς*, which he understands, with Schütz, 'curses resulting from anger at having brought up sons the offspring of an incestuous union.' Schütz translates, *indigne ferens se tales filios educasse*. On the other hand, the Schol. on Oed. Col. 1375 asserts that Aeschylus here followed an old tradition that the curse originated in the anger of Oedipus at bad food supplied by his sons when he was confined by them. As in the former edition, I have preferred a sense which seems much simpler, and has high authority, to the other, which is adopted by Dindorf also.

788. *καμψίπους*, 'nimble,' i. e. not stiff in the joints of the leg. Hermann well observes that *κάμπτεν γόνυ* does not always or of necessity mean 'to rest' (as Prom. 32), and he proves this from Xen. de re Equest. i. 6, *τά γε μὴν γόνατα ἦν βαδίζων ὁ πάλος ὄγκως κάμπτη κ.τ.λ.* Swiftiness is the natural and most appropriate epithet of a pursuing demon. So *τανύπους* Ἐρινὸς Ajac. 837. The Scholiasts wrongly explain, 'the Fury who ties up the feet of her victims.'

789. *τεθραμμέναι*. The Schol. Med. has *συγγενεῖς, ἢ δειλά, ὁπὸ μητέρων ἀπαλῶς τεθραμμέναι*. On the latter hint Hermann edits *τεθραμμέναι, delicatæ*.

There is much difficulty in the verse as it stands; but *τεθραμμέναι*, even supposing the gloss of the Scholiast to point to this reading, leaves *μητέρων* unintelligible, unless we suppose him to have meant 'children spoilt by their mothers.' It is more probable however that *ἀπαλῶς* was a gratuitous and unwarrantable addition of his own. If the vulgate be right, we must understand *μητέρων θρέμματα*, with a notion of reproach for their unmanly spirit. Cf. Philoct. 3, *ἄκρατιστον πατρός Ἑλλήνων τροφείας*.

791. *πέπτωκεν*, 'have come to naught.' See on Suppl. 86. Hippol. 41, *ἀλλ' οὐτὶ ταύτη τόνδ' ἔρωτα χρῆ πεσεῖν*.

794. *φερεγγύοις*. 'We guarded the gates with champions who have redeemed their pledge,' i. e. have averted the capture of the city, as they engaged to do.

797. *ἔβδομαγέτης*. The usual title of Apollo, *ἔβδομαγέτην*, seems a little changed to suit the sense of 'leader of the seventh.' Plutarch, *Symposiac*. viii. Quæst. 1, § 2, *καὶ τὸν θεὸν ὡς ταύτη γενόμενον οὐεῖς οἱ προφήται καὶ οἱ ἱερεῖς ἔβδομαγέτην καλεῖτε*. Hes. Opp. 768, *πρῶτον ἔτη τετράς τε καὶ ἔβδομη, ἱερὸν ἡμῶν τῇ γὰρ Ἀπόλλωνα χρυσάορα γεινάτο Λητώ*. And so the Schol., *ἐν ἔβδομη γεννηθεῖς*, who seems to have read *ἔβδομαγέτης*. The idea is, that Apollo himself succeeded to the post left vacant by the death of Etocles, which he had himself brought to pass.

ἀναξ' Ἀπόλλων εἶλετ', Οἰδίπου γένει
κράϊνων παλαιᾶς Λαῖου δυσβουλίας.

- ΧΟ. τί δ' ἐστὶ πρᾶγος νεόκοτον πόλει παρόν; 800
 ΑΓ. ἄνδρες τεθνᾶσιw ἐκ χερῶw αὐτοκτόνων.
 ΧΟ. τίνες; τί δ' εἶπας; παραφρονῶ φόβῳ λόγου.
 ΑΓ. φρονούσα νῦν ἄκουσον, Οἰδίπου γένος.
 ΧΟ. οἱ γὰρ τάλαωα, μάντις εἰμὶ τῶw κακῶw.
 ΑΓ. οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι. 805
 ΧΟ. ἐκεῖθι κῆλλον; βαρέα δ' οὖν ὁμωw φράσον.
 ΑΓ. οὕτως ἀδελφαῖς χερσὶν ἠναίροντ' ἄγαν.
 ΧΟ. οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖw ἅμα;
 ΑΓ. αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος.

801. ἄνδρες. So Herm., Dind. for ἄνδρες, a usual error in MSS. Before this verse all the copies give πόλις σέσωσται, βασιλέες δ' ὁμόσκοροι (with the variants βασιλέωι, βασιλεῖς, and γρ. ὁμοσκόρου), which is clearly made up from 816, or the converse. Hermann contends that the whole of the ensuing dialogue has been disarranged. He objects, and with good reason, to the chorus asking τίνες; τί δ' εἶπας, and still more to their saying μάντις εἰμὶ τῶw κακῶw, after the distinct declaration that the men were dead. It might, perhaps, be replied, that the chorus still hope to hear that by ἄνδρες some other than the royal brothers are meant, and that (on the assumption that the verse πόλις σέσωσται is really spurious) no clear intimation as to whom the calamity has befallen has yet been communicated. But, even granting this, the messenger could not be supposed to remove their doubts and anxieties by such a verse as 805; nor again could the next verse be given in reply, because ἐκεῖθι has nothing definite to refer to, and βαρέα φράσον is worse than absurd when 'the murder is out.' For these reasons, perhaps few will withhold their assent to the following disposition of the whole passage by Hermann, whose confidence in its almost self-evident truth induces him to say, "Non dubito, qui sensum habet tragicorum lectione bene subactum, re diligenter considerata facile ad meam sententiam perductum iri."

ΧΟ. τί δ' ἐστὶ πρᾶγος νεόκοτον πόλει παρόν;

ΑΓ. πόλις σέσωσται βασιλείου δ' ὁμοσκόρου—

ΧΟ. τίνων; τί δ' εἶπας; παραφρονῶ φόβῳ λόγου.

ΑΓ. φρονούσα νῦν ἄκουσον, Οἰδίπου γένους—

ΧΟ. οἱ γὰρ τάλαωα, μάντις εἰμὶ τῶw κακῶw.

ΑΓ. πέτωκεν αἷμα γὰρ ὑπ' ἀλλήλων φόβῳ.

ΧΟ. ἐκεῖθι κῆλλον; βαρέα δ' οὖν ὁμωw φράσον.

ΑΓ. ἄνδρες τεθνᾶσιw ἐκ χερῶw αὐτοκτόνων.

ΧΟ. οὕτως ἀδελφαῖς χερσὶν ἠναίροντ' ἄγαν.

ΑΓ. οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι.

ΧΟ. οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖw ἅμα.

ΑΓ. αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος. τοιαῦτα χλαίρει, κ.τ.λ.

Thus the argument proceeds correctly, and is conducted through all the natural steps. The messenger is interrupted in his announcement γαῖα πέτωκεν αἷμα βασιλείου Οἰδίπου γένους, ὑπὸ φόβῳ ἀλλήλων. The last words excite an observation of horror and surprise, 'What! have they come to that!' 'Too true,' is the reply, 'the men are dead by a mutual fratricide.' 'If so,' says the chorus, incredulously of the fact, 'they fell by hands too closely connected.' 'Well but,' the messenger replies, 'there is no mistake about their destruction.' The origin of the error was the accidental omission of 817 from its proper place, and the subsequent insertion of it in a wrong one, together with the verse to which it evidently belonged, but which ought to have been separated by a considerable interval.

- ΧΟ. τοιαῦτα χαίρειν καὶ δακρύνεσθαι πάρα· 810
 πόλιν μὲν εὖ πράσσουσταν, οἱ δ' ἐπιατάται,
 δισσω̄ στρατηγῶ, διέλαχον σφυρηλάτῃ
 Σκύθη σιδήρῳ κτημάτων παμψησίαν.
 ἔξουσι δ' ἦν λάβωσιν ἐν ταφῇ χθονός,
 πατρὸς κατ' εὐχὰς δυσπότημους φοροῦμενοι. 815
- ΑΓ. πόλις σέσωσται· βασιλέωι δ' ἄμοσπόρου
 πέπωκεν αἷμα γαῖ' ὑπ' ἀλλήλων φόβῳ.
- ΧΟ. ὦ μεγάλε Ζεῦ καὶ πολιοῦχοι
 δαίμονες, οἱ δὴ Κάδμου πύργους
 τοῦσδε ῥύεσθε, 820
 πότερον χαίρω, κάπολολύξῃ
 πόλεως ἀσιωεῖ σωτήρι * τύχῃ,
 ἢ τοὺς μογεροὺς καὶ δυσδαίμονας
 ἀτέκνους κλαύσω πολεμάρχους ;

810. *δακρύνεσθαι*. Several copies have *δακρύνουσσαι*, which Hermann prefers. The Med. and others have *δακρύνεσθαι*, but in the Med. σ is an insertion, "ab ipsa, ut videtur, prima manu." *Herm.* On the accusative after *χαίρειν* and *δακρύνεσθαι* see Monk ad Hipp. 1335. On the finite verb following the participle with *μὲν* and *δὲ*, see sup. 756.

814. *χθονός*. This is usually explained, *τοσαύτην τῆς χθονός ἢν ἂν λάβωσιν ἐν ταφῇ*. And so the later Schol. *ἦν τῆς χθονός*, adding however *ἢ τὸ ἦν διὰ τὸ παμψησίαν*. But, though the Attic writers frequently say *πολλὴν τῆς γῆς, συχνούς τῶν λίθων*, &c., it would not be easy to find an example of the above construction. Bruncck's correction, *χθόνα*, is so easy, that it has been perhaps rightly adopted by Hermann and Blomfield. Compare 729 sup. Otherwise, it seems best to construe *ἦν παμψησίαν, ὅτ μοῖραν* implied in it.

815. *φοροῦμενοι*. "Videri potest hoc intelligendum de exsequiis: sed scribendum potius est *φρουρούμενοι*, ut hoc insolentius activa dictum sit." *Hermann*. There is no idea of any actual motion. The metaphor is from sailing with a fair wind, *πλεῖν κατ' ἄνρον*. The meaning is, 'borne along the course of their father's curse.' Similarly inf. 840, *γόνων κατ' ἄνρον*. Eur. Troad. 103. *πλεῖ κατά πορθμὸν, πλεῖ κατά δαίμονα*. Dindorf in-

closes in brackets the four verses 814—17, and there cannot be a doubt that the two last do not stand in the text where the poet wrote them; for nothing could justify so vain and futile a repetition of an announcement already fully made.

818. Here commences the Kommos, or Lament for the dead; or rather, perhaps, the ode introductory to it, but partaking closely of the same character. For the true Kommos may be said to extend from 868 to 950. The approach of the sisters, seen at some distance, is announced by the anapaests 865—867, and it is only at v. 951 that they appear on the stage.

820. *ῥύεσθε*. The short syllable is suspicious where there is no full stop. The Med had *τοῦσδ' ῥύεσθαι*, but with *αι* altered to *ε* by the first hand. Dindorf marks a lacuna of half a verse. One might imagine the reading to have been something like *οἷς δὴ Κάδμου πύργους τοῦσδε ῥύεσθαι τετύχηκεν*.

822. *τύχῃ*. This word is supplied by Scholesfield and Dindorf from conjecture. We have *τύχη Σωτήρ* Ag. 647. Some MSS. have *σωτηρία*. Hermann's correction is ingenious and probable, *σωτήρι πόλεως ἀσιωεία*. Schol. recent. *ἀσιωεί, ἀβλαβεῖ σωτηρίας τοῦτο γὰρ ἐπίθετον*, — an absurd remark, if he found *ἀσιωεί σωτηρία*. Hermann supposes the original Scholium to have been, *ἀσιωεί, ἀβλαβεῖ σωτήρι τοῦτο γὰρ ἐπίθετον*.

οἱ δῆτ' ὀρθῶς κατ' ἑπωνυμίαν	825
καὶ πολυνεικεῖς	
ᾧλοντ' ἄσεβει διανοίᾳ.	
ὧ μέλαινα καὶ τελεία	στρ.
γένεος Οἰδίου τ' ἄρᾳ,	
κακόν με καρδίαν τι περιπίτνει κρύος.	830
ἔτευξα τύμβῳ μέλος	
θυιάς, αἱματοσταγεῖς	
νεκρούς κλύουσα δυσμόρως	
θανόντας ἢ δύσορνος ἄδε ξυναυλία δορός.	835
ἔξέπραξεν, οὐδ' ἀπέειπεν	ἀντ.
πατρόθεν εὐκταία φάτις·	
βουλαὶ δ' ἄπιστοι Δαίου διήρκεσαν	
μέριμνα δ' ἀμφὶ πτόλιν	
θέσφατ' οὐκ ἀμβλύνεται.	840
ἰὼ πολύστονοι, τόδ' εἰρ-	
γάσασθ' ἄπιστον ἦλθε δ' αἰακτὰ πῆματ' οὐ λόγῳ.	
τάδ' αὐτόδηλα, προὔπτος ἀγγέλου λόγος. ἐπιφθός.	

825. οἱ δῆτ'. As only one of the brothers, Polynices, could truly be said to have perished ὀρθῶς κατ' ἑπωνυμίαν, Hermann thinks part of a verse lost with an allusion to the name of Eteocles; and he suggests σὺν τ' εὐκλείᾳ or κλεινοὶ τ' ἔτερον as probable supplements. But a certain licence must always be allowed to a poet. He was in a manner compelled to mention both the leaders; but the very notion of *strife* involves the idea of more than one, so that in fact two perished in conformity with the name of the elder brother. The remark of the Schol. Med. is however of some weight: ὀρθῶς οὖν καὶ ἑπωνυμίᾳ Ἐτεοκλῆς καὶ Πολυνείκης ἐκλήθησαν.

829. γένεος Οἰδίου τε. There is much obscurity as to whether a *double* curse is meant,—one previously inherent in the family, the other subsequent to it,—and if so, on what occasion the former was uttered. Hermann quotes the Schol. on Phoen. 1611, ἀρὰς παραλαβὴν Δαίου καὶ πατρὸς σου, who states that Pelops cursed Laius for having carried off a son of his called Chrysippus. Here then, as in 707 and 783, Aeschylus seems to have followed legends of which a very scanty notice has

descended to our times.

830. κακόν. Hermann, who remarks that κακοῦ seems to have been an ancient reading, from a gloss in one of the later MSS., ἢ φόβος κακοῦ ἀντὶ τοῦ κινδύνου, does not notice that the Schol. Med. must have found the same reading, περιπίτνει φόβος κακοῦ. He might have added, that the order of the words με and τι, not τι and με, is greatly in favour of the genitive.

832. θυιάς. Cf. Suppl. 557. Rob. has ὡς θυιάς, and in 840 a few MSS. give καὶ θέσφατ'. Blomf., Dind., and Herm. omit the particles, which Well. and Scholesfield retain.

836. ἐξέπραξεν. We must supply ἐαυτὴν or τέλος, 'has worked out its end.' Cf. Suppl. 95, ἤμενος δὲ φρόνημά πως αὐτόθεν ἐξέπραξεν ἔμπας ἑδρώνων ἐφ' ἀγῶν.

838. βουλαὶ δ' ἄπιστοι. Schol. Med. ἐπεὶ οὐκ ἐπέισθη Ἀπόλλωνι. Cf. 742.—διήρκεσαν, 'have lasted to the present generation.'

844—54. Hermann, by introducing some considerable alterations, has reduced the epodus into strophe and antistrophe. His verses however do not correspond

διπλαῖ μέριμναι, δίδυμ' ἀγανόρεα κακά, 845
 αὐτοφόνα δίμορα τέλεα τάδε πάθη. τί φῶ ;
 τί δ' ἄλλο γ' ἢ πόνου δόμων ἐφέστιοι ;
 ἀλλὰ γόων, ὦ φίλαι, κατ' οὔρου
 ἐρέσσει' ἀμφὶ κρατὶ πόμπιμον χεροῖν 850
 πίτυλον, ὃς αἰὲν δι' Ἀχέρωντ' ἀμείβεται
 τὰν ἄστολον μελάγκροκον θεωρίδα,
 τὰν ἀστιβῆ' πόλλωνι, τὰν ἀνάλιον,
 πάνδοκον εἰς ἀφανῆ τε χέρσον.
 ἀλλὰ γὰρ ἤκουσ' αἰδ' ἐπὶ πρᾶγος 855
 πικρὸν Ἀντιγόνη τ' ἠδ' Ἰσμήνη,
 θρήνον ἀδελφῶν οὐκ ἀμφιβόλως

with the usual accuracy of Aeschylus ; besides which (as observed on Suppl. 80) the strophe is not properly continued into the antistrophe, but should always end with a period, or a colon at least.—At this point the bodies of the slain are seen approaching the stage. Schol. ὁρᾷ ὁ χορός τὰ σώματα βασιτάζόμενα.—προῦπτος κ.τ.λ., i. e. what was told us in words is now visible to our sight.

845. δίδυμ' ἀγανόρεα. So Hermann for διδυμ' ἀγορέα. The vulgate διδυμόρεα has very slight MSS. authority. He renders it 'gemina fortiter patrata mala.' The arrangement of this and the two following verses into iambs is due to the same critic.

846. δίμορα τέλεα. The MSS. give δίμοιρα τέλεια, corrected by Hermann. I had before suggested τέλεα. That a compound of μόρος rather than of μοῖρα is required, is self-evident. Cf. Suppl. 1055.

849. ὦ φίλαι. Hermann corrects φίλαι, to make this verse suit 854.

851. ἀμείβεται. This appears to be the middle voice, in the same sense as προστέλλεται sup. 410, ἐκκαρτίζεται v. 597, προπεμφαμένα Pers. 136, i. e. ποιεῖ διέρχουσα, not διέρχεται. With the Scholiasts, I understand θεωρίδα of Charon's bark, which is called ἄστολος and μελάγκροκος and ἀστιβῆς Ἀπόλλωνι, as contrasted with the sacred white-sailed mission-ship which was sent (ἐστέλλετο) yearly to Delos. Herodotus, vi. 87, calls it θεωρίδα ἤνα. Hermann objects that αἰὲν cannot refer to the present lamentation, but must signify "remigationem qua perpetuo mortui in Orcum transferantur."

And he understands θεωρίδα not of the ship, but of the sacred road to Delphi (Eum. 14). Hesych. θεωροί.— λέγονσι δὲ καὶ τὴν ὁδὸν, δι' ἧς ἴασιν ἐπὶ τὰ ἱερὰ, θεωρίδα. On this view he is bound to say that "magna audacia μελάγκροκον poeta dixit." His version of the passage is this: "largo cum iuctu in capite vestro imitami remigationem manuum, quae perpetuo per Acherontem navalem nigram viam, non calcatam Apollini, non iustratam soli, ad omnes recipiens ignotum litus transit." I see no reason to reject the version I formerly gave; 'but with the gale of lamentations ply about your heads (cf. Cho. 420) the quick oar-stroke of your hands in funeral procession (πόμπιμον), which ever through Acheron makes to pass that unsent dark-sailed mission-ship, that is not trodden for Apollo, that knows not the sun, into the all-receiving and unseen landing-place.' Thus αἰὲν is said of the customary lament for the dead.

852. τὰν ἄστολον. The common reading is τὰν ἄστολον μελάγκροκον ναύστολον θεωρίδα. Robertello with one MS. has ἄστολον, which is recognised also by the Schol. recent., ἢ ἄστολον καὶ κακῶς ἐσταλμένην. Hermann and Dindorf give τὰν ναύστολον μελάγκροκον θεωρίδα, with Thomas Magister in v. θεωρός. But ἄστολον has a far more apt and poetical sense than ναύστολον, and when τὰν ἄστολον had been written ναύστολον by the adherence of the ν, a various reading or marginal correction ναύστολον would easily arise.

857. οὐκ ἀμφιβόλως. 'Non haec magis quam illa, sed utraque pari affectu.' Compare οὐκ ἀμφιλέκτως sup. 805.

- οἶμαί σφ' ἐρατῶν ἐκ βαθυκόλπων
 στηθέων ἦσεν ἄλγος ἐπάξιον.
 ἡμᾶς δὲ δίκη πρότερον φήμης 860
 τὸν δυσκέλαδόν θ' ὕμνον Ἐριυῶς
 ἰαχεῖν, Ἄττα τ'
 ἐχθρὸν παιᾶν' ἐπιμέλπειν.
 ἰώ. δυσασαδελφότητα πασῶν, ὅποσαι
 στρόφον ἐσθῆσω περιβάλλονται, 865
 κλαίω, στένομαι, καὶ δόλος οὐδεὶς
 μὴ ἐκ φρενὸς ὀρθῶς με λιγαίνειν.
 ΗΜ. Α. ἰώ, ἰώ, στρ. α.
 δύσφρονες, φίλων ἄπιστοι,
 καὶ κακῶν ἀτρώμονες, 870
 δόμους πατρώους ἐλόντες μέλει ζῆν αἰχμᾶ.
 ΗΜ. Β. μέλει δῆθ', οἱ μελέους θανάτους
 ἠῦροντο δόμων ἐπὶ λύμφ.
 ΗΜ. Α. ἰώ, ἰώ, ἀντ. α.
 δωμάτων ἐρευφίτοιχοι,
 καὶ πικρὰς μοναρχίας 876
 ἰδόντες, ἤδη διήλλαχθε σὺν σιδάρφ.
 ΗΜ. Β. κάρτα δ' ἀληθῆ πατρὸς Οἰδιπόδα 880
 πόντι Ἐριυῶς ἐπέκραυεν.
 ΗΜ. Α. δι' εὐωνύμων τετυμμένοι, στρ. β'.

860. πρότερον φήμης. 'Ante luctum sororum,' Hermann. I formerly explained it, 'antequam planctum ordiantur οι θρηνητήρες.' Either way, the sense is, ἡμᾶς δεῖ προμιάζεσθαι, i. e. before the procession reaches the stage. By φήμη the ominous sound of woe seems to be meant.

863. ἐχθρὸν παιᾶνα. The epithet is used because the paean was properly a song of joy. Cf. Cho. 144, παιᾶνα τοῦ θαυρόντος ἐξανδαλίνας. See Monk ad Alcest. 436. Similarly παιᾶν Ἐριυῶν Ag. 623.

864. ὅποσαι κ.τ.λ., i. e. of all who are maidens. On the στρόφος see Suppl. 451.

869. φίλων ἄπιστοι. See 709 and 1032 — ἀτρώμονες, Schol. Med. ἐν κακοῖς ἐκμηῆτες. The construction is not common where the adjective has a passive sense.

871. δόμους πατρώους. So Blomf. for πατρώους δόμους. This seems an easier correction than to change ἄθη to τί δῆ in 879, with Lachmann, Hermann, and Dindorf. Besides, there is little point in the question, 'Why have you made up the quarrel with the sword?' The sense is rather, 'You are reconciled at last, but by the medium of the sword.'—μέλει is a dissyllable, as inf. 930. Pers. 729. For ζῆν αἰχμᾶ Herm. Dind. give ζῆν ἀλαφῆ with the Med., which has γρ. αἰχμᾶ by a later hand in the margin, with two or three of the inferior MSS. But the Schol. Med. recognises the reading in ἐρήμους ποιήσωτες τῷ ξίφει.

880. κάρτα ἀληθῆ. The ellipse of κατεύματα is very harsh. Schol. Med. τῷ ὄντι ἢ τοῦ Οἰδίποδος Ἐριυῶς ἐτελείωσε τὰς ἐκείνου ἀρὰς κατὰ τῶν παιδων.

τετυμμένοι δῆθ', ὁμοσπλάγχμων τε πλευρω-
μάτων

* * * *

αἰαὶ δαιμόνιοι, 885

αἰαὶ δ' ἀντιφόνων θανάτων ἀραί.

HM. B.

διανταίαν λέγεις δόμοισι καὶ

σώμασιν πεπλαγμένους,

ἀναυδάτω μένει

890

ἀραίφ' ἵ' ἐκ πατρός

* ξὺν διχόφρονι πότιμψ.

HM. A.

διήκει δὲ καὶ πόλιω στόνος, ἀντ. β'.

στένουσι πύργοι, στένει πέδον φίλανδρον,

μενεῖ

κτέανά τ' ἐπιγόνους,

δι' ὧν αἰνομόροις,

δι' ὧν νεῖκος ἔβα θανάτου τέλος.

895

HM. B.

ἐμοιράσαντο δ' ὄξυκάρδιω

κτῆμαθ', ὥστ' ἴσον λαχεῖν.

883. δῆθ'. This particle is used in repeating words, generally by another person, but sometimes by the same speaker, as Soph. El. 1163 (quoted by Dind.), φίλταθ', ὅς μ' ἀπάλεσας, ἀπάλεσας δῆθ', ὃ κασίγνητον κέρα. Hermann and Blomf. give this verse and 885-6 to alternate hemichoria, with the later Schol., but the antistrophic verses seem to form but one speech.—τετυμμένοι in construction refers back to διήλλαχθε, 'stricken through the left sides (i. e. the hearts), aye, though hearts sprung from the same womb.'

887. διανταίαν λέγεις. The MSS. add πλαγῶν, which Elmsley perceived was a gloss, the adjective being often used with this ellipse, as δευτέρων πεπληγμένους Ag. 1316. In the next verse ἐντέτω commonly follows πεπλαγμένους, but was likewise omitted by Elmsley. The error arose from attributing the verse to a new speaker. Hermann thinks σώμασι a corruption of δόμοισι, and reads διανταίαν λέγεις πεπλαγμένους καὶ δόμοισιν ἐντέτω.

890. ἀναυδάτω μένει. Schol. Med. ἀνήρηνται ἐπ' ἀλλήλων ἰσχύϊ μεγάλη καὶ ἀλαλήτη. Hence I formerly conjectured that the deficiency in this or the next

verse should be supplied by some verb (e. g. τεθῆσ' or ἄλονται ἀραίφ' ἵ' ἐκ πατρός). But this does not balance the metre with the usual accuracy of Aeschylus, and therefore I have preferred to supply ξὺν with Hermann in 892.

894. πέδον φίλανδρον. Cf. v. 17.—μενεῖ ἐπιγόνους, Schol. ἄλλοις ἔσται τὰ χρήματα δι' ἃ ἀπόλωντο. There is an indirect allusion to the Epigoni, or descendants of the seven chieftains who ten years later conducted an expedition against Thebes.

895. νεῖκος ἔβα. Hermann omits καί, which the MSS. have before θανάτου, and makes τέλος the accusative after ἔβα, 'by which the quarrel was carried even to death by the ill-fated brothers.' (Compare Nubb. 30, ἔταρ τί χρεός ἔβα με μετὰ τὸν Πασίαν.) This seems, indeed, the only plausible way of reconciling the strophic verse, where Dindorf inserts ἐκ, contrary to the sense, since the curse did not proceed from mutual murder, but, on the contrary, the murder from the curse. 'The curse of a mutual murder' is such a murder resulting from an imprecation.

897. ἔστ' ἴσον λαχεῖν. Schol. Med. φησὶ δὲ τὰς ταφάς.

- διαλλακτῆρι δ' οὐκ
ἀμεμφία φίλοις, 900
οὐδ' ἐπίχαρις Ἄρης.
- HM. A. σιδαρόπλακτοι μὲν ᾧδ' ἔχουσι στρ. γ'.
σιδαρόπλακτοι δὲ τοὺς μένουσιν—
τάχ' ἂν τις εἴποι, τίνας ;
τάφων πατρῶν λαχαί. 905
- HM. B. δόμων μάλ' ἀχὰν ἐς αὐτοὺς προπέμπει
δαϊκτῆρ γόος αὐτόστονος αὐτοπήμων,
δαϊόφρων, οὐ φιλογαθῆς, ἐτύμως δακρυχέων 910
ἐκ φρενός, ἃ κλαιόμενας μου μινύθει,
τοῖνδε δυοῖν ἀνάκτω.
- HM. A. πάρεστι δ' εἰπεῖν ἐπ' ἀθλίωσιν, ἀντ. γ'.
ὡς ἐρξάτην πολλὰ μὲν πολίτας, 915
ξένων τε πάντων στίχας
πολυφθόρους ἐν δαί.
- HM. B. δυσδαίμονάς σφ' ἃ τεκοῦσα πρὸ πασᾶν
γυναικῶν ὀπόσαι τεκνογόνοι κέκληνται, 920
παῖδα τὸν αὐτᾶς πόσιν αὐτᾶ θεμένα τούσδ' ἔτεχ',
οἱ δ'
ᾧδ' ἐτελεύτασαν ὑπ' ἀλλαλοφόνοις
χερσὶν ὁμοσπόροισιν. 925
- HM. A. ὁμόσποροι δῆτα καὶ πανώλεθροι, στρ. δ'.
, † διατομαῖς οὐ φίλαις,

900. οὐκ ἀμεμφία. Schol. Med. μέμφονται δὲ οἱ φίλοι αὐτῶν τὸν διαλλακτῆρα σίθρον (cf. 879) ὡς μηδετέρῃ χαρισάμενον. Hermann reads ἀμεμφία.—ἐπίχαρις, 'a matter of exultation,' i. e. to the friends who would otherwise have congratulated them on a victory. Dindorf spoils both metre and meaning by οὐδ' ἐπχαρις Ἄρης.

904. τάχ' ἂν τις εἴποι. Hermann translates, without the interrogation, "max dici poterit qualis." The sense seems as good the other way: 'By the sword's stroke there awaits them—what? A share in the tomb of their ancestors.'

906. ἐς αὐτοὺς. ἐπ' αὐτοὺς Med. by a later hand, with several other MSS. ἐπ' αὐτοῖς Herm., ἐς οὖς Dindorf after Elms-

ley. 'My lamentation conducts to them the grief of the palace,' as if the public mourner as it were communicated to the dead the silent sorrow of those at home.

915. πολλὰ μὲν — τε. See on Suppl. 404.

919. δυσδαίμονάς σφ'. So Hermann for δυσδαίμων σφιν, which suits the sense, but does not suit the strophe. The grammarians would very naturally write the nominative, supposing that it was the mother who was unhappy before all child-bearing women, whereas the poet seems to have meant, 'she who brought them forth unhappy before *those of all others*,' &c., a well-known use, for which see Cho. 168.

927. διατομαῖς seems corrupt, though

ἔριδι μαινομένα,
νείκεος ἐν τελευτῇ.

HM. B. πέπανται δ' ἔχθος ἐν δὲ γαίᾳ
ζοᾷ φονορῦτφ μέμικται 930
κάρτα δ' εἶσ' ὄμαιμοι.

πικρὸς λυτῆρ νεικέων ὁ πόντιος
ξείως ἐκ πυρὸς συθεῖς
θηκτὸς σίδαρος 935

πικρὸς δὲ χρημάτων κακὸς
δατητᾶς Ἄρης,

ἄρὰν πατρώαν τιθεῖς ἀλαθῆ.

HM. A. ἔχουσι μοῖραν λαχόντες, ὧ μέλεοι ἀντ. δ'.
διοσδότων ἀχθέων 940
ὑπὸ δὲ σώματι γᾶς
πλοῦτος ἄβυσσος ἔσται.

HM. B. ἰὼ πολλοῖς ἐπανθίσαντες
πόνοισι γενεάν τελευτῇ δ'
αἰδ' ἐπηλάλαξαν

it is possible that with Bothe we should read *διοδότην* in 940. Hermann ingeniously reads *διαρταμαῖς*, comparing *διαρταμήσει* Prom. 1044. I formerly conjectured *διαλλαγαῖς*. Supply *ἐτελετήσαν* from 924, and translate, 'Yes, brothers indeed and utterly lost (they perished) by no friendly parting, in their frantic quarrel, at the conclusion of the strife.'

930. *ζοᾷ φονορῦτφ*. So Blomf. for *ζωᾷ φονορῦτφ*. Cf. *ἀγορῶν* Prom. 443.—*κάρτα ὄμαιμοι*, a sort of play on the sense; 'their blood is now indeed mixed in a common stream,' i. e. by flowing on the earth. Clear as this is, the Schol. Med. failed to understand it.

932. *πικρὸς*. See sup. 725—7.—*πόντιος ξείνος* (Πόντιος Hermann), i. e. steel from the Chalybes.

938. *πατρώαν*. So Burney for *πατρός*.

939. *ἔχουσι μοῖραν*. Here again there is a play on the double sense 'they have their share of the patrimony,' and 'they have their fate;' *λαχόντες* applying equally to both meanings.

940. *ἀχθέων*. So Hermann. Blomf. conjectures *ἀλγέων*. The MSS. give *ἀχθέων*, by a constant error. The genitive seems best to depend on *μέλεοι*.

941. *σώματι*. 'Under their bodies they shall have a bottomless wealth of earth,' i. e. they shall have land in abundance, but such as they cannot use. It does not seem advisable to read *ὕπὸ δὲ σώματι* with Blomfield and Hermann. The idea is like that in Ag. 844, where by a converse figure the poet speaks only of the *χλαῖνα* or covering of soil *above* the body, to the exclusion of that underneath it (*τὴν κάτω γὰρ οὐ λέγω*). See also supra 729. The vanity of their ambition for broad acres of land is thus forcibly expressed. Neither of the above critics have quoted, as they might well have done, one of the two explanations in the Schol. Med., which is rather strikingly in their favour, *ὕπὸ γῆς δὲ ὁ πολλὸς πλοῦτος αὐτοῖς κέρνεται, ἀντὶ τοῦ ἐν ἄφανείᾳ*.

943. *ἐπανθίσαντες*. 'O men who have made their own family blossom with many woes.' Cf. Cho. 143, *ὄμαις δὲ κοκκυτοῖς ἐπανθίσαι νόμος, παιᾶνα τοῦ θανόντος ἐξαιδωμένως*.—After *γενεάν* the Med. has *πόνοισι γε δόμοις*, whence others give *πόνοισι γε δόμοι*, omitting *πόνοισι γενεάν*. The true reading has been restored by Hermann and Dindorf.

- 'Αραὶ τὸν ὄξυν νόμον, τετραμμένου
 παντρόπῳ φυγῆ γένους.
 ἔστακε δ' Ἄτας
 τροπαῖον ἐν πύλαις ἐν αἷς
 ἐθείνοντο, καὶ
 δυοῖν κρατήσας ἔληξε δαίμων. 945

ΑΝΤΙΓΟΝΗ. ΙΣΜΗΝΗ.

- AN. παισθεῖς ἔπαισας.
 ΙΣ. σὺ δ' ἔθανες κατακτανών.
 AN. δορὶ δ' ἔκανες.
 ΙΣ. δορὶ δ' ἔθανες.
 AN. μελεόπονος.
 ΙΣ. μελεοπαθής. 955
 AN. ἴτω γόος.
 ΙΣ. ἴτω δάκρυ.
 AN. πρόκεισαι.
 ΙΣ. κατακτάς.
 AN. ἔη, ἔη. μαίνεται γόοισι φρήν. στρ. 960
 ΙΣ. ἐντὸς δὲ καρδία στένει.
 AN. ἰὼ, πόλει δακρυτὲ σύ.
 ΙΣ. σὺ δ' αὖτε καὶ πανάθλιε.
 AN. πρὸς φίλου ἔφθισο.
 ΙΣ. καὶ φίλου ἔκτανες. 965

945. 'Αραί. Cf. *Eum.* 395, where the Furies say of themselves, 'Αραὶ δ' ἐν οἴκοις γῆς ὄναι κεκλήμεθα. *Ag.* 1088, ποίαν Ἐρινὺν τήνδε δώμασιν κέλει ἐπορδιάζειν; *Schol. Med.* ἐπὶ δὲ τῇ τελευτῇ αὐτῶν αἱ ἀραὶ τοῦ Οἰδίοπος ἐπηλάλαξαν. Translate: 'Over their fate now the Furies have shrieked their shrill death-strain, the whole race having been put to flight with utter rout;' i. e. the Furies (who are identified with the curse of Oedipus) exult in the annihilation of the family.

950. ἔληξε δαίμων. The curse is satisfied; the ill fortune of the family has come to an end.

951. Enter Antigone and Ismene, the one following and addressing the corpse of Polynices, the other that of Eteocles. Whatever the one says, the other re-

iterates in similar words. Slight as is the sketch of the two sisters which Aeschylus has drawn, it manifestly contains the germs of the characters so fully and finely developed by Sophocles in the *Antigone*.

953-6. Hermann marks strophe and antistrophe to the alternate exclamation of the sisters. That they metrically correspond is sufficiently clear, the two first alone forming an iambic. To Hermann also are due *ἐκτανες*, *δάκρυ*, *πρόκεισαι*, for *ἔκτανες*, *δάκρυα*, *προκείσεται*.

962. ἰὼ, πόλει δακρυτέ. So I have ventured to edit for *πολυδάκρυτε* or *πανδάκρυτε*. Cf. *Cho.* 228, *δακρυτὸς ἐλπίς σπέρματος σωτηρίου*. The best copies however repeat *ἰὼ*, whence Dindorf gives *ἰὼ ἰὼ πάνδωρτε σὺ*, Hermann *ἰὼ ἰὼ δακρυτέ σὺ*.

- AN. διπλὰ λέγειν.
 ΙΣ. διπλὰ δ' ὄραν.
 AN. † ἀχέων τοίων τὰδ' ἐγγύθεν.
 ΙΣ. † πέλας αἰδ' ἀδελφαὶ ἀδελφεῶν.
 AN. ὄλοα λέγειν. 970
 ΙΣ. ὄλοα δ' ὄραν.
 ΧΟ. ἰὼ, Μοῖρα
 βαρυδότειρα μογερά,
 πότινιά τ' Οἰδίπου σκιά,
 μέλαιν' Ἐρινύς, ἧ μεγασθενῆς τις εἶ. 975
 AN. ἐῆ, ἐῆ, δυσθέατα πῆματα ἀντ.
 ΙΣ. εἰδείξατ' ἐκ φυγῆς ἐμοί.
 AN. οὐδ' ἴκεθ' ὡς κατέκτανεν.
 ΙΣ. σωθεῖς δὲ πνεύμ' ἀπώλεσεν.
 AN. † ἀπώλεσε δῆτα. 980

968. ἀχέων, κ.τ.λ. This verse is corrupt. The Schol. Med. explains τοῖς πάθεσιν ἀγχιστεύουσαι (ἀγχιστεύοντα Schol. recent.). Some copies give γόνων for ἀχέων. Hermann, who connects the four lines διπλὰ λέγειν — ἀδελφεῶν into one sentence, reads ἄχρα δοῖα τὰδ' ἐγγύθεν, to which an objection at once presents itself, that δοῖα is a mere tautology after διπλὰ. The next verse is thus edited by Hermann,—πέλας ἀδελφὰ δ' ἀδελφεῶν, *paria fratrum mala*. The Med. has πέλας δ' αἰδ' κ.τ.λ. with most of the MSS. From the Schol. Med. it may be inferred that these two verses were connected, ἐγγύς δὲ τῶν κακῶν καὶ ἡμεῖς αἱ ἀδελφαὶ ἐσμέν ἐν καὶ οἱ ἀδελφοί, and that either πέλας or ἐγγύθεν is an interpolation. I have thought it best to retain the vulgate, as the antistrophic verses are very uncertain. The crasis in ἀδελφὰδελφεῶν derives some little countenance from Prom. 854. In the corresponding v. 985, δῆῦργα may be defended by ἄλεσατῆ προμύθεον inf. 1060.

970—1. These verses occur in the MSS. after v. 995. Hermann has transposed them, and I think rightly. “Quum eadem illa verba bis in hoc carmine inveniuntur, fieri non potuit, ut aliter quam locis lege antistrophica sibi respondentibus collocarentur. Itaque aut neutro eorum locorum, in quibus nunc sunt, justam sedem habent, aut alterutro certe loco

cedant necesse est.” In fact, as two verses are wanting in this place, and the very verses which in the antistrophe precede the closing ἐφύμνιον, ἰὼ Μοῖρα, κ.τ.λ., there is scarcely room for doubt. It is very probable that they were omitted here by some grammarian who thought them superfluous after 966—7.

974. Οἰδίπου σκιά. Schol. Med. δ ἀσθενῆς Οἰδίπου δτι δοκεῖ νῦν εὐδὲν ὑπάρχειν. This is evidently wrong. Hermann understands the ghost of Oedipus which appeared to Eteocles sup. 707. In the MSS. this ephymnium is assigned to Antigone or Ismene. Hermann gives the first three lines to the former, the other to the latter, on the ground that the speech of Antigone could not both end the strophe and begin the antistrophe. Blomfield and Dind. follow Schütz in giving the whole to the chorus.

977. εἰδείξατ'. Hermann has εἰδεξε δ'. One MS. gives εἰδείξετε. The Schol. Med. recognises the plural; τοῦτο ἔς πρὸς Πολυνεΐκη, ἐκ τῆς φυγῆς ἐπατήκοντες ἐμοὶ τῆ ἐνταῦθα μινώσῃ εἰδείξατε ὀδύνας. Antigone addresses the two brothers inf. 1003—4.

978. οὐδ' ἴκεθ'. ‘Nor did Polyneices after all return, since Eteocles killed him first.’—σωθεῖς δὲ, Schol. ἀπὸ τῆς φυγῆς.

980. ἀπώλεσε δῆτα. Corrupt, and not easily corrected. Hermann gives ἄλεσε δῆτα, καί. ΙΣ. τόνδε δ' ἐνόσφισεν. Din-

- ΙΣ. καὶ τὸν ἐνόσφισεν.
 ΑΝ. τάλαν γένος.
 ΙΣ. τάλαν πάθος.
 ΑΝ. δύστονα κήδε' ὁμώνυμα.
 ΙΣ. δίγυρα τριπάλτων πημάτων. 985
 ΑΝ. ὀλοὰ λέγειν.
 ΙΣ. ὀλοὰ δ' ὀράν.
 ΧΟ. ἰὼ, Μοῖρα
 βαρυνδότερα μογερά,
 πότνια τ' Οἰδίπου σκιά,
 μέλαιν' Ἐρινύς, ἧ μεγασθενῆς τις εἶ. 990
 ΑΝ. σὺ τοῖνυν οἶσθα διαπερῶν. ἐπωδός.
 ΙΣ. σὺ δ' οὐδὲν ὕστερος μαθῶν.
 ΑΝ. ἐπεὶ κατήλθες ἐς πόλιν.
 ΙΣ. δορός γε τῶδ' ἀντηρέτας. 995
 ΑΝ. ἰὼ, ἰὼ πόνος.
 ΙΣ. ἰὼ, ἰὼ κακά.
 ΑΝ. δώμασι
 ΙΣ. καὶ χθονί.
 ΑΝ. πρὸ πάντων δ' ἐμοί.
 ΙΣ. καὶ τὸ πρόσω γ' ἐμοί. 1000
 ΑΝ. ἰὼ, δυσπότημων.

dorf, ἔλεσε δὴ τότε. ΙΣ. καὶ τότε ἐνόσφισεν. We might also conjecture, ἔλεσε δὴθ' ὁμοῦ. I have given τὸν for τόνδε, as Oed. Col. 1700, ὅποτε γε καὶ τὸν ἐν χεροῖν κατεῖχον.

983. τάλαν πάθος. So Herm., Dind. with one MS., which has τάλαν καὶ πάθος. The others give τάλανα πάθος, παθόν, or πάθη.

985. δίγυρα, κ.τ.λ. Neither this nor the preceding verse can be relied on. It is usually rendered 'soaked through with triple calamity.' Hermann gives δίγυρα τήματα παλμάτων, but τριπάλτος seems an Aeschylean word, whether we suppose the whole force to be conveyed by τρις, or regard it as a metaphor from a thrice-brandished dart, so as to mean 'vehement.'

992 seqq. To distinguish them from the preceding antistrophe these lines are arranged, conveniently rather than ac-

curately, under the term *epoëus*. In fact, as before 952—60, they evidently agreed in couplets. But there are some corruptions which cannot be emended without a too wide departure from the MSS. Hermann has attempted the task with great ingenuity, on the supposition that a line has dropped out after 1002 and again after 1003.—σὺ τοῖνυν οἶσθα. Schol. σὺ οἶσθα, ἃ Ἐτεάκλεις, τὴν Μοῖραν ὄσον δύναιται, διαβάς αὐτήν. Hermann reads σὺ τοί νιν οἶσθα, by a conjecture afterwards confirmed by γρ. νιν in one of the Paris MSS.

1001. ἰὼ, δυσπότημων. So Hermann with many MSS. There is a great variety of readings, δυστόνων, δυστόνων, δυστήνων, and all add either κακῶν or πημάτων. Without doubt Hermann is right in making ἀναξ' Ἐτεάκλεις the reply of Ismene. He goes on to read σὺ δ' ἀρχαγέτας, and thinks the allusion to the

- ΙΣ. ἄναξ Ἐτεόκλεις † ἀρχαγέτα.
 ΑΝ. ἰὼ πάντων πολυστονώτατοι.
 ΙΣ. * * *
 ΑΝ. ἰὼ, ἰὼ, δαιμονῶντες ἐν ἄτα.
 ΙΣ. ἰὼ, ἰὼ, ποῦ σφε θήσομεν χθονός; 1005
 ΑΝ. ἰὼ, ὅπου ἔστι τιμώτατον.
 ΙΣ. ἰὼ, ἰὼ, πῆμα πατρὶ πάρευνον.

ΚΗΡΤΞ.

δοκοῦντα † καὶ δόξαντ' ἀπαγγέλλειν με χρῆ
 δήμου προβούλοις τῆσδε Καδμείας πόλεως·
 Ἐτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς 1010
 θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς·
 εἴργων γὰρ ἐχθροὺς θάνατον εἶλετ' ἐν πόλει·
 ἱερῶν πατρώων δ' ὄσιος ὦν μομφῆς ἄτερ

name Polynices was contained in a lost verse. If we may conjecture that verse to have been *πολλῶν νεκίων*, the sense is complete. 'But thou wert the beginner'—'Yes, of much strife.'

1004. ἐν ἄτα. Hermann omits ἐν with several MSS., and it rather clashes with the regular construction. Cf. Cho. 557, ἐπειδὴ δαιμονῆ δόμος κακοῖς. Phoen. 888, ὡς δαιμονῶντας κἀνατρέφοντας πόλιν. Perhaps we may render it, 'possessed by the evil influence in a time of calamity,' i. e. the invasion of the city.

1006. ὅπου ἔστι. I have inserted ἐστὶ, with Dindorf, which the metre seems to require.

1007. πῆμα πατρὶ πάρευνον, 'calamity arising from my father's marriage.' Schol. Med. παρὰ τὴν ἐνῆν τοῦ πατρός. The context seems to determine the sense; but the expression should, grammatically speaking, rather mean, 'alas for the evil (i. e. cause of evil, Jocasta) that was wedded to my father.'

1008. δοκοῦντα καὶ δόξαντα. It is difficult to believe that this strange and unusual expression came from the pen of the poet. The words καὶ δόξαντα are added quite in the style of the glosses of later Scholiasts. The critics however do not seem to suspect the vulgate, which can only mean 'what seems good to, and has been formally resolved by, the rulers of the land,' i. e. Creon. The Schol. Med.

has τὰ δόξαντα τοῖς προβούλοις ἀπαγγέλλαι με χρῆ, and the later Schol. τὰ ἀρέσκοντα τοῖς στρατηγοῖς καὶ τοῖς προέχουσι τῶν Θηβαίων, as if they had found δοκοῦντα τοῖς πρώτοις κ.τ.λ. Blomfield conjectures ὁμῖν τὰ μὲν δόξαντ' ἀπαγγέλλειν με χρῆ.

1010. ἐπ' εὐνοίᾳ χθονός, 'with the good will of the land.' The same use of ἐπι occurs Eum. 995, ἰδοὺξάτε νῦν ἐπι μολκαῖς.

1012. εἴργων. This word is doubtful. The Med. and many other MSS. give στυγῶν, whence Hermann after Dobree (Adv. ii. p. 19) edits στέγων. We have δόμος ἀλα στέγων δορός Suppl. 127, κέργων στέγειν εἴχεσθε πολέμιον δόρου supra 205, where στέγειν is 'to be proof against;' but it does not appear that a man is ever said στέγειν πολέμιος, 'to keep away the enemy.' The Med. has εἴργων δηλοῦντι by a later hand, and it is given in ed. Rob. and some MSS.—θάνατον εἶλετ', 'he got his death.' So πολλῶν γὰρ ἐσθλῶν τὴν ἕρσην εἰλόμην, Ag. 341. Cf. Eum. 829.

1013. ἱερῶν πατρώων. Schol. Med. λείπει ἢ ὑπέρ. Hermann says, "jungendum est cum ὄσιος, quod idem est ac si dixisset *ἐψαυστος*, vel simile quid." Why should not the genitive depend on μομφῆς ἄτερ? i. e. 'without having wished to ravage the temples, like his brother.' Cf. Pers. 688, τάχυνε δ' ὡς ἄμεμπτος δ' χρόνου. Hippol. 1402, τιμῆς ἐμέμφθη.

- τέθνηκεν οὔπερ τοῖς νέοις θνήσκειν καλόν.
οὔτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν. 1015
τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
ἔξω βαλεῖν ἄθαπτον, ἀρπαγὴν κυσίν,
ὡς ὄντ' ἀναστατήρα Καδμείων χθονὸς
εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ
τῷ τοῦδ'· ἄγος δὲ καὶ θανὼν κεκτῆσεται 1020
θεῶν πατρώων, οὓς ἀτιμάσας ὄδε
στράτευμ' ἐπακτὸν ἐμβαλὼν ἦρει πόλιν.
οὔτω πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ
ταφέντ' ἀτίμως τοῦπιτίμιον λαβεῖν
καὶ μῆθ' ὄμαρτεῖν τυμβοχόα χειρώματα, 1025
μῆτ' ὄξυμόλποις προσσέβειν οἰμώγμασιν,
ἄτιμον εἶναι δ' ἐκφορᾶς φίλων ὑπο.
τοιαῦτ' ἔδοξε τῷδε Καδμείων τέλει.
- AN. ἐγὼ δὲ Καδμείων γε προστάταις λέγω,
ἦν μῆτις ἄλλος τόνδε συνθάπτειν θέλλῃ, 1030
ἐγὼ σφε θάψω, κἀνὰ κίνδυνον βαλῶ,
θάψασ' ἀδελφὸν τὸν ἐμόν· οὐδ' αἰσχύνομαι
ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει.
δεινὸν τὸ κοινὸν σπλάγχνον, οὐ πεφύκαμεν
μητρὸς ταλαίνης κἀπὸ δυστήνου πατρός. 1035
τοιγὰρ θέλουσ' ἄκουτι κοινῶναι κακῶν,

The order of the words is alleged in favour of *ἱερῶν ἰσως*. But this is an argument which it does not seem safe to press too far.—*οὔπερ*, sc. *ἐν τῇ τάξει*.

1024. *ταφέντα ὑπ' οἰωνῶν*. A proverbial phrase, illustrated by Blomfield in his glossary from Soph. El. 1488, where dogs and vultures are called *ταφεῖς*. The idea naturally suggested itself in countries where those creatures are the regular consumers of exposed carrion.

1028. *τέλει*, i. e. *τοῖς ἐν τέλει*. Schol. Med. *τῷ τάγματι* and *πλήθει*.—*τῷ γε* Blomf., with one MS.

1031. *κἀνὰ κίνδυνον βαλῶ*. Blomf. gives *κἀμὲ κινδύνῳ βαλῶ*, as inf. 1051, from the Schol. recent. *εἰς κίνδυνον ἐμβαλῶ ἐμαντήν*. But *ἀναβάλλειν* is here used as *ρίπτειν κίνδυνον* Heracl. 149, *κίνδυνον τοσόνδε ἀπερρίψαμεν* Thuc. iv. 85, *τοῖς*

εἰς ἕπαν τὸ ὑπάρχον ἀναρριπτοῦσι ib. v. 103. Aristoph. frag. 545, *φράζε τοίνυν, ὡς ἐγὼ σοι τῶς ἀνέριμμαι κύβος*,—which last shews clearly the metaphor.

1032. *ἀδελφὸν τὸν ἐμόν*. Him whom I claim and acknowledge as indeed my brother, though others have abandoned him.—*ἄπιστον*, i. e. *ἀπειθῆ*. Hesych. *ἄπιστος ἀπαράπιστος, ἀπειθῆς*. So supra 838, 869. *ἄπιστεῖν*=*ἀπειθεῖν* Eur. Suppl. 389. Heracl. 968. Herod. iii. 15. vi. 108.

1034. *δεινόν*. Cf. Prom. 39, *τὸ ξυγγενές τοι δεινὸν ἢ θ' ὄμιλια*.

1036. *θέλουσ' ἄκουτι*. The poets are so fond of this sort of antithesis that the exact meaning is not in every instance easily assigned, as *δυσχεμέρους ἄτας ὑπ' ἦπαρ θερμὸν* Cho. 264. The Scholiasts seem to have read *κακῶ* with the Med.

ψυχῇ, θανόντι ζῶσα, συγγόνῳ φρενί.
 τούτου δὲ σάρκας οὐδὲ κοιλογάστορες
 λύκοι σπάσσονται μὴ δοκησάτω τινί
 τάφον γὰρ αὐτῷ καὶ κατασκαφὰς ἐγῶ, 1040
 γυνή περ οὔσα, τῷδε μηχανήσομαι
 κόλπῳ φέρουσα βυσσίνου πεπλώματος,
 καὐτὴ καλύψω μηδέ τῳ δόξῃ πάλιν
 θάρσει παρέσται μηχανῇ δραστήριος.

ΚΗ. αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε. 1045

ΑΝ. αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί.

ΚΗ. τραχύς γε μέντοι δῆμος ἐκφυγῶν κακά.

ΑΝ. τράχυν' ἄθαπτος δ' οὔτος οὐ γενήσεται.

ΚΗ. ἄλλ' ὄν πόλις στυγῆ σὺ τιμήσεις τάφῳ ;

ΑΝ. ἤδη τὰ τοῦδε διατετίμηται θεοῖς. 1050

ΚΗ. οὐ, πρὶν γε χώραν τήνδε κινδύνῳ βαλεῖν.

ΑΝ. παθῶν κακῶς κακοῖσιν ἀντημείβετο.

The idea seems to be, that if Polyuces had been alive, he would have been unwilling that his sister should incur danger in his behalf by disobeying the state.

1040. αὐτῷ. αὐτῇ Hera. Dind. Blomf. with Pierson. This is probable; but then the repetition in καὐτὴ καλύψω is rather unsatisfactory, and τῷδε may very well agree with κόλπῳ.

1043. μηδέ τῳ δόξῃ πάλιν. 'And let no one suppose it will be otherwise.' Cf. 1039. Schol. recent. ἐναντίας.

1044. θάρσει, i. e. ᾧ ψυχῇ, sup. 1037. Some take θάρσει for the dative; but the imperative seems rather *ex more tragico-rum*, and so Hermann has edited.

1048. τράχυν'. Schol. Med. λέγει πολλάκις, τραχὺς ἔσται ὁ δῆμος ἐν ἐλευθερίᾳ τοῦ πολέμου γενόμενος. Compare κόμπος ἐπ' ἄλλῳ sup. 475. Müller (Diss. ad Eum. p. 80) finds here a political allusion "to the history of those times, when the Athenian populace, full of pride and insolence on the score of their achievements against the Persians, clamorously demanded new privileges and liberties, a partial concession of which even Aristides considered to be rendered expedient by the spirit of the age."

1050. διατετίμηται. The MSS. prefix οὐ, which seems, as sup. 468, to have arisen from a misapprehension of the

sense, which is, 'Yes, I will; for he is no longer honoured by the gods.' Literally, 'the gods have done honouring his affairs.' The reply is, 'It was not so till he forfeited their favour by endangering his country.' Compare Hippol. 1456, μὴ νυν προδῶς με, τέκνον, ἀλλὰ καρτέρι. 'ΠΙ. κεκαρτέρηται τὰμ'. δλωλα γὰρ, πάτερ. Frag. Aesch. 263, from Hesych. διαπεφροῦρηται βίος Αισχύλος Φρυζίν. οἶον ἢ διὰ τοῦ βίου φρουρὰ συντετέλεσται, ἢ διελήλυθεν ὁ χρόνος. Hermann gives οὐ δυστετίμηται, by a conjecture far from probable. Dindorf prints the vulgate with an interrogation. It is not a little remarkable that the Schol. Med. does not recognise οὐ, in τὰ περὶ τῆς τιμῆς τούτου ὑπὸ θεῶν κέκριται.

1052. παθῶν κακῶς. 'He had suffered a wrong, and was but requiting it with wrong.'—'But this attempt of his was directed against all the citizens, instead of Eteocles alone.'—'Contention is the last goddess to finish a dispute; I tell you, I will bury him; use no more words.'—'Well, have your own way; I can only forbid it.' Blomfield was the first to suspect v. 1054 to be an interpolation on the ground that it violated the uniformity of the στιχομυθία. Hermann, with much greater probability, attributes it to the herald as an answer to a lost verse of

ΚΗ. ἀλλ' εἰς ἅπαντας ἀνθ' ἐνὸς τόδ' ἔργον ἦν.

ΑΝ. *Ἔρις περαίνει μῦθον ὑστάτη θεῶν
ἐγὼ δὲ θάψω τόνδε μὴ μακρηγόρει. 1055

ΚΗ. ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ.

ΧΟ. φεῦ, φεῦ,
ὦ μεγάλαυχοι καὶ φθερσιγενεῖς
Κῆρες Ἐρινύες, αἰτ' Οἰδιπόδα
γένος. ὠλέσατε πρυμνόθεν οὕτως, 1060
τί πάθω ; τί δὲ δρῶ ; τί δὲ μήσωμαι ;
πῶς τολμήσω μήτε σὲ κλαίειν
μήτε προπέμπειν ἐπὶ τύμβον ;
ἀλλὰ φοβοῦμαι κάποτρέπομαι
δέιμα πολιτῶν. 1065

σύ γε μὴν πολλῶν πενθητήρων
τεύξει· κείνος δ' ὁ τάλας ἄγοος
μονόκλαυτον ἔχων θρήνον ἀδελφῆς
εἶσι. τίς ἂν ταῦτα πίθοιτο ;

ΗΜ. Α. δράτω τε πόλις καὶ μὴ δράτω 1070
τοὺς κλαίοντας Πολυνείκη,
ἡμεῖς μὲν ἴμεν καὶ ξυνθάβομεν
αἶδε πρόπομποι·
καὶ γὰρ γενεᾶ κοινὸν τόδ' ἄχος,

Antigone, which he supposes may have been *ὄ γε ξυνθήκησαν ὑβρίσαντί νιν*.

1060. *πρυμνόθεν*. So Dind. with all the MSS. *πρέμνοθεν* Blomf. Herm. with Vossius. See on 71 sup.

1064. ἀλλὰ φοβοῦμαι. 'And yet on the other hand I am afraid, and am averse from incurring a fear of the citizens' (*facere, unde mihi cives timendi sint*, Herm.). On this dilemma between duty and fear the chorus divide, one side, with Antigone, courageously accompanying the corpse of Polynices, the other, with Ismene and a procession of the citizens, following the bier of Eteocles.

1069. τίς ἂν ταῦτα πίθοιτο; 'Who would obey the city in this order?' i. e. who will dare to go with Antigone? The majority of the MSS. give τίς ἂν οὖν τὰ κείνοιο (πίθοιτο), a few τίς οὖν ἂν τὰ κ.τ.λ., and only four or five have ταῦτα. The οὖν might very well have been thrust

in to fill up the anapaestic verse (see on Pers. 547), but then we should have expected not τὰ, but ταῦτα. Hermann edits τίς οὖν ἂν τὰ πίθοιτο; The reading in the text is Porson's.

1070. δράτω τε. The τε was inserted by Canter. Hermann and Dindorf prefer τι with Elmsley. It has been remarked on Suppl. 756, that τι and π are sometimes confused, and this might account for the omission of the former before the latter. But the Schol. Med. does not seem to have found any accusative, for he supplies ὃ βούλεται ποιεῖτω. Cf. δρᾶσαι τε μὴ δρᾶσαι τε Suppl. 374. The sense is, 'whether or not the city imposes a penalty, we will go,' &c.

1074. καὶ γὰρ γενεᾶ. Hermann, who would have this system to correspond accurately with the following, supposes τῆ Καθμείων or τῆ Καθμογενεῖ to have been lost.—ἄλλως ἄλλοτε κ.τ.λ., a clear and

καὶ πόλις ἄλλως

1075

ἄλλοτ' ἐπαινεῖ τὰ δίκαια.

HM. B. ἡμεῖς δ' ἅμα τῷδ', ὥσπερ τε πόλις
καὶ τὸ δίκαιον ξυνεπαινεῖ.

μετὰ γὰρ μάκαρας καὶ Διὸς ἰσχύην

ὄδε Καδμείων ἤρυξε πόλιν

1080

μὴ 'νατραπήναι, μηδ' ἄλλοδαπῶν

κύματι φωτῶν

κατακλυσθῆναι τὰ μάλιστα.

forcible allusion to the fickleness of an Athenian mob, possibly in reference to their treatment of Aristides.

1079. μετὰ μάκαρας. 'Next after the gods.' Blomfield refers to Herod. vii.

139, where the Athenians are spoken of as βασιλῆα, μετὰ γε θεῶν, ἀνωσάμενοι. Compare also Xen. Anab. vii. 7, 22, πρῶτον μὲν γὰρ οἶδα, μετὰ τοὺς θεοὺς, εἰς τὸ φανερόν σε τούτους καταστήσαντας.

ΑΓΑΜΕΜΝΩΝ.



Τ Π Ο Θ Ε Σ Ι Σ

Α Γ Α Μ Ε Μ Ν Ο Ν Ο Σ .

Ἄγαμέμνων εἰς Ἴλιον ἀπὼν τῇ Κλυταιμνήστρᾳ, εἰ πορθήσοι τὸ Ἴλιον, ὑπέσχετο τῆς αὐτῆς ἡμέρας σημαίνειν διὰ πυρσοῦ. ὄθεν σκοπὸν ἐκάθισεν ἐπὶ μισθῷ Κλυταιμνήστρα, ἵνα τηροίη τὸν πυρσοῦν. καὶ ὁ μὲν ἰδὼν ἀπήγγειλεν· αὐτὴ δὲ τὸν τῶν πρεσβυτῶν ὄχλον μεταπέμπεται, περὶ τοῦ πυρσοῦ ἐροῦσα· ἐξ ὧν καὶ ὁ χορὸς συνίσταται· οἷτινες ἀκούσαντες παιανίζουσι. μετ' οὐ πολὺ δὲ καὶ Ταλθύβιος παραγίνεται, καὶ τὰ κατὰ τὸν πλοῦν διηγείται. Ἄγαμέμνων δ' ἐπὶ ἀπήνης ἔρχεται· εἶπετο δ' αὐτῷ ἑτέρα ἀπήνη, ἔνθα ἦν τὰ λάφυρα καὶ ἡ Κασάνδρα. αὐτὸς μὲν οὖν πρόεισέρχεται εἰς τὸν οἶκον σὺν τῇ Κλυταιμνήστρᾳ. Κασάνδρα δὲ προμαντεύεται, πρὶν εἰς τὰ βασίλεια εἰσελθεῖν, τὸν ἑαυτῆς καὶ τοῦ Ἄγαμέμνονος θάνατον, καὶ τὴν ἐξ Ὀρέστου μητροκτονίαν, καὶ εἰσπηδᾷ ὡς θανουμένη, ῥύψασα τὰ στέμματα. τοῦτο δὲ τὸ μέρος τοῦ δράματος θαυμάζεται, ὡς ἐκπληξιν ἔχον καὶ οἶκτον ἱκανόν. ἰδίως δὲ Αἰσχύλος τὸν Ἄγαμέμνονα ἐπὶ σκηρῆς ἀναιρέεισθαι ποιεῖ. τὸν δὲ Κασάνδρας σιωπήσας θάνατον, νεκρὰν αὐτὴν ὑπέδειξε. πεποιήκε τε Αἰγισθὸν καὶ Κλυταιμνήστραν ἐκάτερον διῶσχυρίζομενον περὶ τῆς ἀναιρέσεως ἐνὶ κεφαλαίῳ· τὴν μὲν, τῇ ἀναιρέσει Ἰφιγενείας· τὸν δὲ, ταῖς τοῦ πατρὸς Θυέστου ἐξ Ἀτρέως συμφοραῖς.

Ἐδιδάχθη τὸ δράμα ἐπὶ ἄρχοντος Φιλοκλέους, Ὀλυμπιάδι ὀγδοηκοστῇ, ἔτει δευτέρῳ. πρῶτος Αἰσχύλος Ἄγαμέμνονι, Χρηφόροις, Εὐμένισι, Πρωτῇ σατυρικῷ. ἐχορήγει Ξενοκλῆς Ἀφιδνεύς.

Προλογίζει δὲ ὁ φύλαξ, θεράπων Ἄγαμέμνονος.

AGAMEMNON.

THE *Oresteia*,—the only extant specimen of a tragic trilogy,—was acted Ol. 80. 2, as recorded in the Greek argument, and only three years before the death of its author at Gela in Sicily. It relates, in a continuous and connected narrative, and without regard to what modern critics have called the unities of time and place, the triumphant return of Agamemnon from Troy, his treacherous murder by his faithless queen, the just and heaven-directed vengeance of his son Orestes, returning from exile to claim the throne and to slay the guilty usurpers, Clytemnestra and Aegisthus; the subsequent remorse and madness of the avenger, his expiation and judicial acquittal by the aid of Apollo and Pallas. By far the most profound and difficult of the existing plays of Aeschylus, these three,—in each of which a third actor appears,—combine an elaborateness and complexity of plot, an artistic development of the characters, and (in the *Eumenides*) a variety of religious and political allusions, all which, to be rightly comprehended, demand from the student a most careful and repeated study of each, not regarded as a separate composition, but strictly as a part of a whole.

The scene of the *Agamemnon* is laid at Argos, and the chorus consists of twelve Argive Elders, who form the senate and vicegerent council of state in the absence of the King, much as the *Πατροὶ* who compose the chorus in the *Persians*. The first act of the play is taken up with the narrative of the capture of Troy and the calamitous return of the army, and the arrival of the victorious King; the second includes his death, and that of his paramour, the captive Cassandra; the third describes the conflict between the chorus, still faithful to their lord, and the avowed and defying usurpers of the royal house. Though only the secondary character, the chief interest centers in Clytemnestra. Subtle, proud, daring, resolute, and an accomplished hypocrite, she disguises a long-cherished hatred of her lord, resulting from the sacrifice of their daughter at Aulis, under the guise of a love-sick affection. The murder being perpetrated, she throws off the mask, and not only avows, but glories in the deed as an act of just retribution. With all this she is not the abandoned and shameless adulteress, but the deeply-injured wife and mother;

not the merely vindictive and ferocious homicide, but the sophist who can justify and the moralist who can reason upon her conduct.

"The main idea of the trilogy," Müller remarks (*Dissert.* p. 210), "consists in the shewing how a curse, rooted in the human race and generating one misdeed out of another, in a case where only the family destiny and no guilt of his own weighs upon the curse-possessed person, is averted by the superior control of the saving God." We have already traced the same idea in the family curse of the house of Laius in the *Seven against Thebes*.

The MSS. of the *Oresteia* are unfortunately very few. The Medicean contains it, but in a mutilated state, from the loss of many leaves, which makes a gap in this play from v. 301 to 1034, and again from 1129 to the end, including the argument and part of the prologue of the *Choephoroe*.

MS. Guelph., a copy from the Med. of the xvth century, and containing the same lacunae.

A Florence MS. of saec. xv., also copied from the Medicean, and with the same lacunae.

A fragment of the *Agamemnon* (as far as v. 339) in a Venetian MS. said to be of saec. xiii. It is thought to have been copied from the Medicean while yet entire, since it goes considerably beyond the first lacuna now existing in the Med. This MS. comprises some of the other plays, but neither the *Choephoroe* nor the *Eumenides*.

Another Venice MS. of saec. xiii. containing, amongst other plays, the *Agamemnon* and *Eumenides*, but both mutilated. This MS. is thought to have contained the *Agamemnon* entire, but many leaves have been torn out of it, viz. from v. 45 to 1064.

A Florence MS. of saec. xiv., which contains the *Agamemnon* entire, together with the *Eumenides* (mutilated) and other plays.

A Naples MS. written by the grammarian Triclinius, about the end of the xvth century, also containing the *Agamemnon* entire, with the same plays as the last, but of little authority from the numerous conjectural alterations he has introduced.

The last three MSS. are considered by some not to have been derived from the Medicean.

The Medicean is the sole authority for the corrupt and difficult play of the *Choephoroe* (the MS. Guelph. being a mere transcript from it). For the *Eumenides*, besides those enumerated above, a Paris MS. exists, written by the hand of Janus Lascar, and copied either from the Medicean, or the archetypus MS., whence the latter was derived; and a paper MS. of saec. xvi., comprising the latter half of the same play.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΦΥΛΑΞ.

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΤΑΛΘΥΒΙΟΣ ΚΗΡΥΞ.

ΑΓΑΜΕΜΝΩΝ.

ΚΑΣΣΑΝΔΡΑ.

ΑΙΓΙΣΘΟΣ.

Α Γ Α Μ Ε Μ Ν Ω Ν .

ΦΤΛΛΞ.

Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων
 φρουρᾶς ἐτείαις μῆκος, ἦν κοιμώμενος
 στέγαις Ἀτρείδων ἄγκαθεν, κυνὸς δίκην,
 ἄστρον κάτοιδα νυκτέρων ὀμήγυρι,
 καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς 5
 λαμπροὺς δυνάστας ἐμπρέποντας αἰθέρι
 [ἄστéρας, ὅταν φθίνωσι, ἀντολάς τε τῶν].

1. *θεοὺς μὲν αἰτῶ*. 'I am asking of the gods a riddance from these toilsome duties throughout the length of my year's watch.' The Watchman who speaks the Prologue is understood to be a servant of the family, appointed to the task by Clytemnestra, but in heart suspicious of her designs, and devoted to the interests of his lord. He is seen on the house-top, i. e. the roof of the palace of the Atridae represented in the proscenium, from which he descends to call Clytemnestra at v. 39. As regards the construction, if we retain the MSS. reading *μῆκος*, for which Blomf. and Dind. adopt Stanley's correction *μῆχος*, it seems best to take it, with Klausen, for the accusative of the duration of time, and to explain *φρουρὰ ἐτεία* 'a watch which has already lasted a year,' from the words of Homer, whom Aeschylus has evidently had in view, Od. iv. 526, *φύλασσε δ' ἄγ' εἰς ἄναιτον*, said of the spy appointed by Aegisthus to keep a look-out for the return of Agamemnon. By the plural *πόνων* not only the duty of watching is implied, but the inconveniences attending it (v. 12—15), and the sorrowful thoughts on the state of the royal household (18, 19).

2. *ἦν κοιμώμενος—ἄγκαθεν*. 'Keeping

which by night, with head on hand,' i. e. in a reclining posture, but not actually sleeping. He first specifies the place *where*, and then the manner *how* he keeps watch. Thus *ἄγκαθεν* qualifies *κοιμώμενος*, which, taken literally, would imply an absurdity, the sleeping on his post, *κατακοιμήσας τὴν φυλακὴν*, Herod. ix. 93. Compare Eum. 80, *Ἴζου παλαιὸν ἄγκαθεν λαβὼν βρέτας*. So a gloss in MS. Farn. has *ἐν ἀγκύλαις*. On the other hand Hesychius and the author of the Lexicon in Bekker's Anecdota, i. p. 337, assert that Aeschylus used *ἄγκαθεν* for *ἀνέκαθεν*, and Franz has admitted the latter reading into the text. It does not appear that *ἀνέκαθεν*, from *ἀνὰ* and *ἐκὰς* (Cho. 419), can legitimately be contracted into *ἄγκαθεν*, and we have sufficient grounds for the other interpretation in Il. x. 80, *ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, Ἀτρείδην προσέειπε*. Od. xiv. 494, *ἦ, καὶ ἐπ' ἀγκῶνος κεφαλὴν σχέθεν*. Rhes. 7, *ὄρθου κεφαλὴν πῆχυν ἐρείσας*.

7. This verse has with reason been suspected as spurious, since *ἄστéρας* is equally awkward after *ἄστρον* (4) whether regarded as a synonym or with an intended difference. It was probably added by some one who thought *λαμπροὺς*

καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,
 αὐγὴν πυρὸς, φέρουσαν ἐκ Τροίας φάτιν
 ἀλώσιμόν τε βάξιν ὧδε γὰρ κρατεῖ 10
 γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.
 εὐτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω
 εὐνήν οὐνεύροις οὐκ ἐπισκοπούμένην
 ἐμήν· φόβος γὰρ ἀνθ' ὕπνου παραστατεῖ,
 τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ 15
 ὅταν δ' αἰδέειν ἢ μινύρεσθαι δοκῶ,
 ὕπνου τόδ' ἀντίμολπον ἐντέμνων ἄκος,

δυνασταί (sun and moon) too bold a phrase for the heavenly bodies, the King and Queen of the sky. It is an important evidence, in weighing the question of authenticity, that the poet does not appear to have admitted a dactyl in the first foot of a senarius except in the case of a proper name. See on Cho. 208. However, the later editors retain the verse, and Hermann renders *ἀπολαδὸς τε τῶν εἰ ἀλλοτῆ οἴτις*. See on Prom. 242, and compare *ibid.* 462—6.

8. *καὶ νῦν*. Klausen understands, 'as I have long watched the nightly stars, so I am now watching for the beacon,' making *καὶ* in v. 5 to be answered by *καὶ* in the present verse. A simpler way is to suppose that *καὶ* recalls the more direct duty mentioned in v. 2,—'and accordingly I am now here watching,' &c.

10. *ὧδε γὰρ κρατεῖ κ.τ.λ.* 'For thus confident in its hopes is the manly soul of a woman.' This is Klausen's interpretation, *κρατεῖ ἐλπίζον*, in *sperando superius est*, as *κρατεῖν τρέχοντα κ.τ.λ.* is used. The objection is, that the poet would have been more likely to write *ὧδε γὰρ κέαρ — ἐλπίζον κρατεῖ*,—but on the other hand, there really seems no authority for *κρατεῖν* in the sense of 'to command,' for the verse quoted from Hec. 282, *οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἀ μὴ χρεῖον*, is evidently susceptible of a simpler meaning, 'lords ought not to claim an authority which is unlawful.' We have *κρατοῖσα* used absolutely in Theb. 176, to express the *independence* resulting from the absence of restraint; and perhaps we may say that the general idea of superiority here implies that of command and authority. The object of her hopes is purposely left indefinite. It

was something more than the capture of Troy,—the success of the daring plans which she had laid for the deception and destruction of her husband. Some such inference must be drawn from the addition of *ἀνδρόβουλον*, with which compare *ἀνδρόφρων γυνή*, Soph. frag. 680.

12. *εὐτ' ἂν δὲ κ.τ.λ.* He passes on to the personal annoyances of his nightly duty,—comfortless and sleepless nights, and gloomy forebodings about the family. There is no regular apodosis to *εὐτ' ἂν*, because *ὅταν δὲ* is inserted in v. 16, and thus the mind of the speaker was drawn away from the introductory proposition. Translate: 'and as often as I take up my nightly post which admits of no rest and is watered by the dews of heaven, a post which is not visited by dreams, for fear is ever at hand in place of sleep, so that I cannot close my eyelids soundly in repose,—and when I have a mind to sing or whistle by way of providing a musical remedy against sleep,—then I fall to tears,' &c. Klausen and Peile find a peculiar force in *ἐμήν* placed at the end of the first clause, as if it were directly suggestive of *ἐμοί* to be supplied with *παραστατεῖ*. This appears to me a gratuitous supposition; nor is it easy to approve Hermann's alteration, *τί μὴν; φόβος γὰρ κ.τ.λ.*

14. *φόβος*. The fear of punishment if he is caught sleeping at his post.

16. *μινύρεσθαι*. Aelian, Var. Hist. ix. 11, says of the painter Parrhasius, *καὶ ἦδε καὶ ὀποκινυρόμενος τὸν κάματον τὸν ἐκ τῆς ἐπιστήμης ἐπειμᾶτο ἐπελαφρύνειν*.—*ἀντίμολπον ἄκος ὄπνου* is for *μολπῆς ἄκος ἀπὸ ὄπνου*, the two distinct senses of the compound exerting their force just as if they had not been combined in one word. So *ἀντήνωρ* inf. 430.

κλαίω τότ' οἴκου τοῦδε συμφορὰν στένων,
οὐχ ὡς τὰ πρόσθ' ἄριστα διαπονουμένου.
νῦν δ' εὐτυχῆς γένοιτ' ἀπαλλαγὴ πόνων,
εὐαγγέλου φανέντος ὄρφναίου πυρός. 20

ᾧ χαίρε λαμπτήρ νυκτὸς, ἡμερήσιον
φάος πιφαύσκων καὶ χορῶν κατάστασιν
πολλῶν ἐν Ἄργει τῆσδε συμφορᾶς χάριν.
ιοῦ, ioῦ. 25

Ἄγαμέμνωνος γυναικὶ σημαίνω τορῶς,
εὐνῆς ἐπαντείλασαν ὡς τάχος, δόμοις
ὀλολυγμὸν εὐφημοῦντα τῆδε λαμπάδι
ἐπορθιάζω, εἴπερ Ἴλίου πόλις
ἐάλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει 30
αὐτὸς τ' ἔγωγε φροίμιον χορεύσομαι.
τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι,
τρὶς ἐξ βαλοῦσης τῆσδέ μοι φρυκτωρίας.

19. διαπονουμένου, 'managed.' The *dià* is to be regarded as a monosyllable in pronunciation.

22. ὦ χαίρε. He suddenly sees the gleam of the beacon light, and starts to his feet from the reclining posture mentioned in v. 3.—*ἡμερήσιον* seems improperly used for *ἡμερινόν*, as *ἔργα νυκτερήσια* clearly mean 'nightly doings' in Ar. Thesm. 204. Properly, it means 'a day's length,' as we have *πένθος οὐκ ἐτήσιον*, 'mourning not merely for a single year,' *Alcest.* 346. In *φάος* there is also an allusion to the metaphorical sense, the light of joy and safety, as inf. 505, *ἡκει γὰρ ἡμῖν φῶς ἐν εὐφρόνῃ φέρων*.

25. ioῦ, ioῦ. 'Hurrah, hurrah!' The words are pronounced in a loud and protracted tone. Then, conscious as it were of having given an unseemly expression to a sudden impulse, he adds, 'By this shrill cry I am announcing to the queen that she should rise quickly from her couch and set up a loud shout of joyous acclamation over this torch.'—*τορῶς*, Schol. *μεγαλοφάνης*. Compare *τορᾶς γεγωνεῖν*, Ion 696. Hermann and Dindorf prefer *σημανῶ*, the reading of all the MSS. but Med. and Guelph. This would imply his intention of descending from the roof to enter the house. On *ὀλολυγμὸς* see inf. 577.

29. εἴπερ, 'if really,' 'if indeed.'—*πρέπει* may bear an active sense, as Buttman suggests (*Lexil.* p. 351), and as it certainly has inf. 1299; but it is enough to understand with the Schol. Med. *διαπρεπῶς σημαίνει*. Still, one might have looked rather for *ἀγγέλλει πρέπει* in this sense.

31. φροίμιον χορεύσομαι. 'Will dance a prelude to it,' i. e. to the *χορῶν κατάστασις* which he anticipates in 23. Without doubt he goes through some steps of a dance on the house-top, in conformity with his words. Both the actions and the language of the man are evidently borrowed from low life; and to this we must refer the vulgar proverbs *τρὶς ἐξ βαλοῦσης* and *βοῦς ἐπὶ γλώσσῃ*, 33—6.

32. εὖ πεσόντα θήσομαι. 'I shall reckon, I shall assume, to have turned up well.'—*τρὶς ἐξ*, i. e. each of the three dice falling with the six uppermost, which was the best throw,—the *Senio* and *Venus* of the Romans. Cf. Soph. frag. 686, *στέργειν δὲ τὰ πεσόντα καὶ θέσθαι πρέπει σοφὸν κυβεντήν*,—which illustrates the technical use of *τίθεσθαι*, said of marking down or counting the numbers thrown. Plat. p. 755, *ὥσπερ ἐν πτώσει κύβων πρὸς τὰ πεπτωκότα τίθεσθαι τὰ πράγματα*. Aesch. frag. 132, *βέβληκ' Ἀχιλλεύς δύο κύβω καὶ τέτταρα*, i. e. 'two aces and a quatre.'

γένοιτο δ' οὖν μολόντος εὐφιλῆ χέρα
 ἀνακτος οἴκων τῆδε βαστάσαι χερί—
 τὰ δ' ἄλλα σιγῶ· βούς ἐπὶ γλώσση μέγας
 βέβηκεν οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι,
 σαφέστατ' ἂν λέξειεν ὡς ἐκὼν ἐγὼ
 μαθοῦσι αὐδῶ, κοῦ μαθοῦσι λήθομαι.

35

ΧΟΡΟΣ.

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου
 μέγας ἀντίδικος,
 Μενέλαος ἀναξ ἡδ' Ἀγαμέμνων,
 διθρόνου Διόθεν καὶ δισκῆπτρου
 τιμῆς ὄχυρον ζεύγος Ἀτρειδῶν,
 στόλον Ἀργείων χιλιοναύταν
 τῆσδ' ἀπὸ χώρας

40

45

34. γένοιτο δ' οὖν. 'But may it come to pass accordingly —,' Peile. This is not the exact meaning of the particles δ' οὖν, as will appear from 217. 246. Rather we may translate, 'however,' i. e. not to say any more on the subject of τὰ δεσποτῶν, I shall content myself with expressing a hope that I may feel the friendly hand of my lord within mine on his return.

36. βούς ἐπὶ γλώσση βέβηκεν. This proverb was used of those on whom compulsory and unwilling silence was imposed. Nothing is here said about a bribe of money. He only means, that he is not at liberty to express his real apprehensions about the conduct of the house. Hermann, who remarks with truth "multa proverbia tam fortuitam habent originem, eam ut, nisi casu servata est memoria, nemo possit eruere," supposes the notion to be borrowed from an ox treading on its own litter, or perhaps on the foot of a man, so that it cannot be withdrawn. See *New Cratylus*, § 406. Theognis, v. 815, βούς ἐπὶ μοι γλώσση κρατερῆ ποδὶ λαξ ἐπιβαίων ἴσχει κατἄλειν.

38. ἐκὼν. This belongs, and in a slightly different sense, to both αὐδῶ and λήθομαι. 'To those who are acquainted with the secret affairs of the family, I willingly speak out, while to those who are not, I purposely lose my memory on the subject.' Compare Herod. iii. 75, δ

δὲ τῶν μέτροι ἐκείνοι προσεδόοντο αὐτοῦ, τούτων μὲν ἐκὼν ἐκελήθετο. *Ib.* iv. 43, τοῦ ἐπιστάμενος τὸ ὄνομα ἐκὼν ἐπιλήθομαι.

40. The Watchman having retired into the palace through the central doorway in the proscenium, the chorus enter the orchestra by the parodos, and during their slow and measured tread to the thyme in the centre, sing the following system of anapaests, which constitutes the *parode* properly so called. Compare the opening anapaests of the *Suppliants* and the *Persians*. The burden of their strain, which is conceived in a gloomy and boding spirit, is the long absence of the army at Troy on its mission of vengeance. They are anxious to learn what news Clytemnestra has received, that their minds may be relieved from their present suspense between hope and fear.

44. τιμῆς. This is not so much the genitive of quality as directly depending on ζεύγος, since διθρόνου and δισκῆπτρου give the notion of duality to a singular substantive, and the phrase is thus nearly equivalent to ζεύγος δισῶν τιμῶν βασιλείων. We may translate, 'a powerful pair of throned and sceptered kings holding their office from Zeus, namely, the sons of Atreus.' So αἱ ἀρχαί, τὰ τέλη, are used of the persons rather than the mere office they hold; and we have ξυμφρονα τάγαν for ξυμφρονα ταγοῦς *inf.* 110.

- ἦραν στρατιῶτιν ἀρωγὰν,
μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη,
τρόπον αἰγυπῶν, οἷτ' ἐκπατίους
ἄλγεσι παίδων ὑπατοὶ λεχέων 50
στροφοδινοῦνται,
περυγῶν ἐρετμοῖσιν ἐρεσσόμενοι,
δεμνιοτήρη
πόνον ὀρταλίχων ὀλέσαντες.
ὑπατος δ' αἰῶν ἢ τις Ἀπόλλων 55
ἢ Πᾶν ἢ Ζεὺς οἰωνόθροον
γῶον ὄξυβόαν τῶνδε μετοίκων,
ὑστερόποιον
πέμπει παραβάσῳ Ἐρινύν.
οὔτω δ' Ἀτρέως παῖδας ὁ κρείσσων 60
ἐπ' Ἀλεξάνδρῳ πέμπει Ξένιος
Ζεὺς, πολυάνορος ἀμφὶ γυναικὸς
πολλὰ παλαίσματα καὶ γυιοβαρῆ

47. *στρατιῶτιν ἀρωγὰν*. The accusative in apposition to the sentence rather than to *στόλον*. See on Prom. 575.

49. *τρόπον αἰγυπῶν*. The Atridae cry *ωαὶ* / and call for vengeance for the rape of Helen, as vultures fly screaming round their eyrie when their young have been taken away. The comparison is also drawn between the Zeus Xenius who (61) directs the expedition against Paris, and the Pan or Apollo as it may be (*τις*) who hearkens to the cry of the birds.—*ἐκπατίους ἄλγεσι*. 'With solitary grief for their young.' Schol. Med. τοῖς ἔξω τῆς ὀδοῦ. Compare *ἐκτόπιος* Oed. R. 106. So also *ἐκ πάτου* Il. xx. 137. The poet seems merely to describe the haunts of vultures in the wild and solitary places, far away from man. Plutarch, Quaes. Rom. § 93, τῶν ὀρνίθων ἥκιστα συνεχῆς καὶ συνθήης ὄδος, οὐδὲ γὰρ νεοττία γυπὸς ἐντυχεῖν βραδίως ἐστίν, ἀλλὰ πόρρωθεν ποθὲν ἐξαπίσης καταίρουσι.

50. *ὑπατοὶ λεχέων*. Compare *ἐσχάτη χθονὸς* Prom. 865, *ὀστάτου νεῶς* Suppl. 607. *ὑπατος χώρας* Ζεὺς inf. 492.

53—4. *δεμνιοτήρη πόνον ὀρταλίχων*. "Laborem quem parentes pullis incubando sustinuerunt." Hermann. It seems however equally probable that the poet meant 'their unfledged young, the objects

of their care,' as Hesychius explains it with some of the modern commentators. In this sense compare Herc. Fur. 1039, ὡς τις θρῆνις ἔπτερον καταστάνων ὠδίνα τέκνων.

55. *ἢ τις Ἀπόλλων*. The same in point of sense as if he had said *ὑπατός τις αἰῶν*, ἢ Ἀπόλλων ἢ Πᾶν. The poet specifies such of the gods as were most likely to undertake the defence of the birds, but still leaves the matter indefinite.—*μετοίκων*, i. e. of the vultures themselves (the parent birds), who are viewed in reference to the Athenian sojourners and their patrons (*προσάτται*), through whom alone redress could be obtained at law. Thus the vultures are *μετοικοὶ* to the gods, as residents in the same aerial region. Hermann objects to τῶνδε, observing that, if it were said of the birds, either *μετοίκων* or τῶν μετοίκων would have been sufficient. He therefore reads τῶν δὲ μετοίκων, understanding ἐστὶ with αἰῶν, and taking *μετοίκων* for Helen and *παραβάσῳ* of the Trojans. But the words which follow, *ὅτω δὲ* &c., seem clearly to shew that hitherto the description has been confined to the vultures.

62. *πολυάνορος*. Schol. Med. τῆς πολυλοῦς μνηστῆρας ἐσχηκίας.

γόνατος κονίαισιν ἐρειδομένου
 διακναιομένης τ' ἐν προτελείοις 65
 κάμακος θήσων Δαναοῖσιν
 Τρωσί θ' ὁμοίως. ἔστι δ' ὄπη ἔνν
 ἔστι τελεῖται δ' ἐς τὸ πεπρωμένον
 οὐθ' ὑποκλαίων οὐθ' ὑπολείβων
 [οὔτε δακρύων] ἀπύρων ἱερῶν 70
 ὀργὰς ἀπενεῖς παραθέλλει.
 ἡμεῖς δ' ἀτίται σαρκὶ παλαιῇ
 τῆς τὸτ' ἀρωγῆς ὑπολειφθέντες
 μίμνομεν, ἰσχὺν
 ἰσόπαιδα νέμοντες ἐπὶ σκήπτροισι. 75
 ὃ τε γὰρ νεαρὸς μυελὸς στέρνων

64. γόνατος. See on Pers. 914. Suppl. 85. Arnaldus proposed γόνατος κονίαις ἐνρειδομένου, which seems an improvement. Cf. Theoc. vii. 8, εἴ γ' ἐνρεισάμενος πτόρα γόνυ.—ἐν προτελείοις, 'at the onset,' i. e. τῆς μάχης. Cf. ἐν βίβου προτελείοις inf. 699. Properly, προτέλεια were αἱ πρὸ τῶν γάμων τελούμεναι θυσίαι, Hesych., for marriage itself was called τέλος. Inf. 219, προτέλεια ναῶν.

67. ἔστι ὄπη ἔνν ἔστι. 'However, matters are where they now are; and they will be accomplished according to destiny.' So the Greeks usually say τελευτᾶν ἔστι, 'to end is or at a thing or place.' The preceding words, Τρωσί θ' ὁμοίως, which, from their position after the paroemiac verse, are evidently emphatic,—'aye, and to the Trojans too,' i. e. to them in an especial manner,—show that the mind of the speaker is now fixed on the guilty party alone; and hence there is the less difficulty in supplying Ἀλεξάνδρος from 61 as the subject of παραθέλλει.

70. οὔτε δακρύων. I formerly inclosed these words as probably spurious; and Hermann has arrived at the same conclusion. There are two interpretations, out of many that have been proposed on this difficult passage, which appear more plausible than the rest. The first is that of Klausen, whom I follow; 'neither by secret grief nor by offered libations will he appease the stubborn anger of Zeus on account of the non-performance of his rites,' i. e. for the neglect of the laws of

hospitality in carrying off Helen (inf. 392). Hesych. ἀπύρων ἀθύτων. Eur. Hipp. 147, ἀνίερος ἀθύτων πελάνων. The other is that adopted by Dindorf and Hermann, who refer ἀπύρων ἱερῶν to the irregular and impious sacrifice of Iphigenia, and παραθέλλει to Agamemnon. But, as before remarked, the Trojans rather than the Greeks seem to be indicated by the context.

72. ἀτίται, 'unhonoured;' from ἀτίτης. Hesych. ἀτίτης ἀτιμος, ἀτιμώρητος. See Eum. 246. The passive form in —ης is rare, but not hastily to be condemned, as Hermann admits, while with Klausen and Peile he prefers ἀτίτη. The readings of the MSS. in —αι of course may be made to serve both sides of the question. But, if Aeschylus had intended the dative of ἀτιτος, he would surely have preferred ἀτίτη. Hence I have followed Blomf., Dind., and Franz in giving ἀτίται. Translate: 'but we unhonoured with our aged bodies, having been left out of the then expedition, are staying at home, supporting a child-like strength on staffs,' i. e. walking feebly by the aid of a stick, for if old at the time of the expedition, ten years before, they were now decrepit, ὄπερ γῆρῳ.

76. ὃ τε γὰρ. The poet proceeds to enlarge on the idea just expressed in ἰσόπαιδα, by an allusion to the well-known enigms of Oedipus. The sense is, 'for both the vigour of boyhood holding sway within the breast is on a par with old age, and Ares is not at his post (i. e.

ἐντὸς ἀνάσσων
 ἰσόπρεσβυς, * Ἀρης δ' οὐκ ἔνι χώρα,
 ὃ θ' ὑπέργηρος, φυλλάδος ἦδη
 κατακαρφομένης, τρίποδας μὲν ὁδοῦς 80
 στείχει, παιδὸς δ' οὐδὲν ἀρείων
 ὄναρ ἡμερόφαντον ἀλαίνει.
 σὺ δὲ, Τυνδάρεω
 θύγατερ, βασιλεία Κλυταιμνήστρα,
 τί χρέος; τί νέον; τί δ' ἐπαισθομένη, 85
 τίνος ἀγγελίας
 πευθοῖ περίπεμπτα θυοσκινεῖς;
 πάντων δὲ θεῶν τῶν ἀστυνόμων,

it is not the military ἡλικία), and the very old man, the green leaf being now sere and withered, walks with three feet (i. e. by the aid of a staff), and in no respect stronger than a child, wanders like a day dream.' The phrase *τρίπους βροτῶς* is as early as Hesiod, Opp. 533.

77. ἀνάσσων. Hermann, followed by Dindorf and Peile, reads ἀνάσσων, the vulgate being, as he thinks, 'non aptum infirmæ medullæ verbum.' There is no force in the objection, since the *vis viva*, be it little or great, may be said to occupy the citadel of the body.

79. ὃ θ' ὑπέργηρος. So Franz for the common reading *τό θ' ὑπεργήρων*, or *τό θ' ὑπέργηρων*. The MSS. have the strange corruption *τιθιπεργήρων* (so the Med.) or *τόθιπερ γήρων*. The Farnesian or Naples MS. alone gives *τόθ' ὑπεργήρων*. The preservation of the termination in *-ω*, not to say the masculine *ἀρείων* in 81, is in favour of Franz's emendation, nor is the hiatus with the preceding verse a valid objection; see Eum. 301—4—5. Klausen gives *θε* — *τόθ'*, *quando — tunc*; but *ἰσόπρεσβυς* is thus made to bear the forced sense of *senilis*, which does not suit its correlative *ἰσότης* in 75.

82. ἀλαίνει. That is, he has no energy nor consistency of mind or body; his actions and ideas are as vague and ill-defined as a dream in a mid-day *siesta*.

83. σὺ δὲ κ.τ.λ. "Egressam interea dum locutus erat Coryphaeus ex regis aedibus Clytaemnestram compellat, quae in scena sacris faciendis occupatur." Hermann.

87. πευθοῖ. So Dind. and Blomf. for

πειθοῖ, the Florence MS. having *πυθοῖ*. See Theb. 364.—*θυοσκινεῖς* is a word of uncertain etymology and meaning. Perhaps it was coined by the poet to express *κινεῖν θήη τὰ περιπεμφθέντα*,—to call into action, as it were, the sacrifices the queen had previously arranged in anticipation of the event.

88. πάντων δὲ θεῶν. 'For of all the gods who preside over the city, whether celestial or infernal, both those of the elements and those of the agora, the altars are blazing with gifts.' There is no difficulty at all about the *ἀγοραῖοι θεοί*. They are those who guard the affairs of men in their political relations, and who are elsewhere called *ἀγωνίοι θεοί*, or *ἀγορᾶς ἐπίσκοποι* Theb. 261. But there is some obscurity about the *θεοὶ οὐράνιοι* as distinct from *ἑσπᾶτοι*. Probably the sun in particular is meant, and generally the elements, the earth, air, water, &c. See inf. 491. Suppl. 23. 209. By the term *ἑσπᾶτοι* nothing more specific is intended than a difference from the *χθόνιοι* (Hermes, Pluto, the Furies, &c.). The *θεοὶ πεδινόμοι* in Theb. 261 are supposed to be the same as those here called *οὐράνιοι*. "That v. 90 contains a correct subdivision of all the tutelary deities, supernal and infernal, may be seen from Pers. 628—9, ἀλλὰ χθόνια δαίμονες ἄγγοι, Γῆ τε καὶ Ἑρμῆ, βασιλεῦ τ' ἐνέρον,—whence it appears that the goddess Tellus was at once *χθονία* and *οὐρανία*, and Hermes *χθόνιος* and *ἀγοραῖος*; as, on the other hand, the Sun was at once *ἑσπᾶτος* and *οὐράνιος*, and Zeus and Apollo *ἑσπᾶτοι* and *ἀγοραῖοι*." Peile.

ὑπάτων, χθονίων,
 τῶν τ' οὐρανόων τῶν τ' ἀγοραίων, 90
 βωμοὶ δάροισι φλέγονται
 ἄλλη δ' ἄλλοθεν οὐρανομήκης
 λαμπὰς ἀνίσχει,
 φαρμασσομένη χρίματος ἀγνοῦ
 μαλακαῖς ἀδόλοισι παρηγορίαις, 95
 πελάνῳ μυχόθεν βασιλείων.
 τούτων λέξασ' ὅ τι καὶ δυνατὸν
 καὶ θέμις αἰνεῖν,
 παίων τε γενοῦ τῆσδε μερίμνης,
 ἧ νῦν τοτὲ μὲν κακόφρων τελέθει, 100
 τοτὲ δ' ἐκ θυσιῶν ἀγανὰ φαίνουσ'
 ἔλπις ἀμύνει φροντίδ' ἄπληστον,
 τὴν θυμοβόρον φρένα λύπην.

91. δάροισι φλέγονται. Suppl. 652, γεραροῖσι — θυμέλαι φλεγόντων. In reference to the custom of sacrificing εὐαγγέλια or χαριστήρια, Hermann quotes the Schol. on Ar. Equit. 1317, ἔθος ἦν τοῖς ἐν ἀγυαῖς ἱσταμένοις θεοῖς ἐπὶ ταῖς ἐρχομέναις ἀγγελίαις θύειν, ὡς ἂν εἰ ἀγαθαὶ εἴεν, ἐπινεύσαιεν ταύταις, εἰ δὲ τοῦναντίον, ἀποτρέψαιεν.

93. ἀνίσχει. Used intransitively, like ἴσχε Cho. 1041, φαίνουσα inf. 101, ἰάπτει Suppl. 541. Whether torches and fires were actually exhibited in the theatre, as Müller supposes, must be a matter of mere conjecture.

95. ἀδόλοισι παρηγορίαις. 'With a persuasion that knows no guile,' i. e. unlike that sort of persuasion which popular orators too well knew how to adopt,—if Klausen and Peile are right in explaining the passage. The expression is probably to be classed with ἄρις ἄπυρος Prom. 898, ἄκλῆτος δαιταλεὺς *ibid.* 1045, &c. At the same time, the poet may have had in mind the simple notion of genuine and unadulterated oil, implied also in the mention of its being brought forth from the innermost stores of the palace (μυχόθεν βασιλείων, for so I read for the vulg. βασιλείῃ). Compare Musaeus, v. 39, πολλάκι καὶ τὸν ἔρωτα παρηγορέσκε θυγαῖς.

98. αἰνεῖν, 'to speak of,' i. e. δυνατὸν for you to tell, and θέμις for us to talk

about. After λέξασα the chorus adds παίων τε γενοῦ, just as if λέξον had preceded. Compare Cho. 848. A similar but more common use, is εἶτα δὲ or κατὰ after a participle. So Acharn. 24, ἀλλ' ἄωριαν ἤκοντες, εἶτα δ' ὠστιοῦνται πῶς δοκεῖς. Cf. Lysistr. 560. Av. 674. Equit. 392. Soph. frag. 563.

101. φαίνουσ'. See on 93. This is the reading of the Florence and Naples MSS., and is admitted by Hermann and Peile. Blomf. and Dind. give φαίνουσ' with Butler. Klausen reads φαίνειν. Franz ἄς ἀναφαίνεις, from Ahrens. The Med. has φαίνεις, which may have arisen from a marginal note, φανείν.' Compare Eur. El. 1234, ἀλλ' οἷδε δόμων ὑπὲρ ἀκροτάτων φαίνουσι τινὲς δαίμονες.

103. τὴν θυμοβόρον κ.τ.λ. The reading in the text is that of Turnebus, though it has no direct MSS. authority. The Med. gives τὴν θυμοφόρον λύπης φρένα. The Florence MS. however approaches very closely to the above, in τὴν θυμοβόρον λύπης φρένα, and the Schol. Med. has ἦτις ἐστὶ θυμοβόρος λύπη τῆς φρενός. Photius, θυμοβόρος ἢ τὴν γῆν (i. ψυχὴν) διαφθείρουσα. We may compare λύπη θυμοβόρος φρένα with θυμέλαι πρεσβυτοδόκοι γερόντων, Suppl. 652, as far as the tautology in θυμὸς and φρήν is concerned; and for the accusative, χοῆς προσημασμένῃ Cho. 21. Translate, 'at another time

κύριός εἰμι θροεῖν, ὄδιον κράτος αἴσιον ἀνδρῶν
 ἐκτελέων (ἔτι γὰρ θεόθεν καταπνέει
 πειθῶ μολπᾶν

στρ.
 105

soothing hope arising from the sacrifices repels insatiate care, the grief that preys on my mind.'

104 seqq. The ode which follows, as far as v. 155, may be regarded as a sort of *προόμιον* or introduction to the first regular stasimon; in other words, as intermediate between the parode and the ode sung in the usual antistrophic order by the chorus in their places at the thymele. It is characterised by a predominance of epic or hexameter verses. Similarly the anapaests of the parode in the Persians are followed by a strophe and antistrophe and a mesode. Hermann, remarking that Clytemnestra does not reply to the appeal just made by the chorus, until its urgent repetition at v. 252, during which interval the Queen is supposed to have been superintending the sacrifices in the city, imagines vv. 104—154 to have been sung thus:—The chorus being ranged in three rows as follows, $\sqrt{\quad}$, one, or perhaps several, of each row (*στοῖχος*) recites *jointly* the strophe, antistrophe, and epode, while the concluding verse, repeated at the end of each, *ἀλινον ἀλινον κ.τ.λ.*, was said by a whole row at a time; in the third and last instance, perhaps by the whole of the three rows together. He rejects a different theory of Müller's, as "ab ipso conficta, nec sane perite."

104. *κύριος κ.τ.λ.* 'I am able to tell, declaring the full purport of the omens which gave encouragement to the expedition of the heroes, how' &c. Each word in this difficult sentence calls for a brief comment. The chorus, who had just before (72 seqq.) spoken of their unfitness for active service, now declare that they are at all events *κύριοι*,—possessed in themselves of the power and faculty,—to describe the setting out of the expedition to Troy and the incidents on the journey. By *ὄδιον κράτος αἴσιον* we may either understand 'victory portended by favourable omens on the road' (cf. *ἀπ' ὀρνίθων ὄδιων*, 152) or, as Klausen takes it, 'res, quae profecturos fiducia instruxit.' Hermann takes nearly the latter view; and it is extremely difficult to decide between the two. Hesychius has *ὄδιος οἰωνός· αἴσιος*. But *αἴσιος* is properly used of divine favour

shewn by omens. See Xen. Anab. vi. 5, 2, *ὄρᾳ ἀετῶν αἴσιον ὁ μάντις Ἀρητίων*. Herc. Fur. 596, *ὄρνυ δ' ἰδὼν τι' οὐκ ἐν αἰσίοις ἔδραϊς*. The word *ἐκτελέων* must be considered as altogether uncertain. Peile understands it actively, and makes *ἄνδρες ἐκτελεῖς* signify 'the great avengers.' Many prefer *ἐντελέων*, since the grammarians explain *ἐντελεῖς* by *ἔρχοιτες*, i. e. *οἱ ἐν τέλει*. Hermann and Klausen defend the vulgate by writing *ἐκ τελέων*, the former explaining 'the order for the expedition emanating from the men in authority' (*ἄνδρες τέλειοι*), the latter,—'the success of the heroes (portended) from the powers above,' i. e. the gods. So *τελέων τελειότατον κράτος* of Zeus, Suppl. 518. Being dissatisfied with either, I have ventured to regard it as the participle of *ἐκτελεῖν*. Compare Pers. 230, *ἐκτελοῖτο δὴ τὰ χρηστὰ*, and ib. 220, *τὰ δ' ἀγάθ' ἐκτελεῖ γενέσθαι*. It appears not inconsistent with the style of Aeschylus to say 'accomplishing' for 'describing the accomplishment,' 'shewing the result of,' viz. that dangers yet unfulfilled are to be looked for from omens which, in the main, were favourable to the Atridae.

105. *ἔτι γὰρ*. 'For yet (old as I am) my time of life, not having outgrown its strength, divinely inspires me with the persuasion of song.' The MSS. give *πειθῶ μολπᾶν* and *ἄλκᾶν*. Hermann and Klausen nearly agree in their view of the passage, which however is very different from the version here offered. Both regard *ξύμφοτος αἰῶν* as in apposition with *πειθῶ*, and as said of the unexpired time of the war,—for still confidence inspires song, namely, the time co-extensive with the war,' i. e. the long time it has lasted. So Hermann, who admits the obvious correction *ἄλκᾶ*. Klausen says, "tota sententia haec est: dii me ad canendum suscitaverunt, justique temporis adventu fiduciam suppeditant;" and he construes *αἰῶν καταπνέει ἄλκᾶν*. I take *ἄλκᾶ ξύμφοτος* like *βλαστημὸν ἀλδαινοντα σώματος πολλόν*, Theb. 12, to imply that the old age of the chorus has yet strength and energy enough to sing of the fight, if not to engage in it.

- ἀλκῆ ζύμφυτος αἰῶν),
 ὅπως Ἀχαιῶν δῖθρονον κράτος, Ἑλλάδος ἦβας
 ζύμφρονα τάγαν, 110
 πέμπει ξὺν δορὶ καὶ χερὶ πράκτορι
 θούριος ὄρνις Τευκρίδ' ἐπ' αἶαν,
 οἰωνῶν βασιλεὺς βασιλεύσι νεῶν, ὁ κελαιὸς, ὁ τ' ἐξόπιω
 ἀργᾶς,
 φανέντες ἵκταρ μελάθρων, χερὸς ἐκ δοριπάλτου, 115
 παμπρέπτοις ἐν ἔδραισιν,
 βοσκομένοι λαγίαν ἐρικύμονα φέρματι γένναν,
 βλαβέντα λοισθίων δρόμων.
 αἶλιον, αἶλιον εἶπέ, τὸ δ' εὖ νικάτω. 120
 κεδνὸς δὲ στρατόμαντις ἰδὼν δύο λήμασι δισσοὺς ἀντ.
 Ἀτρείδας μαχίμους, ἐδάη λαγοδαίτας

109. ἦβας. The MSS. of Aeschylus give ἦβαν, but the best MSS. of Aristophanes, who quotes this verse and 104, 111, in Ran. 1276, 1285, 1289, have ἦβας. Hermann reads τάγαν for the vulg. ταγῶν (in which the α is short), while Blomf. gives ταγόν. So πομποὺς ἀρχᾶς for ἀρχοὺς, inf. 123. See on διθρόνου τιμῆς, sup. 44.

111. καὶ χερὶ πράκτορι. So Aristoph. l. l. But the MSS. of Aeschylus give σὺν δορὶ δίκας πράκτορι. Hermann, remarking that the reading of Aristophanes does not satisfy the antistrophic verse, edits ξὺν δορὶ πράκτορι ποιῶν. We might however in 127 read δημοσιπληθέα.

114. οἰωνῶν βασιλεὺς. 'The king of birds, the black one and that white behind, appearing to the kings of the navy near the palace on the spear-throwing (i. e. right) hand, in conspicuous positions, preying on a hare pregnant with young, stopped from the remainder of (i. e. from finishing) its course.' With the form ἀργᾶς for ἀργῆεις (MSS. ἀργίας) compare τιμῆς for τιμῆεις, Il. ix. 605. xviii. 475. See Pind. Ol. xiii. 99. On the two species of eagles, one of which was called πύγαργος and νεβροφόρος, the other μελανόκετος and λαγοφόρος, see Aristot. Hist. An. ix. 32. By the 'white-tailed' eagle the more timid disposition of Menelaus is meant. Etymol. M. p. 695, 50, πύγαργος, εἶδος ἀετοῦ. Σοφοκλῆς ἐπὶ τοῦ δαιλοῦ (Frag. 932), ἀπὸ τῆς λευκῆς πυγῆς, ὥσπερ ἐναντίως μελαμπύγης ἀπὸ τῆς

ἰσχυρᾶς (read ἀπὸ τῆς μελαίνης, ἰσχυρῆς). For this reason the two brothers are described below as λήμασι δισσοί. See Il. xvii. 588. Plat. Symp. p. 174, c.

116. παμπρέπτοις ἔδραις. Hermann agrees with Klausen in interpreting ἔδρα in the usual technical sense of the region or direction of the sky, lucky or the contrary, in which birds of omen were seen. It is clear however that they were on a perch, or rocky eminence. By the epithet the poet means that they were seen by the whole army. The position of the ἔδρα is defined by χερὸς ἐκ δοριπάλτου.

119. βλαβέντα. The construction is as if the poet had said λάγινα γεννημάτα, or rather λαγῶ καὶ τὰ τέκνα αὐτῆς. Or (as Peile suggests) λαγῶν is of the class of *epicene* words which express both sexes under one gender. On the sense of βλάπτειν, 'to impede in the course,' see *New Cratylus*, § 454. The λοισθίος δρόμος (says Hermann) portended the capture of Troy just when it thought itself safe after the feigned retirement of the Grecian fleet.

121. κεδνὸς στρατόμαντις, Calchas, who on seeing the two Atridae differing in disposition, became aware of the connexion between the eagles and the conducting authorities, i. e. knew that the one was portended by the other.—τεράζων, 'interpreting the portent.' Hermann writes τερᾶζων, like ματῆσι in 966, referring to Etymol. Mag. p. 737. 11.

πομπούς τ' ἀρχὰς,
 οὕτω δ' εἶπε τεράζων
 "Χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἄδε κέλευθος, 125
 πάντα δὲ πύργων
 κτήνη πρόσθε τὰ δημοπληθῆ
 μοῖρ' ἀλαπάξει πρὸς τὸ βίαιον.
 οἶον μὴ τις ἄγα θεόθεν κνεφάσῃ προτυπὲν στόμιον μέγα
 Τροίας
 στρατωθέν' οἴκῳ γὰρ ἐπίφθονος Ἄρτεμις ἀγνὰ, 132
 πτανοῖσιν κυσὶ πατρὸς,

125. ἀγρεῖ. This may be technically called a "præsens propheticum," for ἀγρήσει. Compare Prom. 178. 786. 969. Elmaley conjectured ἀγρεῖ, and I and Γ are often confused. Still ἀγρεῖ is a perfectly appropriate word.

126. πάντα δὲ πύργων κ.τ.λ. 'But all the public flocks and herds before the walls the fortune of war shall violently ravage.' There seems no good reason for translating κτήνη 'property,' from the sole gloss of Hesychius, κτήνη, χρήματα. Much less ought πρόσθε to be rendered 'previously,' i. e. before the capture; since the plunder of a city's wealth (πύργων κτήνη) does not precede, but follows such an event. Cf. πρόνομα βοῶν Suppl. 672.—μοῖρα, 'partitio,' 'distributio,' 'sortitio.' Klausen. The delay in taking the city is expressed by the consumption of all the cattle before it for the daily supply of the besieging army. See Thucyd. i. 11.—δημοπληθῆ adds the notion of number, as ἀρσενοπληθῆ ἔσθμν Suppl. 29.

130. οἶον μὴ τις ἄγα. 'Only let not any envy from the gods throw a gloom over the great curb of Troy while on service, struck by a premature calamity.' In this version of προτυπὲν and στρατωθέν I entirely accept Hermann's explanation, "prius percussus, i. e. ante belli clades immolatione Iphigeniæ afflictus;" and "στρατοῦσθαι, quod significat in castris esse, diversum a στρατεύεσθαι. Hic commemorantes Aulide intelliguntur." To Hermann also the correction of ἄγα for ἄτα is due.—a correction rendered certain both by the metre and by ἐπίφθορος connected by γάρ. The MSS. generally agree in οἶον, not οἶον, and so the Schol. μόνον μὴ. On μὴ with the subjunctive *cauendum* see on Suppl. 351. Inf. 332.

133. πτανοῖσιν κυσὶ πατρὸς, i. e. the

eagles, the hounds (see on Prom. 821) of her father Zeus. The eagles and the Atridae are here viewed as identical, the one being portended by the other; and the anger of Artemis against the birds for killing the hare is indicative of her anger against Agamemnon for a similar offence, which Aeschylus does not expressly mention, but Sophocles (El. 566) describes as the slaughter of a doe in hunting. That offence was to be atoned for by the sacrifice of Iphigenia, the equivalent consisting in Artemis demanding nothing less than the sacred blood of a daughter for an animal sacred to herself. The sacrifice, as Klausen remarks, was an absolute condition of the success of the expedition; but Agamemnon was wrong and doubly guilty in prosecuting a military enterprise at an expense which was certain to entail a curse upon him (inf. 145). There is, no doubt, a difficulty in clearly making out how Calchas infers the anger of the goddess against the Atridae from the destruction of a hare by the eagles, unless the Atridae had already committed some crime, of which that destruction was the symbol. Mr. Conington says, "the hare in the language of symbolism meant Troy;" and so it does; but it had a double signification, relating to the past, as well as to the future, as is clear from the warning of Calchas, lest some evil should befall the army before the capture of Troy, because of the anger of Artemis (130—2). The fact is, the plot of the play turns so much on the sacrifice of Iphigenia, that it was essential for the poet's purpose to represent Agamemnon as under the necessity of propitiating the incurred wrath of the goddess before he could effect the object of his expedition. The surrender of his daughter was an

αὐτότοκον πρὸ λόχου μογερὰν πτάκα θνομένοισι: 135
 στυγεί δὲ δεῖπνον αἰετῶν.
 αἰλῶν, αἰλῶν εἶπε, τὸ δ' εὖ νικάτω.
 τόσσον περ εὐφρων ἅ καλὰ ἐμφῶδός.
 δρόσοισι λεπτοῖς μαλερῶν λεόντων,
 πάντων τ' ἀγρονόμων φιλομάστοις 140
 θηρῶν ὀβρικάλοισι [τερπνᾶ],
 τούτων αἰτεῖ ξύμβολα κρᾶναι,
 δεξιὰ μὲν, κατάμομφα δὲ φάσματα [στρουθῶν].
 Ἴηιον δὲ καλέω Παιᾶνα,

μή τινας ἀντιπνόους Δαναοῖς χρονίας ἐχενῆδας ἀπλοίας 145
 τεύξῃ, σπενδομένα θυσίαν ἐτέρα, ἄνομόν τω', ἄδαιτον,

ἀνάγκη (911) to which he must yield, or give up all. But Clytemnestra (1388—91) did not regard it as such, but as a cold-blooded act of cruelty; and hence her deep resentment and ultimate vengeance.

138. *τόσσον περ εὐφρων*. 'Though so kindly disposed to the young of all the beasts of forest and field, (and therefore so desirous of satisfaction,) still the goddess wishes that the good portended (*δεξιὰ*) should be accomplished, as well as the evil (*κατάμομφα*).—*λεπτοῖς* is the almost certain correction of Wellauer and Blomf. for *ἀέλπτοις* (Med.) or *ἀέπτοις* (A for A). It is surprising that Hermann should prefer the latter, which he renders with the Schol. *τοῖς ἔρεσθαι γονεῦσι* [μὴ] *δυναμένοις*, as if from *ἔνομαι*. The Med. gives *ἔτων* for *λεόντων*, which has been recovered from the Etymol. Mag. p. 377, 37. The truth perhaps is, that *λε* added in the margin of the archetypus was wrongly referred to *λεπτοῖς* or *ἀέπτοις*, and hence the corrupt *ἀέλπτοις*. The metre suggests that we should read *μαλερῶν τε λεόντων*.—*δρόσοισι*, 'the tender young,' as Homer uses *ἔρσαι*, Od. ix. 229.

141. *τερπνᾶ*. This is probably spurious, and inserted either from a gloss to *εὐφρων*, or from that most frequent source of corruption, the desire on the part of metrists to complete catalectic anapaestic or iambic verses. But there seem to be other interpolations in the passage, which should perhaps be read thus:—

θηρῶν ὀβρικάλοισιν,
 αἰτεῖ ξύμβολα τούτων
 δεξιὰ μὲν, κατάμομφα δὲ φάσματα κρᾶναι.
 Porson first remarked that *στρουθῶν*,

which is so little applicable to the omen of the eagles, was probably added from the story of the serpent and the sparrows, Il. ii. 311.

142. *αἰτεῖ*, namely, *from Zeus*, who sent the portent of the eagles, (Cho. 261,) and is the Consummator, *Τέλειος*, *ἰατῆρ*. 946.—*ξύμβολα τούτων*, the events symbolised by these birds.

144. *Ἴηιον Παιᾶνα*, the god of healing, elsewhere, and in much the same sense, called *ἄνοτρόπαιος*. Whether from *ἴη*, the exclamation, *ἰάομαι* or *ἴημι*, cannot with certainty be determined. The verse seems metrically faulty; Klausen makes it iamb. dipod. + trochaic tripod., but it seems to have been in some way corrupted. The sense is as follows: 'I invoke the saving aid of Apollo to divert his sister from the desire of realising the evil part of the omen (*τὰ κατάμομφα*), by causing a long detention of the ships at Aulis, and so bringing about for herself a second and more terrible sacrifice, namely, that of a daughter, the cause of an estrangement that shows no reverence on the part of a wife for a husband; for if such sacrifice is accomplished, a fearful retributive anger is in store for the author of it, some day to rise against him.'

146. *σπενδομένα*. In the true middle sense, since it was the interest of Artemis that the atoning sacrifice of Iphigenia should be offered to her. We have *σπενδομένα* Kum. 340. See on Prom. 43.—*θυσία ἐτέρα*, i. e. subsequent to and directly resulting from the former, the slaughter of the hare, or rather, that of the breeding doe by the hand of Agamemnon.

νεικέων τέκτονα σύμφυτον, οὐ δεισήνορα· μίμνει
 γὰρ φοβερὰ παλίνορτος
 οἰκονόμος δολία μνάμων μῆνις τεκνόποιος.”— 150
 τοιάδε Κάλχας ξὺν μεγάλοις ἀγαθοῖς ἀπέκλαγξεν
 μόρσιμ’ ἀπ’ ὀρνίθων ὀδῖαν οἴκοις βασιλείοις·
 τοῖς δ’ ὀμόφωνον
 αἰλινον, αἰλινον εἶπέ, τὸ δ’ εὖ νικάτω.
 Ζεὺς, ὅστις ποτ’ ἐστίν, εἰ τόδ’ ἀν- στρ. ἀ. 155
 τῷ φίλον κεκλημένῳ,
 τοῦτό νῦν προσενέπω.
 οὐκ ἔχω προσεικάσαι,
 πάντ’ ἐπισταθμώμενος,
 πλὴν Διὸς, εἰ τὸ μάταιν ἀπὸ φροντίδος ἄχθος 160

147. *τέκτονα σύμφυτον*. Schol. *συγ- γευσίην*. See sup. 107. It is difficult to make out the exact notion the poet intended to convey by this word. Klausen understands, *σύμφυτον τοῖς νεικεσι*, a sacrifice which at once creates quarrels, and the memory of which is itself kept alive and increased by those very quarrels. And it may perhaps be best rendered ‘a natural, or inseparable, producer of jealousies’ (Suppl. 292). Peile renders it, ‘a family worker of quarrels.’ Others regard it as an hypallage for *τέκτονα συμ- φύτων νεικέων*, ‘source of quarrels between relations’ or ‘of domestic hate.’ Lastly, *σύμφυτον* is interpreted to mean ‘inherent in the family,’ implanted and as it were growing up together with each successive generation.

149. *παλίνορτος*. There has remained in the family an ancient vengeance, demanding retribution for slain children, ever since Atreus offered to Thyestes a banquet on the flesh of his own infants (inf. 1671). This same family curse is only dormant, and will arise again, under similar circumstances, to punish Agamemnon.—*οἰκονόμος*, guarding or keeping the house like a watchful Fury. And *δολία*, because the murder of Agamemnon was to be executed *δόλῳ*, i. e. by the stratagem of the bathing vessel, inf. 1497, 1617.

153. *τοῖς δ’ ὀμόφωνον*, i. e. *τοῖς κακοῖς*, contrasted with and implied from *μεγάλοις ἀγαθοῖς*. This passage is in fact a comment on 143.

155. The chorus here commences the first stasimon.—*Ζεὺς*, i. e. since we have reason to fear that evils await Agamemnon on his return, we appeal to that supreme arbiter and defender who, by whatever title he ought to be invoked, may safely be called *The Conqueror* in the present crisis, to deliver him from all impending dangers. In the same spirit, as Klausen remarks, Calchas had invoked Apollo (144); but from the undefined nature of the evil apprehended, as well as from the more extended power of Zeus, the chorus rather turn to the latter, not with the *αἰλινοσ* or song of woe, but with laudatory acclamations (167).—*ὅστις ποτ’ ἐστίν*, i. e. if he will not be offended at the omission of a more definite title, as *Ζαεὺς*. Cf. Herc. Fur. 1263, *Ζεὺς, ὅστις ὁ Ζεὺς*. Troad. 885, *ὅστις ποτ’ εἰ σὸ δυστόπαστος εἰδέναι, Ζεῦ*. Eur. Frag. Melanipp. 1, *Ζεὺς, ὅστις ὁ Ζεὺς*.

158. *οὐκ ἔχω, κ.τ.λ.* ‘I am not able to assimilate (i. e. to refer, adapt) the circumstances of the case to any particular god except Zeus, on a careful consideration of the whole matter, if I am really (i. e. not in mere imagination or delusive confidence) to remove from me the groundless load of care,’—the vague and ill-defined anxiety I feel for Agamemnon. The plain sense is, If I am to unburden my mind at all, it can only be done by a general appeal to the supreme Zeus; for I know of neither any other god nor any more special title that is applicable to my case.

χρῆ βαλεῖν ἐτητύμωσ.
 οὐδ' ὅστις πάροιθεν ἦν μέγας, ἀντ. α.
 παμμάχῳ θράσει βρύων,
 οὐδὲν ἂν λέξαι, πρὶν ὧν
 δὲ δ' ἔπειτ' ἔφν, τρια- 165
 κτῆρος οἴχεται τυχῶν.
 Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων
 τεύζεται φρενῶν τὸ πᾶν
 τὸν φρονεῖν βροτοὺς ὀδώσαντα, τὸν πάθη μάθος στρ. β'.
 θέντα κυρίως ἔχειν. 171
 στάζει δ' ἐν θ' ὕπνῳ πρὸ καρδίας
 μνησιπήμων πόνος, καὶ παρ' ἄκοντας ἦλθε σωφρονεῖν

162. οὐδ' ὅστις, κ.τ.λ. 'For he who formerly was great, abounding in boldness to contend with any one, will now have nothing to say, since he is no longer in existence; and he who succeeded him has met with his conqueror and is gone.' He alludes to Uranus and Cronus, who are called *δισσοὶ τύραννοι*, Prom. 978. Since then no one now remains who is superior to Zeus, a man will be altogether right in celebrating him as *Νικηφόρος*.

164. οὐδὲν ἂν λέξαι. The ἂν is omitted in the MSS., and was added by Schütz. The reading however is very doubtful, for the metre does not correspond with the usual exactness, and the expression is not a familiar one for 'has no authority.' Hermann indeed quotes something like it from Ar. Equit. 334, *ἄν δεῖξον ὡς οὐδὲν λέγει τὸ σωφρόνως τραφῆναι*, and the metrical deviation derives some support from Theb. 358. Müller conjectures οὐδὲν ἀρκεῖσαι, Hermann οὐ λελέξεται, *neque non dicitur fuisse*,—which is scarcely better than Ahren's οὐδὲ λέξεται (cf. Alcest. 322). None of the commentators seem to have objected to ὅστις said of a definite person in 162.

167. ἐπινίκια κλάζων. The construction is the same as in Ar. Acharn. ult. *τῆνελλα καλλίνικον φρονέεις σε καὶ τὸν δακόν*.

170. ὀδώσαντα. 'The same Zeus who leads (rather than forces) men to be wise; who has appointed that sufferings should contain in themselves, as a peculiar property, a moral and an instruction. I have given, though with some hesitation.

τὸν πάθη for τῶ πάθει, after Schütz, because the article is not wanted with πάθει, and τὸν is well and appropriately repeated with θέντα. Otherwise one participle may depend on the other in the gerundial sense, for which cf. Prom. 966—7. The allusion is, though indirectly, to Agamemnon. The chorus expresses a conviction that he will be taught wisdom and discretion by the same severe discipline which ordinarily falls to the lot of mortals, suffering. There was a proverb *μαθήματα παθήματα*. Inf. 241. Eum. 495, *ξυμφέροι σωφρονεῖν ὑπὸ στένει*. Herod. i. 207.

172. στάζει, i. e. πόνος ἐν τε θνῶν στάζει τὸ σωφρονεῖν, καὶ παρ' ἄκοντας ἦλθε τὸ σωφρονεῖν. Hermann translates: *instillat et in somno cordi moderationem admonitor malorum labor, et venit illa ad insomnos*. And στάζειν (without any reference to the *σνῶρες*, or nightly fears, for which the commentators compare Juvenal xiii. 219—22) is very appropriately used of the slow and imperceptible process of inspiring moral views and sentiments. Compare *δαιματοσταγῆς ἄχθος*, Cho. 827.—πρὸ καρδίας, like πάροιθεν πρὸς καρδίας, Cho. 383. By *μνησιπήμων πόνος* the sad feeling is meant, which arises from a past experience of the truth of the doctrine just enunciated, that *παθήματα* bring *μαθήματα*. Translate, 'distress arising from the memory of past sufferings.' This memory so haunts the mind that even sleep brings no respite from it.

δαιμόνων δέ που χάρις,	175
βιαίως σέλημα σεμνὸν ἤμένων.	
καὶ τόθ' ἡγεμῶν ὁ πρέσβυς νεῶν Ἀχαιϊκῶν,	ἀντ. β'.
μάντιν οὔτινα ψέγων,	
ἐμπαίοις τύχαισι συμπνέων,—	180
εὐτ' ἀπλοῖα κεναγγεῖ βαρύνοντ' Ἀχαιϊκὸς λεῶς,	
Χαλκίδος πέραν ἔχων	
παλιρρόχοις ἐν Αὐλίδος τόποις;	
πνοαὶ δ' ἀπὸ Στρώμονος μολοῦσαι	στρ. γ'.
κακόσχολοι, νήστιδες, δύσορμοι	186
βροτῶν ἄλαι,	
νεῶν τε καὶ πεισμάτων ἀφειδεῖς,	
παλιμμήκη χρόνον τιθεῖσαι	
τρίβῃ κατέξαινον ἄνθος Ἀργείων	190

175. *δαιμόνων δέ που χάρις*. 'And without doubt it is the favour of the gods'—i. e. this discipline of mankind by suffering—'who sit on their thrones above with power' to compel if they please. All this illustrates the idea of the poet in *δέσσαντα* (170), viz. that the gods wish to lead men to virtue, not to drive them to it, by which all free will, and consequently all merit of obedience, would be lost. I have followed Klausen, Hermann, and Wellauer, rather than Feile and Blomfield, who read *βίαιος* from ed. Turn. and understand 'the reverence of the gods is compulsory,'—a sentiment exactly the reverse of the noble and profound doctrine involved in the other interpretation. Mr. Conington observes with truth that *βίαιος* means 'violently' rather than 'powerfully'; and on the strength of this he prefers *βίαιος*, and translates, 'strange as it may seem (σου), the free gift of the gods is forced on men.' But we may fairly reply, that the poet merely meant *βίαιος ἀρχόντων*, 'ruling by the law of constraint,' and not allowing mortals to follow their own headstrong will with impunity.

177. The narrative is continued from v. 152, the intermediate verses being a reflection of the chorus.

179. *μάντιν οὔτινα ψέγων*. '*Nolens artem obiterere extispicium*' (Cic. de Div. i. § 29), 'not daring to question the authority of any seer,' but with the piety of superstition rather 'submitting his soul to

the circumstances which befel him,' i. e. to resign his daughter for the sacrifice demanded. Compare *πρόσταια κακὰ* inf. 338.—*συμπνέων* is, 'not blowing an adverse gale to,' &c. Cf. 212.

181. *κεναγγεῖ*. Exhausting or emptying the stores of wine, as Klausen seems rightly to understand it.

182. *πέραν ἔχων*, 'occupying the shore over against Chalcis.' See on Suppl. 258.—*παλιρρόχοις*, so Franz and Dindorf after H. L. Ahrens for *παλιρρόθοις*. The metre requires some change, and *ροχθεῖν* is used of the roaring of waves, Od. v. 402. Hermann prefers to give *βίαια* in the strophe. On the ebb and flow (caused by winds and currents rather than by any real tidal motion) of the Euripus, he quotes Livy, xxviii. 6.

185. *πνοαὶ ἀπὸ Στρώμονος*, the north-east winds, *Θρηκία ἀήματα* inf. 1391. Herod. viii. 118, *ἄνεμον Στρωμονίην μέγαν καὶ κυματήην*. This wind would obviously prevent the fleet from getting out of the strait by the northerly entrance in the direction of Troy.—*δύσορμοι βροτῶν ἄλαι*, which cause mariners to lose their course and drift into harbourless seas.

188. *ἀφειδεῖς*. The idea is from Il. ii. 136, *καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λένονται*.—*παλιμμήκη χρόνον*, i. e. 'doubling the time of their stay.'—*τρίβῃ κατέξαινον*, 'began to wear out by wasting,' as *τρίβῃ καὶ προσβολαῖς* inf. 382. Cf. Thuc. vii. 42, *τρίψασθαι τὴν στρατιάν*, and ib. 14, *τρίβειν προσκαθημένους*.

ἐπεὶ δὲ καὶ πικροῦ
 χείματος ἄλλο μῆχαρ
 βριθύτερον πρόμοισιν
 μάντις ἔκλαγξεν, προφέρων
 Ἄρτεμιν, ὥστε χθόνα βάκτροις ἐπικρούσαντας Ἀτρεΐδας
 δάκρυ μὴ κατασχέω— 195
 ἀναξ δ' ὁ πρέσβυς τόδ' εἶπε φωνῶν ἀντ. γ'.
 "Βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι
 βαρεῖα δ', εἰ 200
 τέκνον δαίξω, δόμων ἄγαλμα,
 μαιίνων παρθενοσφάγοισιν
 ρεῖθροις πατρώους χέρας βωμοῦ πέλας.
 τί τῶνδ' ἄνευ κακῶν ;
 πῶς λιπόνανς γένωμαι, 205
 ξυμμαχίας ἀμαρτῶν ;
 παυσανέμου γὰρ θυσίας
 παρθενίου θ' αἵματος ὄργῃ περιόργως ἐπιθυμῶν θέμις εἶ
 γὰρ εἶη." 210

192. ἄλλο μῆχαρ. See on Pers. 633. Eur. 404. It is implied that some remedies had been recommended, tried, and found to fail, before this last and terrible resource was advocated.

194. προφέρων Ἄρτεμιν, 'bringing forward the name of Artemis,'—'alleging that Artemis must be appeased.' See 133. 937.

195. χθόνα ἐπικρούσαντας. A gesture of impatience. Compare Plutarch, De Defectu Orac. vii., τῆ βακτηρίᾳ δις ἢ τρίς πατάξας, ἀνεβόησεν ἰσὺ ἰσὺ.

196. ἀναξ δ' ὁ πρέσβυς. The δὲ may be taken either as resuming the thread of the narrative from v. 180,—'then, I say, the elder king,' &c., or it may more directly mark the apodosis to εἶναι in 191, on which use see Cho. 613. Or perhaps we may say, with Dr. Peile, that it serves both these purposes at once. He quotes Thucyd. i. 11, εἰπεὶ δ' ἄφικόμενοι μάχῃ ἐκρήτησαν, φαίνονται δ' οὐδ' ἐνταῦθα πῶσιν τῆ δουλείᾳ χρῆσάμενοι.

203. βωμοῦ πέλας. The metre of the strophe seems to require πέλας βωμοῦ.

205. πῶς λιπόνανς γένωμαι; 'How am I to be deserted by my fleet, losing my allies?' Others translate, 'How am

I to desert the fleet, failing in my alliance?' Hermann condemns the latter, which makes λιπόνανς active, because, he urges, the real fear of Agamemnon was lest his men should leave him, and he should fail in his designs, if he did not consent to the sacrifice. And what follows shows that he is right: 'for it is consistent with religion that they should vehemently long for a sacrifice to appease the winds, even the blood of a virgin.' Agamemnon could not justly be said to desert or abandon the fleet because he refused to comply with a demand to which he had never pledged himself. On the other hand, they would have left him if their religious fanaticism had not been indulged. For the passive sense of λιπόνανς compare λιπόφυγος, 'one who faints,' or is destitute of vitality. The deliberative conjunctive is rightly used, because, though it expresses what is to happen, it implies that it will happen as the direct result of a certain course of action, and hence it falls within the ordinary grammatical law.

208. ὄργῃ περιόργως. Literally, 'with appetite excessively desiring.' The commentators compare Prom. 966, τὸν πικρῶς

ἐπεὶ δ' ἀνάγκας ἔδν λέπαδνον,
 φρενὸς πνέων δυσσεβῆ τροπαίαν
 ἄναγον, ἀνίερων, τότεν
 τὸ παντόταλμον φρονεῖν μετέγνω,—
 βροτοῖς θρασύνει γὰρ αἰσχρομηγίτις
 τάλαια παρακοπᾷ πρωτοπήμων,—
 ἔτλα δ' οὖν θυτῆρ γενέσθαι θυγατρὸς,
 γυναικοποιῶν πολέμων ἀραγᾶν,
 καὶ πρωτέλεια ναῶν,
 λιτὰς δὲ καὶ κληδόνας πατρῶους
 παρ' οὐδὲν αἰῶνα παρθένειόν τ'
 ἔθεντο φιλόμαχοι βραβῆς.
 φράσεων δ' ἀόζους πατῆρ μετ' εὐχὰν

στρ. δ΄.

215

ἀντ. δ΄. 220

ἐπίρριπτον. See on *περὶ φόβου*, Cho. 32, and compare *περιθύμιος*, ib. 36. Hermann reads *ἀδᾶ* from a var. lect. in MSS. Farn. Guelph., and translates, “*valet dici fas esse avide expulsi sanguinis pacens sacrißicium virginisumque sanguinem.*”—*εὖ γὰρ εἴη, ‘utinam bene verbat,’* as in the more common *εἰ γὰρ κ.τ.λ.*

211. *ἐπεὶ δ' ἀνάγκας.* ‘But when he had put on the collar of necessity (i. e. when he found there was no help for it), blowing a changed gale of heart, impious, unblest, unholy, from which he conceived a new resolve to entertain all-daring sentiments.—’ *τροπαίαν*, i. e. *αβραν*, as Theb. 703, *λήματος τροπαίᾳ χρονίᾳ*. Cho. 762, *ἀλλ' εἰ τροπαίαν Ζεὺς κακῶν θέσει ποδῶν*; See *inf.* on 1206.—*τότεν*, for *τότεν*, as Pers. 101; and so the Schol. Med. explains. Most editors however place a full stop at *μετέγνω*, and take *τότεν* to mean ‘from that time.’ To my mind the apodosis to *ἐπεὶ* is at v. 217.

216. *βροτοῖς*. Blomf.; Dind., and Hermann read *βροτόν* with Schütz. But Klausen defends the vulgate as the dative of relation. In fact the poet might have expressed the same meaning more clearly by *βροτοῖς γὰρ τάλαια παρακοπή ἐστιν ἢ θρασύνουσια ἀπτόει*. Similarly Thucyd. v. 111, *πολλοῖς γὰρ τὸ αἰσχρὸν ἐπιστάσατο*, i. e. *αὐτοῖς*.—*πρωτοπήμων*, the original cause of all subsequent evils; cf. *πρώταρχος ἀτη inf.* 1163. The sentiment is parenthetical,—for in men a miserable infatuation, suggesting shameful designs, the first source of woe, emboldens them.’

217. *ἔτλα δ' οὖν*. Here δὲ might very well form the apodosis to *ἐπεὶ* in 211, as sup. 196. But the particles *δ' οὖν* have the peculiar sense noticed on 34, and the idea in the mind of the poet seems to have been this: ‘however, not to dwell on the causes of the change, he did have the hardihood to become,’ &c., i. e. terrible as was the resolve and great the struggle. In fact, *δ' οὖν* may be said to cut short all introductory matter in order to come to the point at once.

218. *ἀραγᾶν*. The accusative in apposition to the sentence, as above, v. 47, Prom. 575, *τίνας ἀμπλακίας ποῦνός ἰδέει*; where see the note.—*πρωτέλεια ναῶν*, ‘sacrifices on behalf of the fleet.’ See sup. 65.

220. *κληδόνας πατρῶους*, her appeals to the endearing name of Father.—*παρ' οὐδὲν ἔθεντο*, ‘reckoned as naught,’ made light of. So Xen. Anab. vi. 6, 11, *ἐνιοὶ μὲν παρ' ὀλίγον ἐποιεῦντο τὸν Κλέανδρον*. Iph. Taur. 732, *μη — θῆται παρ' οὐδὲν τὰς ἑμὰς ἐπινοῦντας*.

223. *ἀόζους*. ‘The ministers.’ Hesych. *δοξήτων διακορήτων. Αἰσχόλος Ἐλευσινίας*. Dr. Donaldson (*New Crat.* § 286) thinks the word properly means ‘a fellow bough of a tree.’—*μετ' εὐχᾶν λαβεῖν (αἰτήν) ἄρπην*, ‘after the dedicatory prayer to seize and hold her high above the altar.’ It is not very easy to decide whether *παντὶ θυμῷ* should be taken with *λαβεῖν* or with *προσηπῆ*, i. e. ‘to seize her summing all their courage,’ or ‘fainting in all her soul.’ In the former case, which

δίκαν χιμαίρας ὑπερθε βωμοῦ
 πέπλοισι περιπετῆ παντὶ θυμῷ 225
 προνωπῆ λαβεῖν ἀέρδην, στόματός
 τε καλλιπρώρου φυλακὰν κατασχέειν
 φθόγγον ἀραίον οἴκοις
 βία χαλίνων τ' ἀναύδῳ μένει. στρ. ε.
 κρόκου βαφὰς δ' ἐς πέδον χέουσα, 230
 ἔβαλλ' ἕκαστον θυτήρων
 ἀπ' ὄμματος βέλει φιλοίκτω,
 πρέπουσά θ' ὡς ἐν γραφαῖς, προσευνέπει
 θέλουσ'· ἐπεὶ πολλάκις
 πατρὸς κατ' ἀνδρῶνας εὐτραπέζους 235
 ἔμελψεν, ἀγνῆ δ' ἀταύρωτος αὐδᾷ πατρὸς

I incline to prefer, *προνωπῆ* will mean 'with her head leaning over the altar.' It was the custom to kill the victim held aloft in this position, that the life-blood might sprinkle the altar. See *Od.* iii. 453. *Eur. El.* 813, *κῆσφαξ' ἐπ' ὄμων μόσχον, ὡς ἦσαν χερῶν δμῶες*. The same is said of Iphigenia, *id.* 1022, *ἐστ' ὑπερτείνας πυρᾶς λευκὴν διήμῃσ' Ἰφιγόνης παρηίδα*. So also *Lucret.* i. 85, who has generally been thought to have had the present passage in view, 'sublata virum manibus tremebundaque ad aram deducta est.'

227. *φυλακάν*. 'And that a guard over her fair mouth should stop the utterance of a curse against the family,' i. e. any ill-omened expression which might excite the φθόνος of the gods. See *Mr. Blakesley* on *Herod.* iv. 69. There is not the least difficulty in making *φυλακάν* the subject of *κατασχέειν*, with *Klausen*. *Dr. Peile* regards it rather as the cognate accusative expressing the nature and manner of the action; but none of the passages he quotes are to the purpose. We might, thirdly, explain the idiom like *γένεσσαν αἶνον γένος*, *Suppl.* 526—8, so that *φυλακάν κατασχέειν* = *φυλάξαι*. *Blomfield* reads *φυλακᾶ*, a simple and probable emendation, but not at all a necessary one.

230. *κρόκου βαφὰς χέουσα*. 'Letting her saffron-dyed veil fall to the ground,' so as to expose her countenance and enable her to direct appealing looks towards her executioners. *Dr. Peile* compares *Il. v.* 734, *πέπλον μὲν κατέχευεν ἑαὶνδ' πατρὸς*

ἐπ' ὀδοῖ. It is quite clear from 239, *τὰ δ' ἔνθεν ὀτρ' εἶδον ὀτρ' ἐντέτω*, that the poet left the details of the laughter to the imagination of the hearer, and therefore that those are quite mistaken who understand *κρόκου βαφὰς* of the blood, misled by a wrong view of *κροκοβαφῆς σταγῶν* *inf.* 1090. Whether however the veil (*Stammeolum* of the Romans) or the garment called *κροκωτὸν* is meant, may be questioned. Cf. *στολὴς κροκόεσσα* *Phoen.* 1491. By taking it in the former sense, with *Hermann*, we more clearly perceive a motive for the action. The colour seems to have been a mark of royalty, as *κροκόβακτον ποδὸς εἰμαριν*, *Pers.* 661.

233. *ὡς ἐν γραφαῖς*, i. e. as mute as a painted portrait. It is not credible that in the time of *Aeschylus* painting had, like statuary, attained sufficient excellence to be quoted as a standard of ideal beauty, surpassing even the human reality. Hence this passage is not to be compared with the *στέφνα ὡς ἀγάλματος κάλλιστα* of *Polyxena*, *Eur. Hec.* 550. Allusion to the art of painting occurs again, *inf.* 774. 1300.

234—6. *ἐπεὶ* — *ἔμελψεν*. 'For she had often sung,'—this giving a reason why she appealed to them for pity, viz. because they had often heard her innocent and virgin voice singing at the libations in the banquetting-halls of her father. As it was a frequent custom,—if not in the heroic ages, at least in the time of *Aeschylus*,—to introduce dancing girls and flute-players of light character at the conclu-

φίλου τριτόσπονδον εὔποτμόν τ'
 αἰῶνα φίλως ἐτίμα.
 τὰ δ' ἔνθεν οὐτ' εἶδον οὐτ' ἐννέπω ἀντ. ε.
 τέχνη δὲ Κάλχαντος οὐκ ἄκραντοι. 240
 Δίκα δὲ τοῖς μὲν παθοῦσιν
 μαθεῖν ἐπιρρέπει τὸ μέλλον δ',
 † ἐπεὶ οὐ γένοιτ' ἂν λύσις, προχαίρετω
 ἴσον δὲ τῷ προστένειν

sion of the banquet, the poet takes care to add ἀταύρωτος and ἀγά, 'unmarried' and 'chaste,' to Iphigenia. Compare Plutarch, Symp. § v., ἡμεῖς μὲν ἐσπέισαμεν, ἣ δὲ αὐλητρὶς ἐπιφθεγξαμένη μικρὰ ταῖς σπονδαῖς, ἐκ μέσου κατέστη.—The MSS. give ἀγά, which Schütz altered to ἀγά, Peile and Klausen retaining the vulgate.

237. εὔποτμόν τ'. So Elmsley and Blomf. for εὔποτμον.—τριτόσπονδον, i. e. a life which duly paid the third libation to Zeus Σωτήρ in acknowledgment of his protection; and thence 'a prosperous life.' See on Suppl. 26, and compare Plat. Symp. p. 176, init. Aesch. frag. 52, τρίτον Διὸς Σωτήρος εὐκταίαν λίβα. Soph. frag. 375, Διὸς Σωτηρίου σπονδὴ τρίτου κρατήρος. Plutarch, Symposiac. v. Quaest. v. § 2, οὐδὲ γὰρ θεῶν θύοντες πᾶσι τοῖς ἄλλοις θεοῖς, μάλιστα συννόοις καὶ συμβάμοις, κατευχόμεθα, ἀλλὰ τριῶν κρατήρων κίραμένων, τοῖς μὲν ἀπὸ τοῦ πρώτου σπένδομεν, τοῖς δ' ἀπὸ τοῦ δευτέρου, τοῖς δ' ἀπὸ τοῦ τελευταίου. Libations were offered at the end of the banquet (1) to Zeus and Hera as τέλειοι, or gods of marriage; (2) to the heroes; (3) to Zeus Σωτήρ exclusively; and the practice corresponded in principle with our custom of 'saying grace,' viz. as a pious recognition of the blessings conferred by the gods.

240. οὐκ ἄκραντοι, i. e. the evils he predicted would arise from this sacrifice (156) are sure to be fulfilled. Though the chorus did not witness, and for other reasons decline to describe the deed of blood, they are perfectly aware that it was accomplished, and therefore sooner or later they look for the dreaded results. Klausen seems wide of the mark in taking τὰ ἔνθεν of the adulterous intercourse of Clytemnestra with Aegisthus, which they can only guess at because they have seen no direct proofs.

241. Δίκα δέ. 'But justice on these indeed (who have been the guilty authors of the sacrifice, i. e. Agamemnon) causes knowledge to fall by sad experience.' See sup. 170. That is, Justice will find out the guilty in due time, and make them aware of their sin when they have suffered for it. However, the chorus adds, since what must be must, there is nothing gained by predicting ills at a time like the present.—ἐπιρρέπειν is used transitively, as in Eum. 848.

243. ἐπεὶ οὐ γένοιτ' ἂν λύσις. So Elmsley and Blomfield. The MSS. generally give τὸ δὲ προκλύειν ἐπεὶ γένοιτ' ἂν κλύοις προχαίρετω. But τὸ δὲ προκλύειν is added by another hand in the Med., and omitted in the Naples or Farnese MS. The passage is corrupt, and the reading cannot be determined with certainty. Hermann, followed by Klausen and Peile, gives τὸ προκλύειν δ' ἧλυσιν προχαίρετω, putting a stop after τὸ μέλλον in the preceding verse. They explain, 'as for hearing beforehand of its approach, we say farewell to it at once,' i. e. we will not be at the trouble to anticipate evils. The meaning of the reading given above seems to my mind more satisfactory; 'farewell to the future even before it has come, since there cannot be an escape from it,' i. e. by foreseeing or foreboding it. This doctrine of fatalism is essentially Aeschylean. So inf. 1211, τὸ μέλλον ἤξει. Suppl. 1031, ὅτι τοι μόρσιμόν ἐστι, τὸ γένοιτ' ἂν. The corruption of λύσις into κλύοις is quite easily accounted for, κ and η, σ and ο, being often interchanged. Again, οὐ is frequently omitted by transcribers when it forms a crasis (e. g. Suppl. 291), and the article is as frequently interpolated.

244. ἴσον δὲ τῷ προστένειν. That is, τὸ προχαίρειν (or rather, τὸ λέγειν προχαίρειν), ἴσον ἐστὶ τῷ προστένειν,—it is all one whether we dismiss it from our

τορὸν γὰρ ἤξει † ξύνορθρον αἰγαίς. 245
 πέλοιτο δ' οὖν τὰπὶ τούτοισω εὖ πράξις, ὡς
 θέλει τόδ' ἄγχιστον Ἀπίας
 γαίας μονόφρουρον ἔρκος.

ἦκω σεβίζων σὸν, Κλυταιμνήστρα, κράτος·
 δίκη γάρ ἐστι φωτὸς ἀρχηγού τέως 250
 γυναικ', ἐρημωθέντος ἄρσενος θρόνου.
 σὺ δ' εἴτε κεδνὸν εἴτε μὴ πεπυσμένη
 εὐαγγέλοισω ἐλπίσω θηηπολεῖς,
 κλύοιμ' ἂν εὐφρων οὐδὲ σιγῶση φθόνος.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

εὐάγγελος μὲν, ὥσπερ ἡ παροιμία, 255
 Ἔως γένοιτο μητρὸς Εὐφρόνης πάρα.

thoughts or brood over it in dismal anticipation, for come it will without fail. Compare 1374, σὺ δ' αἰεὶν εἴτε με ψέγειω θέλεις, ὁμοιον.

245. ἤξει, i. e. τὸ μέλλον. The meaning simply is, 'we shall know clearly with the morning sun what news is in store for us.' There can be little doubt that Wel-lauer and Hermann are right, the one in giving ξύνορθρον for συνορθόν, the other αἰγαίς for αἰταίς or ἀταίς. Some retain αἰταίς, understanding τέχνηι Κάλχωντος in 240. Blomf. and Franz prefer the reading of MSS. Flor. Farn. ξύνορθρον.

246. δ' οὖν. 'However, not to dwell longer on mere conjectures,' &c. See sup. on 217. We might correctly enough translate, 'So let us say, in reference to what is next to come, May all be well!'—εὖ πράξις = τὸ εὖ πράσσειν. The MSS. give εὐπραξίς, which Hermann thinks defensible; but it seems better to write εὖ separately, with Klausen. So inf. 483, εὖ γὰρ πρὸς εὐφρασίαι προσθήκη πέλοι.

247. τόδ' ἄγχιστον. 'We who have the nearest and dearest interest in it,'—who stand in the place of its closest relations in the absence of the King, who is the true shepherd and father of his people. Schol. Med. ἐπειδὴ μόνοι γέροντες ἐφύλαττον τὴν Ἑλλάδα. Cf. sup. 74. Hermann denies that τῶδε is said of the chorus, but does not tell us how he understood the passage. Dr. Donaldson (*New Crat.* § 284) thinks τῶδ' ἄγχιστον means 'here at hand to offer aid.'—'Ἀπίας γαίας, the Argive territory: see

on Suppl. 256.—At this point the Queen makes her appearance from the central door in the proscenium, and the chorus takes the opportunity, after doing obeisance, to repeat (252) the question which had remained unanswered at 97—103.

251. ἄρσενος θρόνου. 'When the King's seat has been deserted.' See inf. 502. 835. The King and the Queen in heroic times had separate chairs or seats; hence the term 'male throne' (or 'throne of the male') applied to the former.

252. εἴτε κεδνὸν εἴτε μὴ. 'Whether from actually having heard some good tidings, or whether, without any such previous assurance, you are sacrificing merely on the hope of it.' The more correct and logical enunciation would have been, εἴτε κεδνὸν τι πεπυσμένη εὐαγγέλια θύεις, εἴτε μὴ τι πεπυσμένη ὅπῃ ἐλπίδος ἐπαίρει εἰς θυσίαν. If the news had actually arrived, there was no place for ἐλπίς, but only for thanksgiving. The sense therefore amounts to this; 'tell me whether you are sacrificing to thank the gods for favours received, or only begging them to confirm your hopes.' The point of the Queen's reply is to dwell on this supposed ἐλπίς, for she says, 'You shall learn what will delight you beyond the mere hope of hearing.' At the same time she accepts the omen in the word εὐαγγέλοισω,—'By all means may the morning usher in good news (receiving it, as it were, from the night out of which it springs, i. e. from the beacon which appeared last night), but' &c.

- πεύσει δὲ χάρμα μείζον ἐλπίδος κλύειν
 Πριάμου γὰρ ἤρήκασιν Ἀργεῖοι πόλιν.
- ΧΟ. πῶς φῆς; πέφευγε τοῦπος ἐξ ἀπιστίας.
- ΚΛ. Τροίαν Ἀχαιῶν οὔσαν ἢ τορῶς λέγω; 260
- ΧΟ. χαρά μ' ὑφέρπει δάκρυον ἐκκαλουμένη.
- ΚΛ. εὖ γὰρ φρονούντος ὄμμα σοῦ κατηγορεῖ.
- ΧΟ. τί γὰρ τὸ πιστὸν ἐστὶ τῶνδ' ἐσὶ τέκμαρ;
- ΚΛ. ἔστιν τί δ' οὐχί; μὴ δολώσαντος θεοῦ.
- ΧΟ. πότερα δ' ὀνείρων φάσματ' εὐπειθῆ σέβεις; 265
- ΚΛ. οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός.
- ΧΟ. ἀλλ' ἢ σ' ἐπιανέν τις ἄπτερος φάτις;
- ΚΛ. παιδὸς νέας ὡς κάρτ' ἐμωμήσω φρένας.
- ΧΟ. ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;
- ΚΛ. τῆς νῦν τεκούσης φῶς τὸδ' εὐφρόνης λέγω. 270
- ΧΟ. καὶ τίς τὸδ' ἐξίκουτ' ἂν ἀγγέλων τάχος;
- ΚΛ. Ἡφαιστος, Ἴδης λαμπρὸν ἐκπέμπων σέλας.

260. ἢ τορῶς λέγω. This implies, as Dr. Peile observes, a little impatience at the chorus' incredulity. As if she had said, 'Were my former words (258) obscurely expressed?'

262. κατηγορεῖ. Properly, 'gives evidence against you,' 'convicts you of being my friend.' (Or perhaps, 'of being glad.' See on Cho. 761.)

263. τί γὰρ τὸ πιστὸν κ.τ.λ. ('I rejoice to hear it, but I still fear it may not be true;) for what is your proof of this on which one may rely?' Hermann, after Schütz, and with Dindorf and Franz, reads τί γὰρ; τὸ πιστὸν ἐστὶ τῶνδ' ἐσὶ τέκμαρ; But this seems no improvement, for the Queen's reply is appropriate to the punctuation in the text, which is that of Klausen and Peile; 'I have a proof,—of course I have,—that is, unless the god has deceived me' (cf. θεῶν ψῆθος, 462). Moreover, the article is quite out of place if τὸ πιστὸν, &c. forms a distinct question.

266. οὐ δόξαν ἂν λάβοιμι. This is said with some contempt. 'I would not accept the fancies of the mind in sleep.'

267. ἀλλ' ἢ. 'Well then, has some intimation not derived from omens inflated you with vain hope?'—'You underrate my intelligence as if it were that of a young child.'—ἄπτερος, an obscure word, about the sense of which

interpreters greatly differ, seems to mean ἄνευ πτερῶν, sc. οὐκ ἀπ' οἰωνῶν ἐλθοῦσα. So πτερὸν means 'an omen' in Oed. Col. 97, οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὀμῶν πτερὸν εἰσήγαγ' εἰς τὸδ' ἄλσος. Eur. Ion 377, προβωμίαις σφαγαῖσι μῆλων ἢ δι' οἰωνῶν πτεροῖς. Compare Propert. iii. x. 11, 'Tuque, o cara mihi, felicibus edita pennis,' i. e. 'fausto omine nata.' Hermann understands it literally, 'unfledged,' 'premature.' Hesychius, quoting the passage, has προσηνῆς ἢ ταχὺς, 'pleasing or sudden,' which shews that both interpretations were current in his time. At all events, the well-known Homeric expressions, τῇ δ' ἄπτερος ἔκλετο μῦθος, and ἔπεα πτερόεντα, seem to have no direct connexion with the present passage.

269. ποίου χρόνου δέ. 'And pray at what time has the city been captured?' (Our idiom is, 'was it captured.'). Even here a slight tone of incredulity is perceptible, as also in the next question; but the firm, distinct, and concise replies of the Queen allow of no further doubt. It is even as she has said; it only remains to explain how the news have reached her.

271. τόδε τάχος, 'with such speed.' The accusative depends on the cognate sense, as if he had said ταχύνειν τάχος.

φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς
 ἔπεμπεν Ἰδη μὲν πρὸς Ἑρμαῖον λέπας
 Δήμνον μέγαν δὲ πανὸν ἐκ νήσου τρίτον 275
 Ἄθων αἶπος Ζηνὸς ἐξεδέξατο,
 ὑπερτελής τε πόντον ὥστε νωτίσαι
 ἰσχὺς πορευτοῦ λαμπάδος πρὸς ἠδοιήν,
 πεύκη τὸ χρυσοφεγγές, ὡς τις ἥλιος,
 σέλας παραγγείλασα Μακίστου σκοπαῖς 280
 ὁ δ' οὐ τι μέλλων οὐδ' ἀφρασμόνως ὑπνῷ
 νικώμενος παρήκεν ἀγγέλου μέρος
 ἑκάς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ροὰς
 Μεσσαπίου φύλαξι σημαίνει μολόν.
 οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω, 285
 γραιίας ἐρείκης θωμὸν ἄψαντες πυρί.

273. ἀγγάρου. This has been restored from Suidas and other grammarians, who quote the verse, for the vulg. ἀγγέλου. See on Pers. 14. So also πανὸν (275) for φανὸν, from Athenaeus.

276. Ἄθων αἶπος Ζηνός. Cf. Soph. frag. 229, Ὀρῆσσαν σκοπίας Ζηνός Ἄθφου. 'The summit of Athos sacred to Zeus.' There was a tradition that Mount Athos, which rises 6778 feet above the sea, overshadowed the back of a bronze ox in Lemnos; which must be understood to mean, that the sun, setting behind that mountain, cast upon the statue the shadow of the peak. Hence Soph. frag. 348, Ἄθως σκιάζει πᾶτα Δημίου βοός. Plutarch, De facie in Orbe Lunae, § xxii, who quotes the verse rather differently, Ἄθως καλύψει πλευρὰ Δημίου βοός, makes the distance οὐκ ἕλαττον ἑπτακοσίων σταδίων, or nearly ninety miles. At this distance the beacon-light could not have been seen, much less the shadow of the mountain; but the true distance is considerably less, perhaps not above fifty or sixty miles.

277. ὑπερτελής, 'rising high,' as ὑπερτελέσαι δουλείας γάγγαμον, inf. 350. Hermann, remarking that τε and not δὲ is used with this word, regards it as a continuation of the construction with ἐξεδέξατο, *excepit flammam Athos et vis flammae altissime eminentis*. In my opinion, the finite verb was suppressed,—in fact, forgotten,—in the length of the sentence, so that παραγγείλασα resolves

itself into a case of *nominativus pendens*, the narrative being resumed with the apodosis ὁ δ' οὐ τι μέλλων (281). See on Pers. 417. Eum. 750. Translate: 'but the strength of the forwarded torch, bounding aloft so as joyously to cross the back of the sea, the pine-wood, I say, having transmitted its golden light like a sun to the heights of Macistus,—he then, not delaying nor heedlessly overcome by sleep, passed on his share of the messenger-fire.'—πρὸς ἠδοιήν, i. e. ἠδέως, may very well be taken with νωτίσαι πόντον. Hermann admits Schütz's correction *πεύκης*, and construes *πρὸς ἠδοιήν πεύκης ut pro iubitū luxuriaretur flamma*.

281. ὁ δέ. Either Macistus himself,—an unknown mountain in Euboea,—or σκοπὸς implied in σκοπαῖς. Either is better than to read σκοπῶ with Hermann.—παρήκεν, i. e. παρήγγειλεν. Properly, *παρίετα* is to let a thing or person go by you; hence either to pass it on, transmit, &c., or to neglect.

284. Μεσσαπίον. Schol. Med. Μεσσάπιον ἕως μεταξὺ Εὐβόλας καὶ Βουαρτίας. Strabo, ix. p. 406, ἐν δὲ τῇ Ἀρσθηδονίᾳ Μεσσάπιον ἕως ἐστίν, ἀπὸ Μεσσάπου.

286. γραιίας ἐρείκης θωμὸν. 'A heap of dry old heath.' The *erica arborea* is evidently meant, which grows into a tree as large as our white-thorn, and when old has a decayed and withered appearance in its lower boughs. It is common on mountains on the Mediterranean coasts.

σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,
 ὑπερβορούσα πεδίον Ἀσωποῦ, δίκην
 φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας,
 ἡγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός. 290
 φάος δὲ τηλέπομπον οὐκ ἠναίνετο
 φρουρὰ, πλέον καίουσα τῶν εἰρημένων
 λίμνην δ' ὑπὲρ Γοργῶπιω ἔσκηψεν φάος·
 ὄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον 295
 ᾠτρυνε θεσμόν μὴ † χρονίζεσθαι πυρός.
 πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει
 φλογὸς μέγαν πώγωνα, καὶ Σαρωνικοῦ
 πορθμοῦ κάτοπτον πρῶν ὑπερβάλλειν πρόσω
 φλέγουσαν· εἴτ' ἔσκηψεν, εἴτ' ἀφίκετο
 Ἀραχναῖον αἶπος, ἀστυγείονας σκοπᾶς 300

292. τῶν εἰρημένων. 'Than those hitherto described.' For the distance between Cithaeron and Aegiplanctus (a mountain of Megaris) was much less than that of the other beacon-posts, so that the blaze would appear much greater.

293. λίμνην Γοργῶπιω. A small bay of the Sinus Corinthiacus, lying nearly in a line between Cithaeron and Aegiplanctus.

296. μὴ χρονίζεσθαι. So Franz from the conjecture of Martin, and on the whole I think it is a better one than either μὴ χαρίζεσθαι, 'not to be wanting,' adopted from Heath by Herm., Blomf., Dind., or μηχαρίζεσθαι, 'to devise,' which Scholefield and Peile admit from the suggestion of Wellaner. The MSS. agree in μὴ χαρίζεσθαι (except that the Farn. MS. gives δὴ for μὴ). Klausen and Stanley (independently, it would seem) give μὴ χαρίζεσθαι. Others propose μοι for μὴ. The reading is so uncertain, that I have marked it with an obelus. None of the above corrections give so simple a meaning as that in the text, 'it urged on the succession of the fire not to linger in its course.' Precisely similar is the verse applied to the active messenger, Theb. 54, καὶ τῶνδε πῶστις οὐκ δεινὴ χρονίζεται. The word θεσμός is perhaps used in reference to the regulations of the λαμπαδηφορία, again alluded to in 303, and the idea of the chain of beacon lights may have been borrowed by the poet from the incidents of the Persian war, in which we are told by Herodotus, ix. 3, that πυρροῖσι διὰ νήσων

ἰδόκει βασιλεῖ δηλώσειν, ὅτι ἔχοι Ἀθήνας.

298. πορθμοῦ κάτοπτον πρῶνα. 'The distant headland which commands a view of the Saronic gulf.' The MSS. by a very frequent error (see on Prom. 2), give κάτοπτρον, which Canter corrected, and the emendation is rendered all but certain by the scholium κατόψιον. Strabo frequently has κάτοπτος, ἔποπτος, κατοπτεύεσθαι, in this sense, e. g. lib. iii. p. 159, Ἀρτέμιδος ἱερὸν — κάτοπτον ἐκ πολλοῦ τοῖς προσπλέουσι. Ib. v. p. 222, περικλείεται δ' ὁ λιμὴν (Lupa) ὄρεσιν ὀψιλοῖς, ἀφ' ὧν τὰ πελάγη κατοπτεύεται. So also Eur. Hipp. 30, κατόψιον γῆς τῆσδε ναῦν Κόπριδος. Oed. Col. 1600, τὰ δ' εὐχλόου Δημητρός· εἰς προσόψιον πάγον μολούσα. The construction is, ὥστε ἐκείνην (sc. φλόγα or λαμπάδα) ὑπερβάλλειν καὶ πρῶνα, where 'even the promontory' implies that the flame was so bright that it could be seen beyond the point furthest removed in that direction from Aegiplanctus. Some take this for Sunium, but Hermann says "litus trans Saronicum sinum conspicuum."

299. εἴτ'. So Hermann for εἴτ', for which Stanley conjectured εἰ τ'. The sense is, 'then it alighted' (i. e. stopped at the last station, beyond which no other beacon had to be kindled) 'when it had reached the height of Arachnaeus,' a mountain of Argolis. Pausan. ii. 25, θ, κατὰ δὲ τὴν ἐς Ἐπίδαυρον εὐθείαν ἐστὶ κώμη Λήσσα, — ἔστι δὲ ὄρος ὑπὲρ τῆς Δήσης τὸ Ἀραχναῖον.

κάπειτ' Ἀτρειδῶν εἰς τόδε σκίηπει στέγος
φάος τόδ', οὐκ ἄπαππον Ἰδαίου πυρός.

τοιοῖδ' ἔτοιμοι λαμπαδηφόρων νόμοι,
ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι
νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών.

305

τέκμαρ τοιοῦτον ξύμβολόν τε σοὶ λέγω,
ἄνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί.

ΧΟ. θεοῖς μὲν αὖθις, ὦ γύναι, προσεύξομαι
λόγους δ' ἀκούσαι τούσδε κάποθανυμάσαι
διηλεκῶς θέλομι' ἄν, ὡς λέγεις, πάλιν.

310

ΚΑ. Τροίαν Ἀχαιοὶ τῆδ' ἔχουσ' ἐν ἡμέρᾳ.
οἶμαι βοῆν ἄμικτον ἐν πόλει πρέπειν.
ὄξος τ' ἄλειφά τ' ἐγγέας ταυτῶ κύτει

303. ἔτοιμοι, i. e. ἦσαν, or perhaps εἰσι, if we understand that the Queen has such means of communication ready at her disposal, if any further news is to be conveyed. The phraseology seems borrowed from the Lampadephoría, to which νόμοι, διαδοχαί, and πληρούσθαι were probably peculiar terms. But the metaphor is qualified, after the usual manner of Aeschylus, by adding νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος, 'but the last is as much the victor in the race as the first,' since there was a mere succession of beacons without any contest. There is so much obscurity on the real nature of the Athenian torch-race, that the true explanation of this passage is rather doubtful, especially as the poet uses καὶ τελευταῖος, not καὶ τελευταῖος. Hence we might translate, with Peile, 'the first that started in the race is victor, having ran last also.' That is, he succeeded in carrying his torch lighted to the end. Only, this seems to lose sight of the διαδοχή, or successive handing of the torch. The game is rather minutely described by Pausanias, i. 30, 2, ἐν Ἀκαδημίᾳ ἐστὶ Προμηθεὺς Βωμός· καὶ θέουσιν ἀπ' αὐτοῦ πρὸς τὴν πόλιν, ἔχοντες καιόμενας λαμπάδας τὸ δὲ ἀγώνισμα, ὁμοῦ τῷ δρόμῳ φυλάξαι τὴν δῆρα ἔτι καιομένην ἐστίν. ἀποσβεσθείσης δὲ, οὐδὲν ἔτι τῆς νίκης τῷ πρώτῳ, δευτέρῳ δὲ ἀπ' αὐτοῦ μέτεστιν εἰ δὲ μὴδὲ τούτω καιοίτο, ὁ τρίτος ἐστὶν ὁ κρατῶν· εἰ δὲ καὶ πᾶσι ἀποσβεσθείη, οὐδεὶς ἐστὶν ὅτε καταλείπεται ἡ νίκη. From a consideration of this passage, I formerly suggested this explanation: 'And the first in is the con-

queror, though he took up the race the last;' i. e. the first who reached the goal was the beacon on the Arachnaean hill, though it was the last lighted. I leave the reader to choose which of the above interpretations he prefers, being unable to arrive at a conclusion altogether satisfactory. The first is Klausen's, which may be defended by v. 315. Another, though I cannot approve it, may be found in a recent Oxford publication, 'Terminalia,' p. 56.

306. τέκμαρ τοιοῦτον. This is in reply to the question at v. 263.

308. αὖθις, 'hereafter,' i. e. at 344. Hesych. αὖθις· πάλιν, ἢ μετὰ ταῦτα. See Monk ad Hippol. 312.—ἀποθανυμάσαι is more than θανατάσαι,—to satisfy my curiosity,' Lat. *animus explorare mirando*.

310. ὡς λέγεις. All the MSS. but one give ὡς λέγοις, which Peile and Klausen explain, after Wellauer, 'as pray tell me again.' Dindorf and Hermann give οὖς λέγεις after Bothe. But ὡς λέγεις gives a good sense; θέλω ἀκούσαι διηλεκῶς τούσδε λόγους πάλιν λεγομένους, ὅπως λέγεις αὐτοῦς,—'I wish to hear the account again at length, how you give it.'

312. βοῆν ἄμικτον. A cry distinct in its character, and not confused even amidst the prevailing noise, viz. the cry of wailing on the part of the conquered, and of shouting and contending for food and lodging on that of the conquerors. These two parties are distinguished by οἱ μὲν γὰρ (317), and τοὺς δ' ἄτρε (321).

313. ἐγγέας. So Canter for ἐκχέας, which might indeed stand, but it seems

διχοστατοῦντ' ἂν οὐ φίλως προσεννέποις
 καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα 315
 φθογγὰς ἀκούειν ἐστὶ συμφορᾶς διπλῆς.
 οἱ μὲν γὰρ ἀμφὶ σώμασιν πεπτωκότες
 ἀνδρῶν κασιγνήτων τε, καὶ φυταλμίων
 παῖδες γερόντων, οὐκέτ' ἐξ ἐλευθέρου
 δέρης ἀποιμώζουσι φιλτάτων μόρον 320
 τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος
 νῆστις πρὸς ἀρίστοισιν ὧν ἔχει πόλις
 τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον
 ἀλλ' ὡς ἕκαστος ἔσπασεν τύχης πάλον,
 ἐν αἰχμαλώτοις Τρωϊκοῖς οἰκήμασι 325
 ναίουσιν, ἤδη τῶν ὑπαιθρίων πάγων

more probably a transcriber's error. The comparison is thus: 'As, if you pour oil and vinegar into one vessel, they will keep apart and not combine, so you may hear distinct cries from conquered and conquerors.' The two terms are combined by τε — καὶ (cf. Theb. 580—1), and therefore a full stop is wrongly placed at προσεννέποις.

314. οὐ φίλως. So all the MSS. Hermann, Dindorf, and Blomfield, adopt Stanley's correction οὐ φίλω. But if we consider that προσεννέπειν is not to speak of a person, but to speak to him, we shall feel that the addition of φίλως or ἐχθρῶς is perfectly natural, if not absolutely necessary, in a case like the present. The alteration was proposed on the idea that οὐ φίλως διχοστατοῦντα were to be combined; whereas the meaning is, 'you would address them in no friendly terms as standing aloof from each other,—you would, as it were, reproach them for their unsociable behaviour.'

317. οἱ μὲν γὰρ, the captives in general; though it is clear that the women are especially meant in reference to the ἀνδρες and κασιγνήτοι. — φυταλμίων γερόντων, 'aged parents.' Cf. φυτάλμιος πατήρ, Soph. frag. 957. φυταλμίοις λέκτροις Rhes. 920. The poet evidently means that the only survivors are women and children, the men having fallen in the storming of the city; and even these lament from a neck no longer free, i. e. encircled with a rope or chain, the symbol of captivity.

321. νυκτίπλαγκτος πόνος νῆστις. The hungry toil of keeping watch during the night after the fight. The 'restlessness' and 'hunger' have their correlatives in ἀρίστοισιν and ἀφύλακτον εἰδήσουσι (328). The Queen pictures to herself what is actually taking place in Troy at that very time, i. e. early morning.—τάσσει, κ.τ.λ., 'sets down to breakfast on what the city contains, (but) according to no ticket (or token) in the distribution.' The meaning of τεκμήριον is determined not only by the context (τάσσει properly implying regular order and arrangement), but by τύχης πάλον in the next verse. Compare with the present passage Thucyd. iii. 30, κατὰ γὰρ τὸ εἰκὸς ἀνδρῶν νεωστὶ πόλιν ἐχόντων πολλὸ τὸ ἀφύλακτον εἰρήσομεν — εἰκὸς δὲ καὶ τὸ περὶ αὐτῶν κατ' οἰκίας ἀμελιώτερον, ὅς κεκρατηθέντων, διαστάρθαι.

326. ἤδη κ.τ.λ. 'Now at length delivered from frosts and dews under the open sky, since (or when) the poor wearied men will be able to repose the whole night without having to keep guard.' It is clear from v. 12, where the annoyance of the nightly dew is mentioned under similar circumstances, that ἀφύλακτον and πᾶσαν νύκτα are said in reference to the night-watches (τετράμοιρον νυκτὸς φρουρὰν, Rhes. 5), and hence it seems to follow that ἤδη — ὡς must be taken strictly in connexion. Compare Pers. 595, λέλυται γὰρ λαὸς ἐλεύθερα βάζειν, ὡς ἐλύθη ζυγὸν ἀλκᾶς. As for δυσδαίμονες, which almost every editor has altered, there seems no reason why it

δρόσων τ' ἀπαλλαγέντες, ὡς δυσδαίμονες
ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.

εἰ δ' εὖσεβοῦσι τοὺς πολισσούχους θεοὺς
τοὺς τῆς ἀλούσης γῆς θεῶν θ' ἰδρύματα,
οὐτὰν ἐλόντες αὖθις ἀνθαλοῖεν ἄν.

330

ἔρωσ δὲ μὴ τις πρότερον ἐμπύπτη στρατῶ
πορθεῖν ἂ μὴ χρῆ, κέρδεσιν νικωμένους.

δεῖ γὰρ πρὸς οἴκους νοστήμου σωτηρίας,
κάμψαι διαύλου θάτερον κῶλον πάλιν.

335

θεοῖς δ' ἂν ἀμπλάκῃτος εἰ μόλοι στρατὸς,

should not refer to the sufferings of the victors during the siege. Klausen follows Schütz in understanding *δυσδαίμονες* of men who have no property to guard, and therefore no anxiety about nightly plunderers. This explanation would be satisfactory, if we might read *ναλοντες* for *ναλοσιν*. Otherwise *ὡς δὲ δυσδαίμονες* would be required. Schütz suggested τῶν δ' ὑπαιθρίων πάγων, κ.τ.λ.

329. *εὖσεβοῦσι*. There is no sufficient ground for writing *εὖ σεβουσι*, since we have *ἀλιτέσθαι* θεοῦ Od. iv. 378, and v. 108, *εὖσεβεῖν* τινα Eum. 260, *μετοικίαν ἐμὴν εὖσεβοῦντες* *ibid.* 973, and Eur. Troad. 85 hardly admits of the alteration, *ὡς ἂν τὸ λοιπὸν τὰμ' ἀνάκτορ' εὖσεβεῖν εἰδῶσ'* 'Αχαιοί, θεοὺς τε τοὺς ἄλλους σέβειν. The notion of being recaptured, as a punishment for sacrilege committed, naturally suggested itself to the poet from the *νδξ ἀφύλακτος* just spoken of.

331. *οὐτὰν*, i. e. *οὔτοι ἂν*, as I formerly edited, is given by Hermann. Feile and Klausen retain the MSS. reading *οὐκ ἂν γ'*, which I believe here to be indefensible.—*ἀνθαλοῖεν* is the correction of Anratus for *αὐ θάνοισιν*.

332. *ἔρωσ δὲ* κ.τ.λ. 'Only (if they wish to escape) let them beware that no desire should fall on the army, before they leave Troy, of plundering what they ought not, overcome by love of gain.' The fears of Clytemnestra arise from a belief commonly held by the Greeks, that to sack the temples of a captured city was sure to result in a calamitous return home. See on Pers. 805. Eur. Bacch. 1336, *θαν δὲ Λοξίου χρηστήριον διαπάσσωσι, νόστον ἔθλιον πάλιν σχήσουσι*. So Athens says (Troad. 69, 75) *οὐκ οἶσθ' ὑβρισθεῖσάν με καὶ ναὸς ἐμοῦ*; — *δύσσοσ-*

των αὐτοῖς νόστον ἐμβαλεῖν θέλω. A crime had already been committed in the slaughter of the inhabitants (*τὸ πῆμα τῶν δλωλότων*, 337), but the gods may perhaps overlook *that*, so long as they are reverently treated by the victors. On the subjunctive *ἐμπύπτη* see on Suppl. 351. Hermann and Klausen give *ποθεῖν* for *πορθεῖν*, on the authority (according to the former) of MS. Flor.

334. *δεῖ σωτηρίας* (*ὅστε*) *κάμψαι*. Compare Suppl. 401, *δεῖ τοι βαθείας φροντίδος — ἐς βυθὸν μολεῖν δεδορκὸς ἔμμα*. The meaning is, They have yet to secure a safe return home; yet to pass the turning point of the *διὰυλος* or double race-course, and retrace their steps along the other limb or parallel line of it, from Troy to Argos.

336. *θεοῖς δ' ἂν* κ.τ.λ. 'But if the army should return guilty of sins against the gods (i. e. sacrilege), the calamity due to them from those who have perished may not be suffered to sleep, even if no sudden and startling calamity' (we should say, 'no visible judgment') 'should befall them.' There can be no doubt that Hermann and Klausen rightly explain *ἀμπλάκῃτος* actively, 'erring against the gods.' The *ἂν* is used to introduce the optative *γένονται*, with which it is afterwards repeated. But the conjecture of G. Dindorf, *ἐναμπλάκῃτος*, which he compares with *ἐναμάρτητος*, and might have compared with *ἐναγῆς*, is in a high degree probable.—*πρόσκαια κακὰ* refers to the *τὸ ἀνθαλῶναι*, v. 331, and the sense clearly is, that even if no such sudden reverse should befall them at Troy, still they may suffer for it by shipwreck on their homeward voyage.

ἔγρηγορός τὸ πῆμα τῶν ὀλωλότων
 γένοιτ' ἂν, εἰ πρόσπαια μὴ τύχοι κακά.
 τοιαῦτά τοι γυναικὸς ἐξ ἑμοῦ κλύεις·
 τὸ δ' εὖ κρατοίη, μὴ διχορρόπως ἰδεῖν 340
 πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην.

ΧΟ. γύναι, κατ' ἄνδρα σῶφρον' εὐφρόνως λέγεις.
 ἐγὼ δ', ἀκούσας πιστά σου τεκμήρια,
 θεοὺς προσειπεῖν εὖ παρασκευάζομαι
 χάρις γὰρ οὐκ ἄτιμος εἴργασται πόνων. 345

ὦ Ζεῦ βασιλεῦ καὶ νῦξ φίλια
 μεγάλων κόσμων κτεάτειρα,
 ἧτ' ἐπὶ Τροίας πύργοις ἔβαλες
 στεγανὸν δίκτυον, ὡς μήτε μέγαν
 μήτ' οὖν νεαρῶν τι' ὑπερτελέσαι 350
 μέγα δουλείας

337. ἔγρηγορός. So Porson for ἔγρηγορον. Compare Eur. El. 41, εἴδοιτ' ἂν ἐξήγειρε τὸν Ἀγαμέμνονος φόνον.

339. γυναικὸς ἐξ ἑμοῦ. 'Though I am only a woman, I have such advice and such sage precepts to offer.' To this line the chorus reply γύναι, κατ' ἄνδρα κ.τ.λ. (342).—κλύεις Herm., Franz. with one MS. The common reading is κλύοις. So λέγεις and λέγοις were confused sup. 310. But κλύοις might be defended by λέξειεν in 535, rather than as a wish.

340. μὴ διχορρόπως ἰδεῖν. So that we may view it without any counterbalancing evil, i. e. with entire satisfaction.

341. εἰλόμην, 'I have got.' Cf. θάνατον εἴλετ' ἐν πόλει Theb. 1003. Eum. 829, τοιαῦθ' ἐλέσθαι σοι πάρεστιν ἐξ ἑμοῦ. Il. vii. 482, ἔπνου δᾶρον εἴλοντο. The meaning is, Since I have been blessed in so many and such great advantages, may no envy of the gods bring evil upon me. The sentiment is the same as sup. 130, inf. 920. Hermann reads τὴνδ' ὄνησιν, in this sense: 'For I prefer this enjoyment (i. e. of unmix'd good) before much prosperity.' Klausen understands it thus; 'For many are the advantages of which I wish for the enjoyment.'

342. εὐφρόνως. This might mean 'prudently,' as εὐφρον' and δόσφρων are used, Pers. 564. 768, and so a gloss in MS. Farn. φροῖμας. But in respect of v. 310 it more probably means 'obligingly,' i. e.

in reply to my request.

343. ἀκούσας, 'now that I have heard from you.' Cf. 263, 306.—εὖ προσειπεῖν, sup. 308.

345. χάρις οὐκ ἄτιμος πόνων. 'No inadequate return for all our trouble.' The notion in τιμῇ is not 'honour,' but 'recompense.'—Exit Clytemnestra. The chorus sings a stasimon, the point of which is, that in the capture of Troy the long-delayed Justice of Zeus is vindicated, and the deserved punishment has fallen on the proudly prosperous Priam and the impious and god-despising Paris. The loss of a beautiful wife has roused a husband to vengeance; but that vengeance has cost the army much suffering and death. Perhaps his turn may yet come; for too great prosperity is regarded by the gods with jealousy, especially when the death of many has to be accounted for. However, they conclude, the rumour may yet prove false: women are wont to act on impulse and without due assurance that they are in the right.

349. στεγανόν. Not a covering net, i. e. one spread over the city, but one which cannot be broken through, as the wall is said στέγειν, Theb. 205.—ὑπερτελέσαι, cf. inf. 1347, sup. 277, whence it is clear that the notion is that of leaping over a fence too strong to be burst asunder, not of breaking through a roof.

γάγγαμον, ἄτης παναλώτου.
 Δία τοι Ξένιον μέγαν αἰδοῦμαι
 τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ
 τείνοντα πάλαι τόξον, ὅπως ἂν 355
 μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρον
 βέλος ἠλίθιον σκήψειεν.
 Διὸς πλαγὰν ἔχουσιν εἰπεῖν 360
 πάρεστι τοῦτό γ' ἐξιχνεύσαι.
 ἔπραξαν ὡς ἔκρανεν. οὐκ ἔφα τις 360
 θεοὺς βροτῶν ἀξιούσθαι μέλειν,
 ὅσοις ἀθίκτων χάρις
 πατοῖθ'. ὁ δ' οὐκ εὐσεβής.
 πέφανται δ' ἐκγόνοις 365
 ἀτολήτως Ἄρη
 πνεόντων μείζον ἢ δικαίως,
 φλεόντων δωμάτων ὑπέρφεν
 ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπή-
 μαντον, ὥστε κἀπαρκεῖν 370

355. *ὅπως ἂν*, 'so as that the weapon might not light in vain, either falling short of the mark or going above the stars (too high).' On *πρὸ καιροῦ* see Fröm. 515. So Tac. Hist. iii. 23, 'falso icta tela hostium citra cadebant.'—*ὑπὲρ ἄστρον*, as Oed. Tyr. 1190, *καθ' ὑπερβολὰν τοξέουσας*. On *ὅπως ἂν* with the optative see Appendix C. to the *Supplices* (ed. 2).

358. *Διὸς πλαγὰν ἔχουσιν*. 'Yes, 'tis from Zeus Xenius that they have received their blow, so to say it; this at least one may trace in the history of their fall. They have fared as he had appointed.' *εἰπεῖν*, i. e. *ἔσπε*, is added because *πληγὴν ἔχειν* was a familiar phrase borrowed from single-handed combatants, like *habes* (Virg. Aen. xii. 296), of the Roman gladiators.—*ἔπραξαν* is the correction of Hermann and Franz for *ὡς ἔπραξεν*. Compare *ἄτιμα δ' οὐκ ἐπραξάτην*, inf. 1418, and see on v. 1261.

360. *οὐκ ἔφα τις*. The general sense is, 'Some pretend that the gods do not deign to be concerned about wicked men; but the opinion is false, for the posterity of the proud and too prosperous are sure to suffer.' This is said in allusion to Priam and Paris, and is according to the

favourite doctrine of Aeschylus, that a curse lies dormant in families for generations. The opinion here denied is the same that was so energetically maintained by the Epicureans of a later age. Cic. de Div. i. ad fin., 'Ennius deos non curare opinatur quid agat humanum genus.' *Ibid.* ii. § 104, a verse of that poet is quoted, 'Sed eos non curare opinor quid agat humanum genus.'—*ἀξιούσθαι* is the middle voice, as in Eum. 403, *φανεὶς γὰρ εἶναι μητρὸς ἡξιώσατο*. *Ibid.* 345. Theb. 664.

365. *πέφανται*, sc. *τὸ εἶναι θεοῦ*, or rather, *τὸ μέλειν θεοῦ βροτῶν*. The perfect passive of *φαίνομαι*, as Il. ii. 122, *τέλεος δ' οὐκ ἔφαται*.—*ἐκγόνοις* and *ἀτολήτως* are the corrections of Hermann and Bamberger for *ἐγγόνους* and *ἀτολήτως*. 'It is made known to the posterity of those who presumptuously cherish a spirit of rebellion against the gods more than is permitted, when their houses teem with excessive wealth beyond what is best for them.'

369. *ἔστω ἀπήμαντον, ὥστε κ.τ.λ.* If we regard the context alone, we shall be strongly tempted to explain these words of that moderate wealth which,

εὖ πραπίδων λαχόντα
 οὐ γάρ ἐστὼν ἔπαλξις
 πλοῦτου πρὸς κόρον ἀνδρῖ
 λακτίσαντι μέγαν δίκας βωμὸν εἰς ἀφάνειαν. 375
 βῆται δ' ἅ τάλαινα πειθῶ,
 ἀντ. ἀ.
 προβουλόπαις ἄφερτος ἄτας
 ἄκος δὲ πᾶν μάταιον. οὐκ ἐκρύφθη,
 πρέπει δὲ φῶς αἰνολαμπές σίνος· 380
 κακοῦ δὲ χαλκοῦ τρόπου,
 τρίβω τε καὶ προσβολαῖς
 μελαμπαγῆς πέλει
 δικαιοθεῖς, ἐπεὶ

while it brings no harm (πῆμα) to the possessor, at the same time satisfies a well-ordered and contented mind. Again, the imperative *ἔστω* implies something within the control of man, not a wish that the gods only can grant. 'Let your wealth be harmless,' &c. The difficulty is to find a definite subject to *ἔστω*, which some make τὸ πρῶγμα, others τὸ τῆς τύχης. There is difficulty too in the construction of ἀπαρκεῖν, to which λαχόντα seems the subject rather than the object. We have ἀρκῶ for ἀρκεῖ μοι, Prom. 639, and hence not only ἀπαρκεῖ πλοῦτός τινι (Pers. 476), but ἀπαρκεῖ τις πλοῦτος.

374. πρὸς κόρον, i. e. ὑβριστικῶς. Cf. πρὸς ἡδονήν, sup. 278. 'For there is no protection in wealth against destruction, to a man who has insolently spurned the great altar of righteousness.' So βωμὸν ἀθεῖσαι δίκας, Eum. 511.

376 seqq. 'Such a person' (continues the poet, having Paris especially in view, though he does not name him till v. 390), 'is urged on by a wretched and fatal impulse (πειθῶ) resulting from, and as it were the daughter of, a judicial blindness or infatuation (ἄτη), which impulse in an irresistible manner (ἄφερτος) suggests to him ways and means of attaining his ends (προβουλεύει). There is no help for it: his innate baseness is made to appear as surely as inferior metal is detected by use; for he is like a boy frivolously pursuing a bird, while he cares not for the misery he inflicts on his native city.' The chief difficulty here lies in προβουλόπαις, which seems fairly capable only of two meanings,—the fore-counselling child of in-

fatuation,' or 'devising beforehand calamity for posterity' (παισὶν προβουλεύουσα, as τάλαινα παρακοπὰ πρωτοπήμων, sup. 216). In the latter sense, the doctrine will be, that the consequences of crime descend to generations yet unborn; in the former, which I have preferred, ἄτη is said τίττειν, and to have a child πειθῶ, as inf. 738, ὕβρις τίττει ὕβριν.

379. πᾶν μάταιον. So Klausen and Dind. with Wellauer. Hermann and Peile retain πᾶμμάταιον with the MSS.

380. σίνος. Our equivalent word is 'mischief,' the epithet σίνης or σίντης being properly applied to destructive animals. Here we may understand the mischievous propensities of such persons as the poet describes.—πρέπει, perhaps actively, as sup. 30. inf. 1299, but φῶς may equally well be a nominative in apposition, 'shines as a balefully-gleaming light.'

383. μελαμπαγῆς (ᾶ), 'black-grained,' applied to congealed blood in Theb. 734. Bronze, when composed only of copper and tin, has a green rust (*aerugo*), and becomes bright by friction, whereas if mixed with zinc it turns quite black externally, and is liable to become dim and oxydized after being polished. To this Sophocles (frag. 742) clearly alludes in a verse preserved by Plutarch, Ἄν σενί γερνδα σὶτ Ῥεσπυβλῆ, § viii., λάμπει γὰρ ἐν χρεῖαισιν, ὥσπερ εὐγενῆς (sl. εὐπρεπῆς) χαλκός. The man himself is said to turn black when put to the test (δικαιοθεῖς), by that confusion between the image and the thing compared which has been noticed on Suppl. 221.

διώκει παῖς ποτανὸν ὄρνυ,
 πόλει πρόστριμμ' ἄφερτον ἐνθείς.
 λιτᾶν δ' ἀκούει μὲν οὔτις θεῶν
 τὸν δ' ἐπίστροφον τῶνδε
 φῶτ' ἀδικὸν καθαίρει.
 οἶος καὶ Πάρις, ἔλθων
 εἰς δόμον τὸν Ἀτρειδᾶν,
 ἦσχυνε ξενίαν τράπεζαν κλοπαῖσι γυναικός.
 λιποῦσα δ' ἀστοῖσιν ἀπίστορας στρ. β'.
 κλόρους τε καὶ λογχίμους ναυβάτας ὄπλισμούς, 395
 ἄγουσά τ' ἀντίφερνον Ἰλίφ φθοράν,
 βέβακεν ῥίμφα διὰ πυλᾶν,
 ἄτλητα τλᾶσα· πολλὰ δ' ἔστενον
 τόδ' ἐννέποντες δόμων προφήται·
 "Ἴω, ἰὼ δῶμα, δῶμα καὶ πρόμοι· 400
 ἰὼ λέχος καὶ στίβοι φιλόνορες.
 πάρεστι † σῆγ', ἄτιμος ἄλλ' ἀλοίδορος,

385. διώκει παῖς ὄρνυ. There was a proverb τὰ πετόμενα (or τὰ ποτανά) διώκειν, on which see Blomfield's Glossary. It was applied to those who wasted their time and means in pursuing vanities or impossibilities. Here, as Hermann observes, it is not so much applied to the pursuit of Helen by Paris (since he succeeded in carrying her off), as to his vain expectation of getting the victory in the end. On πρόστριμμα see Prom. 337.

388. τὸν ἐπίστροφον τῶνδε. Hermann takes this actively, 'him who brings on such sufferings (πρόστριμμα) to the state.' Others explain, 'him who engages in such things.' Both στρέφειν and ἐπιστρέφειν take a genitive in the sense of ἐπιμελεῖσθαι, and in fact the adjective is really transitive in whichever of the above ways it is taken. For τῶνδε Blomf. gives τούτων, which seems very probable, the two forms being constantly confused. See on Pers. 671. Prom. 542.

395. κλόρους τε καὶ λ. So Franz after H. L. Ahrens, for κλόρους λογχίμους τε καὶ λ. δ. Otherwise the anti-strophic verse requires alteration. Helen, on leaving her home, bequeathed to her fellow-citizens nothing but the turmoil of war, and brought to her new abode only destruction in place of a dowry.

Compare ἀντήνωρ, inf. 430.

399. δόμων προφήται. The question, whether the seers of the house of the Atridae, or those of Priam, are meant, is rendered more perplexing by the uncertainty of the reading in 402, 3. Haupt understands Cassandra and Helenus, the inspired children of Priam. On the other hand, δόμων δνειρήμαντις, Cho. 30, is certainly said of the Atridae; and I now rather incline to believe, with Peile, that the words which follow are supposed to be spoken at Argos. Cf. 416. They are rather speculations on Menelaus' state of mind on discovering the faithlessness of his wife, than prophecies of what he would do.

401. στίβοι φιλόνορες. The impression left on the couch by the now absent wife. So στίβοι is used of foot-prints, Cho. 197, 202. Compare Ovid, Her. x. 53, 'Et tua, qua possum, pro te vestigia tango, Strataque quae membris intepuere tuis.' Propert. ii. 29, 35, 'Apparent non ulla toro vestigia presso.' The epithet is best explained thus, στίβοι τῆς πρὶν τὸν ἄνδρα φιλοσύνης.

402. πάρεστι σῆγ'. The MSS. give πάρεστι σῆγᾶς ἄτιμος ἀλοίδορος ἐδιστος ἀφεμένων ἰδεῖν, which is clearly corrupt. To discuss the many corrections and interpretations that have been proposed

† ἄλγιστ' ἀφειμέναν ἰδών.
 πόθῳ δ' ὑπερποντίας
 φάσμα δόξει δόμων ἀνάσσειν 405
 εὐμόρφων δὲ κολοσσῶν
 ἔχθεται χάρις ἀνδρί·
 ὀμμάτων δ' ἐν ἀχηνίαις ἔρρει πᾶσ' Ἀφροδίτα.
 ὄνειρόφαντοι δὲ πενθήμονες ἀντ. β'. 410
 πάρεισι δόξαι φέρουσαι χάριν ματαίαν.
 μάταν γάρ, εἴτ' ἂν ἐσθλά τις δοκῶν ὄρᾶν,
 παραλλάξασα διὰ χερῶν
 βέβακεν ὄψις οὐ μεθύτερον
 πτεροῖς ὀπαδοῖς ὕπνου κελεύθοις." 415

would occupy a very considerable space. I shall therefore give what appears to me the most plausible sense: 'He is present (i. e. at the bed) in silence, dishonoured, yet without reproaching her, perceiving with deepest pain that she is gone.' His grief is too great to find utterance in words. Others refer *πάρεισι* to the vision of Helen. The metre seems imperatively to require *ἀφειμέναν* or *-ων*, and the adverb of the preceding superlative rather than the nominative case. The commentators quote Hesychius, *ἀφείμενον, καταλείψαντα ἢ ἀναχωρήσαντα, ἀποστάντα*,—but *ἀφειμένον* is more probably the true reading.

404. *πόθῳ δ'* κ.τ.λ. 'And through regret of her who is now beyond the sea, her form (phantom or image) will seem to him to be mistress of the house.' That is, he will continue to conjure up the loved image of one whom he too well knows is far away.

406. *εὐμόρφων κολοσσῶν*. 'And the grace of the comely statues becomes odious to her husband: for in the want of (living) eyes all the charm of a woman is gone.' So *χρημάτων ἀχηνία*, Cho. 293. I cannot see why both Hermann and Klausen should deny that the statues here meant are those of Helen,—at least included among others. For there is little point in the remark, if the mere decorations of the palace are meant; and the next line clearly implies that no mere semblance, no portrait without the reality, will suffice to keep alive love. For, as remarked by Dr. Donaldson (*New Cratylus*, § 478), the Greeks regarded love as a sort of ἀπορροή or efflux from the eyes.

Love here is not regarded merely as a *sentiment*, but as a passion which proceeds from and is fed by a living source, and which languishes and becomes extinct when that source is withdrawn.—We read, with a kind of wonder, these fine delineations of the inmost sensibilities of the human heart, and ask ourselves if we are sure we understand the poet aright, and do not unconsciously attribute to obscure words a depth of meaning beyond their real import. His object seems to have been to describe the uxorious, not to say sensual, character of Menelaus, which incited him at all hazards to undertake a long and calamitous war.

412. *εἴτ' ἂν — δοκῶν ὄρᾶν*. "Quum ὄρᾶν, pro quo ὄρᾶ dicendum erat, statim ex δοκῶν aptum sit, ne idem verbum repeteretur, omissum est ὄρᾶ. Plena enim oratio esset εἴτ' ἂν ἐσθλά τις δοκῶν ὄρᾶν ὄρᾶ." Hermann; who rightly adds that *μάταν* is to be construed with *βέβακεν*.—*οὐ μεθύτερον* is simply 'as soon as it has appeared.' Literally, 'not behind in the course,' as Pers. 209.

415. *πτεροῖς*. 'On wings attending the ways of sleep,'—a poetical way of saying, 'it slips away as a winged dream.' We do not gain much by Hermann's alteration, *πτεροῦσ' ὀπαδοῦσ'*. The wings of a dream attend the ways of sleep because as soon as the sleep is broken the dream is ended; the two things go together. So Lucian propounds the Pythagorean doctrine in the treatise called *Ὀνειρος*,—*Δεινόν τινα τὸν ἔρωτα φησὶ τοῦ ἐνπνίου, εἴγῃ πτηνὸς ἂν, ὡς φασί, καὶ ἔρον ἔχων τῆς πτήσεως τὸν ὕπνον, ὅπερ*

τὰ μὲν κατ' οἴκους ἐφ' ἐστίας ἄχη
 τὰδ' ἐστὶ, καὶ τῶνδ' ὑπερβατώτερα.
 τὸ πᾶν δ' ἀπ' αἴας Ἑλλάδος ξυνορμένοις

πένθεια τλησικάρδιος
 δόμων ἐκάστον πρέπει

420

πολλὰ γοῦν θιγγάνει πρὸς ἦπαρ
 οὐς μὲν γάρ τις ἔπεμψεν
 οἶδεν, ἀντὶ δὲ φωτῶν

τεύχη καὶ σποδὸς εἰς ἐκάστον δόμους ἀφικνεῖται. 425

ὁ χρυσαμοιβὸς δ' Ἄρης σωμαίων, στρ. γ'.

καὶ ταλαντοῦχος ἐν μάχῃ δορὸς,

πυρωθὲν ἐξ Ἰλίου

φίλοισι πέμπει βαρὺ

ψῆγμα δυσδάκρυτον, ἀντήνορος σποδοῦ γεμίζων λέβητας

εὐθέτου.

430

τὰ ἐσκαμμένα ἤδη πηδῆ, καὶ ἐνδιαπρίβει
 ἀνεργῶσι τοῖς ὀφθαλμοῖς μελιχρὸς αὐτός
 καὶ ἐναργῆς φαινόμενος.

418. ἐφ' ἐστίας. 'Such are our regrets at home, instigating us to the recovery of Helen; but there are other griefs which the friends of the absent Argive army have to endure, in the deaths of so many brave men.' He reverts to the consequences of Paris' folly as falling on the citizens, sup. 386.

418. ἀπ' αἴας Ἑλλάδος. I have adopted this easy transposition to suit what appears the most probable reading of the strophic verse. The MSS. give ἐφ' Ἑλλάδος αἴας. — ξυνορμένοις, 'to those who have gone off in company to the war;' the dative of reference, as it is called: see sup. 215. Theb. 592.

419. τλησικάρδιος. Properly, 'of patient or enduring heart,' ταλαίφρων, ταλασίφρων. As an epithet of πένθεια, it seems to mean either 'endured in the heart,' or 'causing endurance (suffering) to the heart.' From a gloss τὴν καρδίαν τήκουσα in MS. Farn., Auratus conjectured τηλικάρδιος. So Cic. Tusc. iv. § 36, 'labificae mentis perturbationes.' Unfortunately, no reliance can be placed on readings found only in the Farnese MS.

422. γας. This word was inserted by Porson.—οἶδεν, 'rememberers.'

425. τεύχη καὶ σποδὸς, 'urns and ashes.' Schütz thinks it means 'arms

and ashes,' τεύχη in Aeschylus having always this latter sense, while λέβης (inf. 430. Cho. 673) is the urn for the reception of ashes. We might even quote Theb. 49 for the custom of sending home reminiscences to absent friends; and it is not unlikely that the arms of a deceased warrior were occasionally brought back to the survivors. Sophocles however uses τεύχος for a cinerary urn, El. 1120.

426—30. 'For the god of war who exchanges bodies for gold, and who holds the scales of life and death in the contest, sends from Troy to the friends at home a mournful and sadly-lamented dust, freighting the urns with well-stored ashes instead of the living men.'—χρυσάμοιβος, because in the heroic ages both corpses and captives were ransomed for gold, as the body of Hector was redeemed by Priam from Achilles, Il. xxiv. 478 seqq.—ψῆγμα, properly 'a scrap,' or 'morsel,' i. e. such small fragmentary pieces as calcined bones are found to exhibit. The epithet βαρὺ, 'sore' or 'grievous,' is suspicious, because ψῆγμα is usually said of gold dust which is really heavy, and therefore we should rather have looked for a qualifying adjective like κοῦφον. Hence βραχὺ, the conjecture of Schütz, is very likely to be right, and is admitted by Dindorf.

430. εὐθέτου. Hermann and others adopt εὐθέτους from Stanley. To my mind the epithet is far more appropriate

- στένουσι δ' εὖ λέγοντες ἄν-
 δρα τὸν μὲν ὡς μάχης ἴδρις
 τὸν δ' ἐν φοναίῃς καλῶς πεσόντ' ἄλ-
 λοτρίας διαὶ γυναικός 435
 τὰ δὲ σίγα τις βαθῆζεν
 φθονερὸν δ' ὑπ' ἄλγος ἔρπει
 προδίκους Ἀτρεΐδαις.
 οἱ δ' αὐτοῦ περὶ τεύχος
 θήκας Ἰλιάδος γὰς 440
 εὐμορφοὶ κατέχουσιν ἐχθρὰ δ' ἔχοντας ἔκρυψεν.
 βαρεῖα δ' ἀστών φάτις ξὺν κότῳ, ἀντ. γ'.
 δημοκράντου δ' ἀρᾶς τίθει χρέος.
 μένει δ' ἀκούσαι τί μου 445
 μέριμνα νυκτηρῆφές.
 τῶν πολυκτόνων γὰρ οὐκ ἄσκοποι θεοῖ· κελαίναὶ δ' Ἐρινύες
 χρόνῳ
 τυχηρὸν ὄντ' ἄνευ δίκας
 παλιτυχεῖ τριβᾶ βίου 450

to the carefully-packed dust than to the urns containing it. Compare II. vii. 333,

κατακτόμεν αὐτοὺς
 τυτθὸν ἀποπρὸ νεῶν, ὡς κ' ὀστέα παιῶν
 ἕκαστος
 ἀκαδ' ἔγγρ, ὅταν αὐτὴ νεάμεθα πατρίδα
 γαίαν.

Propert. iii. 12, 14, 'Neve aliquid de te scendum referatur in urnis: Sic redeunt, illis qui cecidere locis.'

436. διαί. So Herm. for διὰ.

436. βαθῆζει. See on Pera. 13. Hermann rightly gives τὰ δὲ for τὰς, because the secret murmurs of dissatisfaction are contrasted with στένουσι and εὖ λέγοντες, implying open expression of feeling.

438. προδίκους, 'the principals in the suit' against Priam; as sup. 41, ἀντίδικος. But perhaps the notion of δίκη in both words is lost sight of, and the force of πρὸ and ἀντὶ alone to be regarded.

441. εὐμορφοί, 'in their (natural) beauty,' i. e. unburnt, and therefore contrasted with the ghastly forms on the pyre.—ἔχοντας, τοὺς κατέχοντας τὰς θήκας. See on Suppl. 26. At the same time, Hermann observes, the notion is

involved of their possessing the land, though in death. Cf. Theb. 729.

444. δημοκράντου ἀρᾶς. 'And it performs the part (pays the debt) of an imprecation solemnly ratified by the people.' The custom of execrating the public enemies of the Athenians in their assemblies is well known. Demosth. p. 270, 20, οὐχ ὅν ἐτυχεν ἦν, ἀλλ' οἷς ὁ δῆμος καταράται. *Ibid.* p. 363, ταῦθ' ὑπὲρ ὑμῶν, ἃ ἄνδρες Ἀθηναῖοι, καθ' ἐκείστην τὴν ἐκκλησίαν δ κήρυξ εὐχεται νόμῳ προστεταγμένα, καὶ ὅταν ἡ βουλὴ καθήται, παρ' ἐκείῃ πάλιν. The meaning is, that the just indignation of the people calls forth the anger of the gods against the Atreidae as much as a formal curse would have done.

445. μένει ἀκούσαι. So Eum. 647, μένω δ' ἀκούσαι τῶς ἀγῶν κριθήσεται. 'My anxiety is in expectation to hear of some event which yet is covered in night.'

450. παλιτυχεῖ. So Hermann, with Scaliger and others, for παλιτυχεῖ. Klausen retains the latter, remarking, 'accusativus hic spectat accusativum τυχηρόν.' It is enough to say that the one word is used in reference to the other,—a reverse of fortune to prosperous fortune.

τιθείσ' ἀμαυρὸν, ἐν δ' ἀστοῖς
 τελέθοντος οὔτις ἀλκά.
 τὸ δ' ὑπερκόπως κλύειν εὔ
 βαρὺ βάλλεται γὰρ ὄσσοις
 Διόθεν κεραυνός. 455
 κρίνω δ' ἄφθονον ὄλβον.
 μήτ' εἶην πτολιπόρθης,
 μήτ' οὖν αὐτὸς ἀλούς ὑπ' ἄλλων βίον κατίδομι.
 πυρὸς δ' ὑπ' εὐαγγέλου ἐπωδός. 456
 πῶλιν διήκει θοὰ 460
 βάξις· εἰ δ' ἐτητύμως,
 τίς οἶδεν, εἴτε θεῖόν ἐστι μὴ ψύθος ;
 τίς ᾤδε παιδνὸς ἢ φρενῶν κεκομμένος,
 φλογὸς παραγγέλμασιν
 νέοις πυρωθέντα καρδίαν ἔπειτ' 465
 ἀλλαγὰ λόγου καμῆν ;

Much in the same way *ἀστοῖς* refers to *ἀμαυρὸν*, and *ἔχοντας* to *κατέχουσιν* sup. 441.

451. *ἐν ἀστοῖς*. 'Among those who have been brought to nothing.' Hermann remarks, 'Ambigue dicit *ἀστοῖς*, *quantum ipse de mortuis cogitans*.' The general sentiment amounts to this, that so long as a man is innocent, he has nothing to fear from the envy or imprecations of the people; but the commission of crime makes him, as it were, a fit subject and recipient for the wrath of the Furies, and when once he has been brought low and reduced by them to nothingness from his proud estate, none of the gods will raise him again. Cf. *Eum.* 535, *ἔλατ' ἔκλαυστος, ἀστος*.

453. *ὑπερκόπως*. The MSS. have *ὑπερκόπως*. See on *Theb.* 386. Excessive praise was thought to be one of those dangerous glories which moved the anger of the gods. Hence *ἐνασιμῶς ἀνεῖν* inf. 890.

454. *ὄσσοις*. Hermann understands this in reference to *ἀμαυρὸν* and *ἀστοῖς*, — 'Lightning is hurled against their eyes so as to blind them.' Thus *βλέπειν* is constantly used for *ζῆν*. For the dative cf. *Phoen.* 1383, *λόγχην ἐνέμα στόματι*. But, comparing inf. 920, *μήτις πρόσωθεν ἔμματος βάλει φθόνος*, we are justified in

regarding *ὄσσοις* as the dative of the instrument, like *βάλλεται τόξῳ οἰστός*. The notion of an *evil eye* is transferred to the gods, who regard with jealousy human prosperity. Of course, there is an allusion to Agamemnon's recent victory.

456. *κρίνω*, i. e. *προκρίνω*. Cf. *Suppl.* 390. — *ἄφθονον, τὸν ἀνευ φθόνου*.

457. *μήτε* — *μήτ' οὖν*. It is as bad to be a captor as a captive; the extreme of prosperity is as much to be deprecated as the extreme of misery.

462. *εἴτε*. So Franz with H. L. Ahrens. The common reading is *ἢ τοι*, but the MS. Flor. has *εἰ* written above *ἢ*. Hence Hermann reads *εἴ τε*, 'unless indeed it be —.' Dindorf gives *ἢ τε*, omitting *μή*. But *τίς οἶδεν εἰ* — *εἴτε μή*, is good Greek and good sense, though Hermann condemns it. 'Who knows whether truly, or whether it be not a deception from the gods?' (Cf. 264.) So *Eum.* 446, *σὸ δ' εἰ δικαίως εἴτε μὴ κρίνον δίκην*. Supra, 252. The chorus, as if reproaching themselves for having been persuaded out of their former doubts (259–271), now assume a tone of great caution.

463–6. *ᾤδε παιδνὸς* — *καμῆν*. From the very nature of the sentence *δοτε* is easily supplied, just as in *Prom.* 1052 *ἴαν* is for *ἴαν ἀληθῶς*, involved in the context.

γυναικὸς αἰχμῆ̂ πρέπει
 πρὸ τοῦ φανέντος χάριν ξυναιέσαι.
 πιθανὸς ἄγαν ὁ θῆλυς ὄρος ἐπινέμεται
 ταχύπορος· ἀλλὰ ταχύμορον 470
 γυναικογήρτον ὄλλυται κλέος.
 τάχ' εἰσόμεσθα λαμπάδων φαεσφόρων
 φρυκτωριῶν τε καὶ πυρὸς παραλλαγὰς,
 εἴτ' οὖν ἀληθεῖς, εἴτ' ὄνειράτων δίκην
 τερπνὸν τόδ' ἔλθον φῶς ἐφήλωσεν φρένας. 475
 κήρυκ' ἀπ' ἀκτῆς τόνδ' ὄρω κατάσκιον
 κλάδοις ἐλαίας· μαρτυρεῖ δέ μοι κάσις
 πηλοῦ ξύνουρος, διψία κόνις, τάδε,
 ὡς οὐτ' ἄναυδος οὔτε σοι δαίμων φλόγα
 ὕλης ὀρείας σημανεῖ καπνῶ πυρὸς, 480
 ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων—
 τὸν ἀντίον δέ τοῖσδ' ἀποστέργω λόγον
 εὖ γὰρ πρὸς εὐ φανεῖσι προσθήκη πέλοι.

467. γυναικὸς αἰχμῆ. 'The disposition of a woman.' See on Prom. 412. *New Cratylus*, § 174. Hermann translates *imperium*, Klausen *potentia*; while Peile is content with exactly the converse, but equally far-fetched sense, 'It is quite in character with a woman's spear,' i. e. with woman's *weakness*. The meaning of the whole passage is this: 'It is consistent with a woman's temperament to acquiesce in what is pleasing to her in preference to what is certain. Too credulous, the boundary of the female mind is encroached upon by rapid inroads; but a report spread by a woman perishes by a quick extinction.' The true meaning of *ἐπινέμεται* was, I believe, first pointed out by Dr. Donaldson (*New Crat.* p. 296), the word being, as he has proved by several examples, technically used of trespassing on a neighbour's land.

468. πρὸ τοῦ φανέντος. This is commonly, but wrongly, taken for πρὸ τοῦ φανῆναι. The sense is quite evident from two passages which shew it was a kind of proverbial expression, Pind. Pyth. iv. 140, κέρδος αἰνήσαι πρὸ δικας, and Plat. Resp. ii. p. 361, κ, ἐπαινεῖν πρὸ δικαιοσύνης ἀδικίαν.

471. γυναικογήρτον. Compare Cho. 830, ἢ πρὸς γυναικῶν δαιματούμενοι λόγοι

πεδάρσαι θρόσκουσι, θηήσκοντες μάτην; 472 seqq. In the MSS. and ordinary editions these verses are assigned to Clytemnestra. Hermann and Franz follow Wellauer in giving them to the leader of the chorus, to whom they evidently belong. Clytemnestra has not been present on the stage while the preceding remarks about female credulity were made, and therefore she cannot be supposed to reply to them. Besides, she has no misgivings,—she of the ἀνδρόβουλον ἐλπίζον κέαρ, sup. 11.

477. κάσις πηλοῦ ξύνουρος. 'Closely allied to its kindred mud,' like λεγνὸν μέλαιναν, αἰόλην πυρὸς κάσις, Theb. 489. The meaning is, that the dust being roused shows the approach of some one who *viâd voce*, and not (as before) by a mere beacon-signal, about which a mistake might possibly exist, will either confirm or deny the truth of the report.—καπνῶ πυρὸς, i. e. now that it is day; for the flame was only fit for the night.

481. λέγων. Dindorf, by placing only a comma at πυρὸς, and thus making ἐκβάξει depend on ὡς, gives the true force to this participle, which otherwise is completely otiose. On the *aposiopesis*, resulting from a dislike to utter ill-omined words, see inf. 631. Cho. 186.

ὅστις τὰδ' ἄλλως τῆδ' ἐπέυχεται πόλει,
αὐτὸς φρενῶν καρποῖτο τὴν ἁμαρτίαν.

485

ΚΗΡΤΞ.

ὡ πατρῶον σῦδας Ἄργείας χθονός·
δεκάτω σε φέγγει τῷδ' ἀφικόμην ἔτους,
πολλῶν βραγισῶν ἐλπίδων, μιᾶς τυχῶν.
οὐ γάρ ποτ' ἠῦχον τῆδ' ἐν Ἄργείᾳ χθονί
θανῶν μεθέξειω φιλτάτου τάφου μέρος.
νῦν χαῖρε μὲν χθῶν, χαῖρε δ' ἡλίου φάος,
ὑπατός τε χώρας Ζεὺς, ὁ Πύθιός τ' ἀναξ,
τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη.
ἄλις παρὰ Σκάμανδρον ἦσθ' ἀνάρσιος·
νῦν δ' αὐτε σωτήρ ἴσθι καὶ παιώνιος,
ἀναξ Ἄπολλον. τούς τ' ἀγωνίους θεούς
πάντας προσαυδῶ, τόν τ' ἐμὸν τιμᾶορον

490

495

484. *ὅστις*. "Dicit hæc chorus de Clytaemnestra cogitans." Hermann.

486. Talthybius appears on the stage, announcing the arrival of the king (*ἕκει*, v. 514), and calling on the gods and heroes to receive propitiously the victorious army, and on the citizens to greet their king as having executed just vengeance.

488. *βραγισῶν*. An anchor, the ancient and still common symbol of hope, was said *βραγῆναι* when one arm or fluke was torn off. So Plutarch, *De Mul. Virtut.* *ἄμα δὲ ὁ Πόλλις κατέμαθε τῇ ἀγκύρῃ τὴν ὄνυχά μὴ προσόντα, βία γὰρ ἐλκομένης, ὡς ἔοικεν, ἐν τόποις ὑποπέτραις ἀποσπασθεὶς ἔλαθε*. The proverb *ἐπ' ἐλπίδος ὀχεῖσθαι* is well known. Cf. *Equit.* 1241, *λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα*.

493. *μηκέτ'*. The *μη* is used because the imperative sense is continued from *χαῖρε*, like *μη τιθεὶς inf.* 879, *μη ὄρων Suppl.* 792. Those editors who try to establish a difference of meaning between *οὐκέτ'* and *μηκέτ'* *ἰάπτων*, forget that the former would here be a solecism.

494. *ἦσθ'*, i. e. *ἔσεισα*. This is the excellent emendation of Hermann for *ἔλαθε* or *ἔλαθ'* of the MSS., which is an instance of a gloss having superseded the genuine word. Blomfield had admitted *ἦσθ'* from Askew's margin; but *ἦσθα* from *εἰμι* had

this great, and indeed fatal objection, that it did not account for the reading *ἔλαθε*. We have, to pass over other instances, *ἐπῆσαν* in *Od.* xix. 445.—*ἀνάρσιος*, 'hostile,' probably another form of *ἀνάρσιος*, 'unsuited,' 'unequal,' 'uneven';—but the etymology is much disputed.

495. *παιώνιος*. This reading (for *καὶ παγώνιος* or *κάπαγώνιος*) suggested by Dobree and H. L. Ahrens, is so evidently right, that it is but lost labour to defend the vulgate. For (1) *παιώνιος* is contrasted with *ἀνάρσιος*, the contrast being introduced by *νῦν αὐτε*. (2) *ἐπαγώνιος* can hardly be right when *ἀγωνίους* follows in the very next verse; (3) *παιώνιος* suits *σωτήρ*, and is the usual epithet of Apollo when invoked to heal or counteract evils, as *sup.* 144. And (4) I and Γ are very often interchanged in MSS.

496. *ἀγωνίους θεούς πάντας*, i. e. all who have had any share in obtaining the victory for the Greeks. Müller, whom Peile follows, understands 'gods of assemblies,' a meaning which seems to have nothing whatever to do with the present passage. See *Suppl.* 185. There can be no doubt that either statues or altars of the gods here alluded to are in sight of the herald. Müller fancies that the thymele may have been constructed to represent a *κοινοβαμία* (*Suppl.* 218).

Ἐρμῆν, φίλον κήρυκα, κηρύκων σέβας;
 ἦρωσ τε τοὺς πέμψαντας, εὐμενεῖς πάλιν
 στρατὸν δέχεσθαι τὸν λελειμμένον δορός. 500
 ἰὼ μέλαθρα βασιλέων, φίλαι στέγαι,
 σεμνοὶ τε θᾶκοι, δαίμονές τ' ἀντήλιον
 εἶ που πάλαι, φαιδροῖσι τοισὶδ' ὄμμασι
 δέξασθε κόσμῳ βασιλέα πολλῶ χρόνῳ.
 ἦκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων 505
 καὶ τοῖσδ' ἅπασι κουνὸν Ἀγαμέμνων ἀναξ.
 ἄλλ' εὖ νῦ ἀσπάσασθε, καὶ γὰρ οὖν πρέπει,
 Τροίαν κατασκάψαντα τοῦ δικηφόρου
 Διὸς μακέλλη, τῇ κατείργασται πέδον.
 βωμοὶ δ' αἴστοι καὶ θεῶν ἰδρύματα, 510
 καὶ σπέρμα πάσης ἐξαπόλλυται χθονός.
 τοιόνδε Τροίᾳ περιβαλὼν ζευκτήριον

496. φίλον κήρυκα. See Suppl. 217. 897.

499. ἦρωσ. "Sui id Aeschylus aevi more. non antiquo illo Homeri fecit, ut heroes praeco invocet." Hermann. "Designantur omnes Argivorum reges Danai, Persei, Pelopis posterii." Klausen; who well compares Suppl. 216, ἄλλ' εὖ τ' ἐπεμψεν, εὖ τε δεξάσθω χθονί. Similarly, the elements are invoked together with the χθόνιοι, who appear to include the heroes, on the first entrance of the Danaides into Argolis, Suppl. 25. The principle involved in this propitiation is closely connected with the doctrine in 332—8. Harm may at any time betide a conquering army. Even when they have set foot on their native soil, it is not too late for retribution to overtake them, as in fact it does overtake Agamemnon.

502. σεμνοὶ θᾶκοι. The seats of the king and queen in front of the palace, according to the custom of heroic times. Thus Nestor had a polished seat in front of his door, Od. iii. 406—9, and thus the father and the mother of Nausicaa had separate chairs of dignity, Od. vi. 303—8. —δαίμονες ἀντήλιοι, the statues of gods placed so as to face the east. This was a common and very remarkable custom. It probably originated in the desire to light up the face of Apollo Lyceus (see Suppl. 668) with the beams of the early sun, and thus to obtain that symbolical

connexion between the god of light and the god of cheerfulness and joy, which is here so clearly alluded to in φαιδροῖσι τοισὶδ' ὄμμασι. Hesych. ἀντήλιοι θεοὶ οἱ πρὸ τῶν πυλῶν ἱδρῦμένοι. Εὐρ. Μελέγῳ. Cf. Ion 1540, ἀντήλιον πρόσωπον ἐκφαίνει θεός. That the custom originated thus appears from the fact that both Phoebus and Artemis (sun and moon) were called προστατήριοι (Theb. 444. Soph. El. 637). Now, as the stage of the Greek theatre faced the north (Müller, Diss. ad Eum. p. 20) it is evident that statues of the gods placed on the proscenium might easily be so arranged as to catch the morning beams. There is frequent mention of the statue of Zeus being similarly placed. Pausan. lib. v. 23, 1, ἔγαλμα Διὸς τετραμμένον πρὸς ἀρισχόντα ἥλιον. Ibid. 24, 1, Δία πρὸς ἀνατολὰς ἥλιου. See also *ibid.* 22, 4. Cic. Orat. in Catil. iii. § 4, 'simulacrum Jovis contra atque antea fuerat ad orientem convertere.' Id. de Div. i. § 20, 'Sancta Jovis species claros spectaret ad ortus.'

503. εἶ που. So Auratus for ἦπου. More usual would have been εἶ ποτε. Cf. Ar. Equit. 347, εἶ που δικίδιον εἶπας εἶ, — φου δυνατὸς εἶναι λέγειν.

505. φῶς ἐν εὐφρόνῃ. Compare 22, 256. There is a play on the literal and the metaphorical sense in all these passages.

ἀναξ Ἀτρεΐδης πρέσβυς, εὐδαίμων ἀνὴρ
 ἦκει, τίεσθαι δ' ἀξιώτατος βροτῶν
 τῶν νῦν· Πάρις γὰρ οὔτε συντελής πόλις
 ἐξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον
 ὀφλῶν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην
 τοῦ ῥυσίου θ' ἤμαρτε, καὶ πανώλεθρον
 αὐτόχθονον πατρῶον ἔθρισην δόμον
 διπλά δ' ἔτισαν Πριαμίδαί θάμάρτια.

515

520

ΧΟ. κῆρυξ Ἀχαιῶν, χαῖρε, τῶν ἀπὸ στρατοῦ.

513. *εὐδαίμων ἀνὴρ ἦκει*. 'Has returned a fortunate man, and one the most deserving of living mortals to be honoured; for neither Paris nor the city associated with him (in the crime and the penalty of it) can now say that the suffering has been less than the deed.' Klausen observes, that the heroic notion of *honour* was inseparable from the idea of complete and summary vengeance, as the very words *τιμὴ* and *ἀξίως*, properly implying compensation and equivalence, seem to show. On the proverb *δράσαντι παθεῖν*, that stern old law of a martial age, see Cho. 305. Pers. 810. Oed. Col. 267. inf. 1505. 1541. To have paid less than the uttermost farthing for a wrong inflicted was an impunity not to be tolerated.

515. *συντελής*. The exact meaning is uncertain. We have *ξυντέλεια* of an associate company of gods, Theb. 240. Probably the idea is, that the city, as equally involved in the guilt (by not returning Helen and her stolen wealth), was also involved in the payment for the injury.

517. *ἀρπαγῆς τε καὶ κλοπῆς*. 'Being cast in an action for both plunder (rape) and theft.' Cf. Ar. Plut. 372, ἀλλ' οὐ κέκλοφας, ἀλλ' ἤρπασκας; Soph. Phil. 644, ἔταν παρῆ κλέψαι τε χάρπασσαι βίη. The former word is to be understood of Helen, the latter of her wealth (inf. 716).

518. *ῥυσίου*. 'The booty,' 'the prize.' See the note on Suppl. 406. The word always involves the notion of something which sooner or later, by fair means or foul, must be surrendered, or paid for to its full value.

519. *αὐτόχθονον*, 'land and all' (*cum ipsa terra*). Lucian frequently uses *αὐτανόσος* in a similar sense. So also *αὐτόκοκος*, sup. 135. As *αὐτόχθονον* had a distinct and peculiar sense, 'indigenous,'

a different form of the word was purposely chosen by the poet, as Hermann remarks in reply to Blomfield, who reads *αὐτόχθον' ἔν*, followed by Klausen.

520. *διπλά θάμάρτια*. 'They have paid a double penalty for their sins,' in that they have been compelled to give up Helen, and have had their city razed to the ground. Hermann, who reads *θάμάρτια*, for τὰ (τὰ?) *ἁμαρτία*, the dual of the feminine form, understands the 'double sin' of the *ἀρπαγή* and *κλοπή* combined. The poet seems to mean that the *δρᾶμα* was single, the *πάθος* double. It is very probable that *ἁμαρτίων* meant 'the price of a fault,' just as τὰ *οικουρία* is 'the reward of keeping house,' Trach. 542. And so the Schol. explains, τὸν *μισθὸν τῆς ἁμαρτίας*.

521—33. 'I bid you joy, herald of the Grecian army.'—'My joy is such that I am content to die.'—'Do you mean that you longed for your country?'—'So that I now weep for delight.'—'A pleasing disease truly this which you had upon you.'—'I don't understand.'—'Because you were smitten with a desire which was reciprocated by us.'—'Did then this land long for the army which mutually longed for it?'—'So great was our longing, that we often groaned in sadness of heart.'—'Whence this uneasy feeling, so odious to a victorious army?'—'I have long ago schooled myself to conceal my feelings.'—'Indeed! Had you then any to be afraid of in the absence of your lord?'—'As you just now said of yourself, I could willingly die.' In this dialogue the herald first receives a hint that all has not been well at home. But he cannot or will not understand it, and proceeds, as if unconscious of the real import of the words he has heard, to describe the miseries the army has es-

- ΚΗ. χαίρω τεθνᾶναι δ' οὐκ ἔτ' ἀντερῶ θεοῖς.
 ΧΟ. ἔρωσ πατρώας τῆσδε γῆς σ' ἐγύμνασεν ;
 ΚΗ. ὥστ' ἔνδακρύνει γ' ὄμμασι χαρᾶς ἕπο.
 ΧΟ. τερπνῆς ἄρ' ἦτε τῆσδ' ἐπήβολοι νόσου. 525
 ΚΗ. πῶς δῆ ; διδαχθεῖς τοῦδε δεσπόσω λόγου.
 ΧΟ. τῶν ἀντερῶντων ἰμέρω πεπληγμένοι.
 ΚΗ. ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις ;
 ΧΟ. ὡς πόλλ' ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν.
 ΚΗ. πόθεν τὸ δύσφρον τοῦτ' ἐπῆν, στύγος στρατῶ ; 530
 ΧΟ. πάλαι τὸ σιγᾶν φάρμακον βλάβης ἔχω.
 ΚΗ. καὶ πῶς ; ἀπόντων κοιράνων ἔτρεις τινάς ;
 ΧΟ. ὡς νῦν τὸ σὸν δῆ, καὶ θανέω πολλῆ χάρις.
 ΚΗ. εὖ γὰρ πέπρακται. ταῦτα δ' ἐν πολλῷ χρόνῳ
 τὰ μὲν τις εὖ λέξειεν εὐπετῶς ἔχειν, 535

caped, and the remembrance of which has alone called forth the strong expression of joy at his return (522).

521. τῶν ἀπὸ στρατοῦ. A short, or rather a mixed phrase for κήρυξ τῶν τοῦ στρατοῦ, ἀπὸ στρατοῦ ἦκον.

522. τεθνᾶναι. As τεθνηὸς and ἐσθνηὸς are found beside the ordinary forms in —ηκός, so τεθνηέναι for τεθνηκέναι appears to have been contracted into τεθνᾶναι.

527. πεπληγμένοι. So Herm., Dind. after Schütz for πεπληγμένος. For the verse really refers to 525, while the transcribers took it as an answer to πῶς δῆ ;

529. ἀμαυρᾶς ἐκ φρενός. A mind which darkly broods over thoughts which it dares not express. The cause of this anxiety, according to Klausen, was a fear of the expedition going on wrongly. But what follows seems to shew that the conduct of Clytemnestra and Aegisthus is rather alluded to.

530. στύγος στρατῶ. Hermann reads στύγος φρενῶν, 'confidenter,' as he himself says ; but confidence in such alterations is not so easily felt by others. I have followed Blomfield and Peile in placing a comma after ἐπῆν. A question still remains whether the στύγος was that felt by the army now they have returned, or the oppressive influence of an evil omen at home during their absence. In the above version, I have taken it in the former sense. Some explain, 'this boding dread about the absent army.'

532. ἔτρεις τινάς ; The Aeschylean

doctrine of δέος as connected with σέβας, or the reverence due to majesty, is here clearly set forth. 'Why,' asks the herald, 'was there any occasion for silence? Surely in the absence of the constituted authority there was none you were bound so absolutely to obey, as to resign even the liberty of speech.' The answer is rather ambiguous. It may mean, as Klausen gives it, 'I was so coerced that I would gladly have died,' in which case ὡς τὸ σὸν δῆ refers only to the words of 522, the motive being wholly different ; or it may mean, 'I was so coerced that I would now willingly die through joy at the release.' And I think this latter is right ; for the chorus evades the question ἔτρεις τινάς, not wishing openly to speak of Aegisthus ; and the following words of the herald, εὖ γὰρ πέπρακται, shew that he at least understood it so. For he imagined that the cause of joy was the success of the expedition, not, as was really the case, the deliverance from Aegisthus and Clytemnestra.

535. εὖ λέξειεν. Those who alter εὖ to ἂν, on the assumption that the optative mood in a potential sense absolutely requires the particle, materially impair the force of the passage ; and those who retain εὖ do not always rightly interpret it. Translate : 'but as for these matters, during the lapse of a long time, some things one may rightly assert to have fallen out well, and others again unsatisfactorily.' Examples of ἂν similarly

τὰ δ' αὖτε κἀπίμομφα. τίς δὲ, πλὴν θεῶν,
 ἄπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον ;
 μόχθους γὰρ εἰ λέγοιμι καὶ δυσσαυλίας,
 σπαρνὰς παρήξεις καὶ κακοστρώτους, — τί δ' οὐ
 στένοντες, οὐ λαχόντες ἡματος μέρος ; 540
 τὰ δ' αὖτε χέρισφ, καὶ προσῆν πλέον στύγος
 εὐναί· γὰρ ἦσαν δητῶν πρὸς τείχεσφ
 ἐξ οὐρανοῦ γὰρ κἀπὸ γῆς λειμώνια
 δρόσοι κατεφέκαζον, ἔμπεδον σίνος
 ἐσθημάτων, τιθέντες ἐνθηρον τρίχα. 545
 χειμῶνα δ' εἰ λέγοι τις οἰωνοκτόνον,
 οἶον παρὲιχ' ἄφερτον Ἰδαία χιῶν,
 ἧ θάλλπος, εὔτε πόντος ἐν μεσημβριναῖς
 κοίταις ἀκύμων νηνέμοις εὔδοι πεσῶν—

omitted are inf. 1133, 1347.—*ἐπιεῶς*, perhaps a metaphor from dice, like *εἰ πεσόντα* sup. 32, *εὐβόλως ἔχειν* Cho. 683. See Monk on Hippol. 715.—*ἐπίμομφα*, cf. *κατάμομφα* sup. 143.

538—40. 'For were I to speak of the toils, and the comfortless bivouacks, the infrequent landings with hard lying on the ground,—in a word, what was there that we had not to lament, what that we did not receive as our daily portion?' The apodosis is broken off by the question *τί δ' οὐ*, which interrupted the train of thought; and the participles are used without regard to any regular construction. The simple idea in the writer's mind was *εἰ λέγοιμι ὅπως ἐπρόσσομεν*, *ὅς ἂν εἴη τέλος*, *πάντων γὰρ κακῶν ἐλάχομεν*. In *δυσσαυλίας* and *κακοστρώτους* the hardships of the military *στράβες* and *χάμενα* are described. Thucyd. iv. 54 ad fin. *ἀποβάσεις ποιούμενοι καὶ ἐναυλιζόμενοι τῶν χωρίων εὐ καιρὸς εἴη*.

541. *τὰ δ' αὖτε χέρισφ*. The permanent encampments on the mainland are contrasted with the occasional landings on the shore. 'Again, as to our life on the land, even still more rigour attached to it.'—*στύγος*, literally, 'shivering' or 'shuddering,' which seems here to be meant, as appears from what follows: 'for, since our quarters were close by the walls of the enemy (i. e. outside of the city; cf. 325—8) the meadow-damps drizzled on us from the sky and (rose) from the earth,

the lasting damage of our clothes, making our hair as shaggy as wild beasts.' The history of our own times furnishes a painful commentary on this fine passage. We are told that in Bulgaria (in nearly the same latitude and longitude as Troy), "the dews fall like fine and searching rain," and we know the disastrous effects of drenched clothes and inadequate nightly shelter.

543. *λειμώνια*. The MS. Flor. has *λειμώνια*, whence Hermann thinks the true reading was *λειμώνια*. The sense of the passage remains precisely the same; the *ἐνδροσοι ἐννῆ* of v. 12 is described, and it is from ignorance of the real origin of dew rather than from a desire to distinguish different things that the poet adds *ἐξ οὐρανοῦ καὶ ἀπὸ γῆς*. The masculine participle *τιθέντες* (545) seems best explained on the view of most commentators, that he was thinking of *θυμβροὶ ἐξ οὐρανοῦ* rather than *θρόσοι ἀπὸ γῆς*. The mention of the 'rough hair' reminds us of the care the Greeks have always taken in combing their locks ever since, perhaps long before, Homer called them *καρηκομῶντες*. Cf. *Ajac.* 1207, *κεῖμας δ' ἀεὶ πυκναῖς θρόσοις τεγγόμενος κόμας*.

548. *εὔτε* (*δρότε*) *εὔδοι*. 'Whenever the sea slept tranquilly reclining in its mid-day couch unstirred by a wind.' Here again we have a picture drawn with perfect truth to nature. The wind lulls at noontide, and freshens in the morning and evening. The sudden tran-

τί ταῦτα πενθεῖν δεῖ ; παροίχεται πόνος 550
 παροίχεται δὲ τοῖσι μὲν τεθνηκόσιν
 τὸ μήποτ' αὖθις μηδ' ἀναστήναι μέλει.
 τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν,
 τὸν ζῶντα δ' ἀλγεῖν χρὴ τύχης παλιγκότου ;
 καὶ πολλὰ χαίρειν ξυμφοραῖς καταξιώ. 555
 ἡμῶν δὲ τοῖς λοιποῖσιν Ἀργείων στρατοῦ
 νικᾷ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρέπει
 ὡς κομπάσαι τῷ εἰκὸς ἡλίου φάει,
 ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις
 "Τροίαν ἐλόντες δήποτ' Ἀργείων στόλος 560
 θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα
 δόμοις ἐπασσάλευσαν ἀρχαίων γένος."
 τοιαῦτα χρὴ κλύοντας εὐλογεῖν πόλιν

sitions from extreme heat to extreme cold, such as are felt in the neighbourhood of the Hellespont, are among the most trying influences upon the human frame.

550. τί ταῦτα πενθεῖν δεῖ; Again (see 538), the apodosis to εἰ λέγοι τις is wanting. 'But why should we mourn for these things? Our trials are past; and they are passed, to those who have perished, so that they will never hereafter care even to rise from their graves to life again.' The apposition to τοῖς μὲν τεθνηκόσιν is in ἡμῶν δὲ τοῖς λοιποῖσιν, and he means to say, that the dead are so completely insensate and indifferent to past toils that they have not even the wish to live again, while the living have gained a glorious victory which more than counterbalances their sufferings.—τὸ μήποτ', i. e. ὅστε μήποτ'. See sup. 15.

553. ἐν ψήφῳ λέγειν, 'to reckon up accurately,' properly, 'by counters.' So Ar. Vesp. 656, λόγισαι φαύλας, μὴ ψήφοις ἀλλ' ἀπὸ χειρῶν. Rhcs. 309, ἐν ψήφῳ λόγῳ θέσθαι. Having mentioned the of τεθνηκότες, in connection with τί ταῦτα πενθεῖν δεῖ, the herald interposes a few words to shew that even the losses which have been incurred ought not to damp the joy with which the good news should be received by the living; and then he continues the former sentence by ἡμῶν δὲ κ.τ.λ.

555. καὶ πολλὰ χαίρειν. 'I think we ought (not only not to grieve, but) even to rejoice greatly at the events which have

happened.' Schol. ἐπὶ ταῖς εὐνομίαις χαίρειν. A word of ambiguous sense, συμφορὰ, is purposely used, because the whole circumstances of the war, good and bad, are taken into account in forming a general estimate. Hermann and others understand 'bidding good by to misfortune.' And certainly πολλὰ χαίρειν and χαίρει πολλὰ are more commonly used in the sense of 'farewell.'

559. ποτωμένοις. As in the preceding τῷ φάει there is contained a reference, by contrast, to the darkness of death, so here 'speeding homewards' is opposed to the stillness (τὸ μὴ ἀναστήναι) of those in the grave. Thus the poet dwells on and amplifies τοῖς λοιποῖσιν, v. 556.

560. ἔμποτε, 'at last.' Cf. Hel. 886, ἃ θεοὶ, γενέσθω δήποτ' ἐπτυχὲς γένος τὸ Τρωτάλειον. But in Troad. 506. Eur. Suppl. 1131, it means 'formerly.'—θεοῖς τοῖς καθ' Ἑλλάδα, 'the Grecian gods,' who have given a triumph over βάρβαροι. For the custom alluded to, see Theb. 267. Rhcs. 180, θεοῖσιν ἀτὰρ (λάφυρα) πασ-υλάσσε πρὸς δόμοις.—ἀρχαίων, sc. ὅστε εἶναι, to take their place among other ancient spoils, and to be themselves regarded as ancient some future day. Hermann compares πίστιν ἀρχαίων, Oed. Col. 1628.—γένος, properly 'brightness,' anything which causes joy or delight; an ornament, and so nearly a synonym with ἔγαλμα. See Suppl. 996.

563. εὐλογεῖν πόλιν. The city deserves praise for having sent out a just and suc-

καὶ τοὺς στρατηγούς· καὶ χάρις τιμῆσεται
Διὸς τὰδ' ἐκπράξασα. πάντ' ἔχεις λόγον. 565

ΧΟ. νικῶμενος λόγοισιν οὐκ ἀναίνομαι
ἀεὶ γὰρ ἠβῆ τοῖς γέρονσιν εὖ μαθεῖν.
δόμοις δὲ ταῦτα καὶ Κλυταίμνηστρα μέλεω
εἰκὸς μάλιστα, ζῦν δὲ πλουτίζειν ἐμέ.

ΚΛ. ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο,
ὄτ' ἦλθ' ὁ πρῶτος νύχιος ἄγγελος πυρὸς,
φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν
καὶ τίς μ' ἐνίπτων εἶπε, Φρυκτωρῶν δία
πεισθείσα Τροίαν νῦν πεπορθῆσθαι δοκεῖς ;
ἦ κάρτα πρὸς γυναικὸς αἵρεσθαι κέαρ. 575
λόγοις τοιούτοις πλαγκτὸς οὖσ' ἐφαινόμην
ὁμως δ' ἔθνον καὶ γυναικείῳ νόμῳ

cessful expedition; the generals, for having conducted it; Zeus, for having given the victory.—*χάρις Διὸς*, the grace or favour of Zeus.—*ἐκπράξασα*, cf. *ἐξέπραξεν* Suppl. 95. Theb. 836.

566. *νικῶμενος λόγοισιν*, 'convinced by your arguments,' that joy and gratitude are more appropriate than grief for the past.—*εὖ μαθεῖν*, 'to learn well,' i. e. good news, a sort of play on the proverb 'never too late to learn.' Cf. frag. 278, *καλὸν δὲ καὶ γέροντα μαθάνειν σοφά*.—*ἠβῆ*, impersonal, like *ἀκμάζει βρετέων ἔχουσαι*, Theb. 95.

569. *πλουτίζειν*. 'And at the same time (i. e. that she inquires the particulars for her own satisfaction) that she should put me in possession of the facts.' So Hermann understands the passage, while Klausen makes *ταῦτα* the subject of *πλουτίζειν*. Cf. 1239, *ἔλλην τιν' ἔτην ἀντ' ἐμοῦ πλουτίσετε*. The Schol. on this passage rightly gives *μεταδιδόναί μοι τῆς χαρᾶς*. The other interpretation, to which I formerly adhered, 'that she should at the same time reward me for the good news,' is not appropriate to the dignity of the chorus, however well it would have suited the character of the herald. For it was the custom to remunerate the first bearer of good news.

570. *πάλαι*, in obedience to the suggestion of the watchman, v. 28.

573. *καὶ τίς μ' ἐνίπτων*. The allusion seems to be to v. 467 seqq., though Clytemnestra, being absent at the time from

the stage, did not actually hear the reproach. But the indefinite *τις* gives a meaning of probability rather than certainty, 'Doubtless some said reproachfully,' &c.

576. *πλαγκτὸς οὖσ' ἐφαινόμην*. 'They would fain have proved me to be in error.' The same use of *φαίνεσθαι*, 'to be made out to be,' occurs *Ajac.* 1020, *δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείσ*. *Ibid.* 1241, *εἰ παρταχοῦ φανοῦμεθ' ἐκ Τεῦκρου κακοί*.

577. *ὁμως δ' ἔθνον*. 'But still I went on sacrificing,' i. e. in confidence that I was right, and regardless of the sneers at my credulity. Hermann takes *ἔθνον* for the third person plural; 'nevertheless, while they blamed me, they sacrificed and raised joyful clamours.' The other gives as good, if not a better sense.—*γυναικείῳ νόμῳ*, 'in a feminine strain.' The *ὀλολυγῆ* or *ὀλολυγμὸς* was of itself a *γυναικείῳ νόμῳ*, inasmuch as it was the shout raised at a sacrifice peculiarly by the women. Clytemnestra had commenced it (570), and others, even males, had taken it up at her bidding. Cf. Theb. 257, where the *ὀλολυγμὸς* is called *θυστὰς βοή*. Hom. Od. iii. 450, *αἱ δ' ὀλόλυξαν θυγατέρες τε νοῦοι τε καὶ αἰδοῖη παράκοιτις*. Il. vi. 301, *αἱ δ' ὀλολυγῆ πᾶσαι Ἀθήνη χεῖρας ἀνέσχεον*. Herod. iv. 189, *δοκεῖ δ' ἐμοὶ γε καὶ ἡ ὀλολυγῆ ἐπ' ἰροῖσι ἐταῦθα πρῶτον γενέσθαι, κάρτα γὰρ ταῦτη χρέωνται αἱ Λιβύσσαι, καὶ χρέωνται καλῶς*.

ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιw
 ἔλασκον εὐφημοῦντες ἐν θεῶw ἔδραιw
 θυηφάγον κοιμῶντες εὐώδη φλόγα. 580
 καὶ νῦν τὰ μᾶσσω μὲν τί δεῖ σ' ἔμοι λέγειν ;
 ἄνακτος αὐτοῦ πάντα πεύσομαι λόγον.
 ὅπως δ' ἄριστα τὸν ἐμὸν αἰδοῖον πόσιw
 σπεύσω πάλιν μολόντα δέξασθαι, (τί γὰρ
 γυναικὶ τούτου φέγγος ἦδιον δρακεῖν, 585
 ἀπὸ στρατείας ἀνδρα σώσαντος θεοῦ,
 πύλας ἀνοῖξαι ;) ταυτ' ἀπάγγειλον πόσει,
 ἦκειw ὅπως τάχιστ' ἐράσμιον πόλει.
 γυναικα πιστὴν δ' ἐν δόμοιw εὖροι μολῶν,
 οἶανπερ οὖν ἔλειπε, δωμάτων κύνα 590
 ἐσθλὴν ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν,
 καὶ τᾶλλ' ὁμοίαν πάντα, σημαντήριον
 οὐδὲν διαφθείρασαν ἐν μήκει χρόνον.
 οὐδ' οἶδα τέρψιν οὐδ' ἐπίψογον φάτιw

580. *κοιμῶντες*. 'As they put out the fragrant (cf. 793) incense-fed flame,' probably by pouring wine upon it. The custom alluded to, of raising a shout at that particular point of the ceremony, though probable in itself, does not appear to be known from other sources.

581 seqq. 'And for the present what need is there of your (i. e. of the herald) relating to me the matter at length? I shall hear the whole account from my lord himself. But, in order that I may shew all zeal in receiving in the best manner possible my venerated husband on his return, — carry back this message to him, *To come as soon as he can, since he is adored by the city.* (And say to him), *May you find your wife in the house, faithful as you left her.*' &c. In this passage some very different explanations are commonly propounded. Many construe *ὅπως ἄριστα*, *quam optime*, in 583, while others, with Hermann, understand *ὅπως σπεύσω*, referring to Porson on Hec. 398; and all place a fuller stop at *δέξασθαι*. There is, of course, a latent or reserved sense in *σπεύσω ἄριστα δέξασθαι*, in the mind of one who contemplates murder. As for *εὖροι* in 589, there can hardly be a doubt that it is the very wish which the herald is instructed to con-

vey, transferred to the third person from the nature of the narrative; since *εὖροι* would have appeared to refer to the herald himself. Dr. Peile and Hermann take it for the optative of the oblique or indirect narrative, supplying *ἔσ* or *ἔτι*. But this use *only* occurs where the primary verb treats of past time, and we cannot in this instance, unless by a very awkward ellipse, complete the terms of the message thus, 'and tell him I said that he would find.' Aeschylus probably had in view the very words of Agamemnon in Od. xiii. 42, *ἀμύμονα δ' οἴκοι ἔκοιτω νοστήσας εὖρομι*. With great truth to nature the poet makes this wish to be dictated by Clytemnestra, conscious as she is that she has *not* been faithful to her lord. She avoids, as in itself suspicious, the direct assertion, 'he *will* find,' &c.

591. *πολεμίαν τοῖς δύσφροσιν*. "Ambigue dicit Clytemnestra, de Agamemnone cogitans." Hermann. If so, *ἐσθλὴν ἐκείνῳ* must tacitly refer to Aegisthus. Such may have been the meaning of the poet; but one may be allowed to doubt it. 'An enemy to his enemies' is a very natural phrase to express a community of sentiment.

ἄλλου πρὸς ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς. 595
 τοιόσδ' ὁ κόμπος, τῆς ἀληθείας γέμων,
 οὐκ αἰσχρὸς ὡς γυναικὶ γενναίᾳ λακεῖν.

XO. αὐτῆ μὲν οὕτως εἶπε μανθάνοντί σοι
 τοροῖσιν ἐρμηνεύσω εὐπρεπῶς λόγον.
 σὺ δ' εἶπε, κῆρυξ, Μενέλεων δὲ πεύθομαι, 600
 εἰ νόστιμός τε καὶ σεσωσμένος πάλιν
 ἦξει ξὺν ὑμῖν, τῆσδε γῆς φίλον κράτος.

KH. οὐκ ἔσθ' ὅπως λέξαμι τὰ ψευδῆ καλὰ,
 ἔς τὸν πολλὸν φίλοισι καρποῦσθαι χρόνον.

595. μᾶλλον ἢ χαλκοῦ βαφάς. Hermann, with Wellauer and Schütz, explains, 'any more than I know how to imbrue a sword in blood,' adding, that as she had just professed herself virtuous, though conscious of being unfaithful, so she here disclaims any knowledge of the murder she all the while intends to perpetrate. He compares βάπτειν ξίφος or ἔγχος, Prom. 882. Cho. 999. Ajac. 95, and calls the idea of Blomfield and others, that a secret art of staining brass (enamelling on copper?) is alluded to, "miraculosum." On the other hand, Klausen and Peile express their astonishment how any one can prefer the former interpretation to the latter. There are sufficient difficulties in both. Some have thought that there is a reference to the art of colouring masks; and there is a curious passage in Plutarch, De Pythiae Orac. § ii., ἐθαύμαζε δὲ (ὁ ξένος) τοῦ χαλκοῦ τὸ ἀνθρῶν, ὡς οὐ πινῶν προσεοικὸς οὐδὲ ἰῶ, βαφῆ δὲ κινῶν στίλβοντος.—ἀρ' οὖν, ἔφη, κράσις τις ἦν καὶ φάρμαξι τῶν πάλαι τεχνιτῶν περὶ τὸν χαλκόν; From this, as well as Trach. 683, χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφῆν, it does seem to be an established fact that a method was known to the artists of antiquity of imparting certain indelible hues to bronze or copper.

596. τοιόσδ' ὁ κόμπος. 'Such is my boast, and every word of it true; a boast which no well-born lady need be ashamed to utter.' Hermann is the first who has perceived that these two lines belong to Clytemnestra. They are generally assigned to the herald, but with little point or propriety, not to say that the article is then worse than needless before κόμπος. Clytemnestra, conscious of her own hypocrisy, and distrusting the impression her

words have made on the chorus, sums up her speech by thus reiterating her fidelity and apologising for the over-eager profession of it. And with this she leaves the stage.

599. τοροῖσιν ἐρμηνεύσω. Diverged of the ambiguity arising from the irony of the speaker, these verses mean, 'So much for her fine speech, which must be unintelligible to you (the herald) without clear interpreters to expound it; a speech, that is, in which there is a depth of insincerity you little comprehend. All would have been simple enough, if for μανθάνοντι ἐρμηνεύσω he had said οὐ μανθάνοντι ἄνευ ἐρμηνέων. Cf. inf. 1029, ἐρμηνέως ἕκευ ἢ ξένη τοροῦ δεῖσθαι. The construction is, εἶπεν εὐπρεπῶς λόγον σοι μανθάνοντι αὐτὸν τορ. ἐρμ.

601. νόστιμός τε. So Hermann for — γε, as I had before given. "Nom si quidem veniat dicit chorus, sed veniat ne."

603. οὐκ ἔσθ' ὅπως λέξαμι. So Prom. 299, οὐκ ἔστιν ἔφ' μείζονα μοῖραν νέμαμι, ἢ σοι. Cho. 164, οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κειρατό νω. Dr. Peile, in a long but not very clear note, endeavours to show that this use of the optative without ἄν results from the "indefinite generality" of the proposition. Perhaps we should rather say, that the optative expresses a purely mental conception, apart from any condition, the thing or person being at the outset so absolutely negatively by οὐκ ἔστιν that there is no scope for even a conditional performance of the act contemplated with respect to it. The meaning is, 'It is impossible that I should tell good news which is false, for friends to enjoy for a length of time.' Compare Soph. frag. 59, ἀλλ' οὐδὲν ἔσται ψεῦδος εἰς γῆρας χρόνου.

- ΧΟ. πῶς δῆτ' ἂν εἰπὼν κεδνὰ τάληθῆ τύχοις ; 605
 σχισθέντα δ' οὐκ εὐκρυπτα γίγνεται τάδε.
- ΚΗ. ἀνὴρ ἄφαντος ἐξ' Ἀχαιῶκου στρατοῦ,
 αὐτός τε καὶ τὸ πλοῖον. οὐ ψευδῆ λέγω.
- ΧΟ. πότερον ἀναχθεὶς ἐμφανῶς ἐξ' Ἰλίου,
 ἢ χεῖμα, κοινὸν ἄχθος, ἤρπασε στρατοῦ ; 610
- ΚΗ. ἔκυρσας ὥστε τοξότης ἄκρος σκοποῦ
 μακρὸν δὲ πῆμα συντόμως ἐφημίσω.
- ΧΟ. πότερα γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος
 φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο ;
- ΚΗ. οὐκ οἶδεν οὐδεὶς ὥστ' ἀπαγγεῖλαι τορῶς, 615
 πλὴν τοῦ τρέφοντος Ἡλίου χθονὸς φύσιν.
- ΧΟ. πῶς γὰρ λέγεις χειμῶνα ναυτικῆ στρατῶ
 ἔλθειν τελευτήσαί τε δαιμόνων κότῳ ;
- ΚΗ. εὐφημον ἦμαρ οὐ πρέπει κακαγγέλω
 γλώσση μιαινεῦν χωρὶς ἢ τιμῆ θεῶν. 620
 ὅταν δ' ἀπευκτὰ πῆματ' ἄγγελος πόλει
 στυγνῶ προσώπῳ πτωσίμου στρατοῦ φέρῃ,—
 πόλει μὲν ἔλκος ἐν τὸ δῆμιον τυχεῖν,

605. πῶς δῆτ' ἂν κ.τ.λ. Though κεδνὸν τάληθῆ, 'good news which is true,' may very well be taken for τὰ ἀληθῆ κεδνὰ, and so stand in contrast with τὰ ψευδῆ καλὰ, it is equally easy with Hermann, Wallauer, and Peile to construe πῶς δῆτ' ἂν, εἰπὼν κεδνὰ, τάληθῆ τύχοις εἰπὼν (rather λέγων from 603). 'How then, in telling good tidings, can you succeed in telling us at the same time what is true? For when separated these things are not easily disguised,' i. e. τὸ λέγειν κεδνὰ, when not accompanied by τὸ λέγειν ἀληθῆ, is soon found out to be baseless.

607. ἀνὴρ. So Peile and Hermann for ἀνὴρ.

613. ζῶντος ἢ τεθνηκότος. 'Was it about him as alive or as dead that a report was mentioned by the other sailors?' On φάτις or λόγος τινός, 'about a person,' see Suppl. 478. Dr. Peile prefers to understand some such word as ἐπίθου with αὐτοῦ ζῶντος, 'did you learn this from himself alive, or' &c. But the reply seems against this, οὐδεὶς οἶδεν εἴτε ἢ εἴτε τέθνηκεν, as Mr. Conington properly objects.

618. ἐλθεῖν τελευτήσαι τε, i. e. talk me all about it from beginning to end.

620. χωρὶς ἢ τιμῆ θεῶν. 'The honours paid to the gods in thanksgiving and in deprecating evil are quite distinct.' Hermann, who calls this construction (for τῶν θεῶν) a solecism, gives a very far-fetched interpretation, "praemium sine ditis est, i. e. praemium accipit malorum in re laeta tantius tale cui non favent dii." But the context seems decisive of the above sense. See on 869 τῆς. The Greeks greatly disliked the mixing up good news with bad; cf. Pers. 229. Phoen. 1215, εἴη ἢ γε λείψαιμ' ἐκ' ἀγαθοῖσι σοῖς κακῶ. Ibid. 1217, ὄμοι, τί μ' οὐκ εἰσῆσας ἐξ οὐαγγέλου φήμης ἀπελθεῖν, ἀλλὰ μηδῶσαι κακῶ; See inf. on 631.

623. πόλει μὲν — πολλοὺς δέ. A double calamity of war is here described, in its relation both to the state and to private families; and hence it is called διπλῆ μάστιξ, δίλογχος ἔρη, and φοβία ζυνοπία. Thus, in a poetical way, the idea of duality is conveyed.—τὸ δῆμιον τυχεῖν, i. e. ἔσπε τὸν δῆμιον τυχεῖν αὐτοῦ. Cf. Suppl. 364. 679.

πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων
 ἄνδρας διπλῆ μάστιγι, τὴν Ἄρης φιλεῖ, 625
 δίλογγον ἄτην, φοινίαν ξυνωρίδα, —
 τοιῶνδε μέντοι πημάτων σεσαγμένον
 πρέπει λέγειν παιᾶνα τόνδ' Ἐρινύων
 σωτηρίων δὲ πραγμάτων εὐάγγελον 630
 ἦγοντα πρὸς χαίρουσαν εὐεστοὶ πόλιμ —
 πῶς κεδνὰ τοῖς κακοῖσι συμμίξω, λέγων
 χειμῶν' Ἀχαιοῖς οὐκ ἀμήνιτον θεῶν ;
 ξυνώμοσαν γὰρ, ὄντες ἔχθιστοι τὸ πρὶν,
 Πῦρ καὶ Θάλασσα, καὶ τὰ πίστ' ἐδειξάτην
 φθείροντε τὸν δύστηνον Ἀργείων στρατόν. 635
 ἐν νυκτὶ δυσκύμαντα δ' ὠρώρει κακά·
 ναῦς γὰρ πρὸς ἀλλήλαισι Θρήκῃαι πνοαὶ
 ἦρεικον· αἱ δὲ κεροτυπούμεναι βία
 χειμῶνι, τυφῶ ξὺν ζάλῃ τ' ὀμβροκτύπῳ,

624. ἐξαγισθέντας. *Consecratos, devotios*, Hermann.

627. μέντοι, *profecto*, Klausen. 'When, I say, a messenger comes loaded with calamities like these, it is fitting and in place to recite this paean of the Furies,' i. e. to give full scope to the *κακῶγγελος* γλώσσα of 619. τόνδε is a correlative of τοιῶνδε, as if he had said τοιοῦτοις πῆμασι τοιοῦτος καὶ παιὼν πρέπει. Such a messenger may fitly sing such a strain; but it is not for me to do it, who have come to announce a glorious victory. Cf. Theb. 862, Ἄϊα εἰς θρόνον παιῶν' ἐπιμέλπειν. — σεσαγμένον (σάττω) is Schütz's correction of —μένων.

629. σωτηρίων πραγμάτων, simply a periphrasis for σωτηρίας. Otherwise σωτηρίων must bear a passive sense, as it appears to do in Oed. Col. 487, δέχεσθαι τὸν ἰκέτην σωτήριον. Again the construction is interrupted. He was going to say, 'But for one who has come, like myself, bearing tidings of victory, to mix good with bad news, is a painful predicament.'

632. Ἀχαιοῖς — θεῶν. So Dobree, Adv. ii. p. 24, with Hermann and Franz, for Ἀχαιῶν — θεοῖς. Compare a similar interchange of terminations in Suppl. 225. 363. Translate, 'the storm caused by the anger of the gods against the Greeks,'

sc. as a punishment for their sacrilege.

633. ὄντες ἔχθιστοι. Milton, Par. Reg. iv. 412, 'Water with Fire In ruin reconciled.' Ovid. Fast. iv. 787, 'Sunt duo discordes, Ignis et unda, dei.' — τὰ πίστ' ἐδειξάτην, proved or exhibited their unwonted alliance in destroying, &c. So Xen. Anab. ii. 2, 10, ἐπεὶ τὰ πιστὰ ἐγένετο. Cf. Eum. 643.

639. ξὺν (ἀλλ' τ', i. e. καὶ ξὺν ζάλη ὀμβρ. τυφῶ (τυφῶνος). — ἄφαντοι, a euphemism for καταποντισθεῖσαι, as Eur. Iph. 764. Thucyd. viii. 38, Θηραμένης μὲν — ἀποπλέων ἐν κέλευθι ἀφανίζεται. Cic. de Div. i. § xxviii., 'quum tu equo advectus ad quandam magni fluminis ripam proventus subito atque delapsus in flumen nusquam apparuisses.' — στρόβη κ.τ.λ., 'through the unsteady guidance of the incompetent helmsman.' Compare Cho. 195, οἰοῖσιν ἐν χειμῶσι, ναυτίλων δίκη, στροβόμεθ'. Ibid. 1041, inf. 1187. A verse, probably of Aeschylus, is quoted by Plutarch, De Sera Num. Vindicta, § 10, θύνηος βολαῖος πέλαγος ὡς διαστροβεῖ, 'rushes in a random course through the sea.' Klausen and Peile strangely explain τοιμῆν (see on Suppl. 747) of the wind; and more strangely still, Hermann, in accepting this far-fetched interpretation, reads τοιμένος κακοστρόβον in apposition to τυφῶ. It would be better to take

ᾗχοντ' ἄφαντοι ποιμένος κακοῦ στρόβφ. 640
 ἐπεὶ δ' ἀνήλθε λαμπρὸν ἡλίου φάος,
 ὀρώμεν ἀνθούν πέλαγος Διγαῖον νεκροῖς
 ἀνδρῶν Ἀχαιῶν † ναυτικῶν τ' ἐρείπιων.
 ἡμᾶς γε μὲν δὴ ναῦν τ', ἀκήρατον σκάφος,
 ἦτοι τις ἐξέκλεψεν ἢ ἔζητήσατο, 645
 θεός τις, οὐκ ἄνθρωπος, οἶακος θιγῶν.
 Τύχη δὲ σωτῆρ ναῦν θέλουσ' ἐφέζετο,
 ὡς μήτ' ἐν ὄρμφ κύματος ζάλην ἔχειν,
 μήτ' ἐξοκειλᾶι πρὸς κραταίλων χθόνα.
 ἔπειτα δ' ᾄδην πόντιον πεφευγότες, 650
 λευκὸν κατ' ἡμαρ, οὐ πεποιθότες τύχη,
 ἐβουκολοῦμεν φροντίσιν νέον πάθος
 στρατοῦ καμόντος καὶ κακῶς σποδομένου.
 καὶ νῦν ἐκείνων εἴ τις ἐστὶν ἐμπνέων,

ποιμὴν κακὸς of some unseen malignant power; and so as contrasted with the divine or supernatural handling of the helm which saved some favoured portion of the fleet.

642. ἀνθούν νεκροῖς. So Lucret. v. 1441, 'Tum mare velivolam florebat navibu' pandis.' Iph. Taur. 300, ὡσθ' αἱματηρὸν πέλαγον ἐξανθεῖν ἄλδς. The metaphor is from a field spotted over with flowers.—The correction of Schütz, adopted by Hermann and Dindorf, ναυτικοῖς τ' ἐρείπιοις, is probable. The usual explanations of the genitive are not satisfactory, viz. that from νεκροῖς we may supply θραύσασιν, or from ἀνθούν some participle like πληρούμενον.

644. ἡμᾶς γε μὲν δὴ (Suppl. 238). 'Us however and our ship, uninjured in its hull' (see 638), 'surely some one either secretly withdrew from danger or begged off from destruction,—some god, indeed, for it could not have been a man, putting a hand to the helm.' Hermann, who adopts the very questionable scrist ἐζητήσατο from Ar. Theom. 760, says "Wellaueri interpretatio, deus aliquis aut dolo aut precibus effecit ut servaremur, pæne ridicula est. Quem enim precetur deus majorem deo?" But we reply, that θεός τις is rather an afterthought, or correction of the poet, who had just spoken only of human agency. Indeed, this is perfectly clear from the

emphatic addition of οὐκ ἄνθρωπος. For he felt that ἐκκλέπτειν ναῦν was really beyond the power of man.

647. Τύχη σωτῆρ. This goddess, like *Fortuna* among the Romans, was invoked as the saviour of mariners by an especial attribute. See Dr. Donaldson on Pindar, Ol. viii. 20. Thus she is said ἐφέζεσθαι, to perch on the ship like a bird, in allusion probably to that common electric light (now called *St. Elmo's fire*) which also gave rise to the fable of the Dioscuri appearing in a storm. In Horace, Od. i. 35, 6, *Fortuna* is spoken of as *Domina aequoris*. And so Propertius, in that fine elegy i. 17, 7, 'Nullane placatae veniet *Fortuna* procellae?' *Haecine parva meum funus arena teget?'*

648. ὡς μήτ' ἐν ὄρμφ. 'So as neither when at her moorings to feel the force of the breakers, nor to be stranded upon the iron-bound shore,' i. e. by dragging the anchor.—κραταίλων = κραταίλων, from *laas*. On ἐξοκειλᾶειν see Suppl. 432.

652. ἐβουκολοῦμεν. 'We brooded over.' Similarly Eum. 78, καὶ μὴ πρό-καμνε τόνδε βουκολοῦμενος πόνον. The context clearly dictates this sense: but many translate 'we beguiled,' which seems to have been a much later use of the word.—στρατοῦ καμόντος, 'of the army destroyed,' i. e. that portion of it which had been lost. So νεὸς καμώσης ποτὶφ πρὸς κύματι Theb. 198.

λέγουσιν ἡμᾶς ὡς ὀλωλότας τί μῆν ; 655
 ἡμεῖς τ' ἐκείνους ταῦτ' ἔχειω δοξάζομεν.
 γένοιτο δ' ὡς ἄριστα· Μενέλεων γὰρ οὖν
 πρῶτόν τε καὶ μάλιστα προσδόκα μολεῖν
 εἰ δ' οὖν τις ἀκτὶς ἡλίου νιν ἱστορεῖ
 καὶ ζῶντα καὶ βλέποντα, μηχαναῖς Διὸς 660
 οὐπω θέλοντος ἐξαναλώσαι γένος,
 ἐλπίς τις αὐτὸν πρὸς δόμους ἤξειν πάλιν.
 τοσαῦτ' ἀκούσας ἴσθι τάληθῆ κλύων.

ΧΟ. τίς ποτ' ὠνόμαζεν ᾧδ' ἐς τὸ πᾶν ἐτηγύμως— στρ. α'.
 μή τις, οἶντ' οὐχ ὀρώμεν, προνοίαισι τοῦ πεπρωμένου 666

γλώσσαν ἐν τύχῃ νέμων ;—
 τὰν δορίγαμβρον ἀμφινεικῆ θ'
 Ἐλένας ; ἐπεὶ πρεπόντως 670
 ἐλένας, ἔλανδρος, ἐλέπτολις,
 ἐκ τῶν ἀβροτίμων

655. τί μῆν ; i. e. τί μῆν ἄλλο, 'Why not?' So Linwood on Eum. 197. Cf. Suppl. 976. The common reading, τί μή ; can only be explained by supplying λέγουσιν, a construction of extreme rarity.

657. γένοιτο δ', κ.τ.λ. 'However, may it all turn out for the best (as no doubt it will), for Menelaus at all events expect (i. e. you may expect) to return first and most surely (though even about him there is a painful uncertainty) ; but if any beam of the sun (cf. 616) does know of him alive and well,—there is good hope that he will come home again.' The difficulty of this passage—of which some very inaccurate translations have been given—consists mainly in the disconnected way in which alternate hopes and fears are expressed. The true force of the particles εἰ δ' οὖν is explained inf. 1009. Here they are rightly used, because in 607 the herald had called Menelaus ἄφαντος, and he now means to say that the only hope of his safety depends on the will of Ζεὺς Σαῶτηρ, who may not care yet to annihilate a royal house.—The herald now leaves the stage to carry to Agamemnon the commands of the Queen ; and with his exit, as Klausen remarks, ends the first act.

666. The subject of the ensuing Stasimon is the flight of Helen, the vain pur-

suit, her arrival at Troy, and the thoughtless delight of the people, little aware of the vengeance in store for them through the crime of Paris.—Simile of a lion's whelp, at first tame and winning, eventually destructive to the family which reared it. So was Helen at first welcomed with delight, but soon proved a source of woe.—Great prosperity often gives birth to a brood of evils, but then it is only through the fault of the guilty possessor. One crime begets another, but Justice and honest poverty go hand in hand. She throws a light even over obscure fortune, and respects not the influence of unhallowed riches.

666. μή τις. 'Can it have been one whom we see not, happily directing his tongue by a foreknowledge of destiny?' On μή so-used see Pers. 346. He means, 'Was it some god who named her prospectively from the part she was to take in causing a destructive war?' For the plural προνοίας see Suppl. 483.

669. δορίγαμβρον ἀμφινεικῆ τε. 'Bringing war by her marriage, and a subject of dispute between two nations.'

671. ἐλένας. So Blomf., Dind., Franz, Herm. for ἐλένας. The alteration seems required by analogy, if the word is to mean, as it must, 'destroyer of ships.'

672. ἀβροτίμων, i. e. ἀβρῶν καὶ τιμῶν.

προκαλυμμάτων ἔπλευσε
 Ζεφύρου γίγαντος αὔρα.
 πολύανδροί τε φεράσπιδες κυναγοί 675
 κατ' ἶχνος πλάταν ἄφαντον
 κελσάντων Σιμόεντος ἀκτὰς ἐπ' † ἀκριτοφύλλους
 δι' ἔρω αἱματόεσσαν. 680
 Ἴλιψ δὲ κῆδος ὀρθώνυμον τελεσσίφρων ἀντ. ἀ.
 μῆνις ἦλασεν, τραπέζας ἀτίμωσιν ὑστέρῃ χρόνῳ
 καὶ ξυνεστίου Διὸς
 πρᾶσσομένα τὸ νυμφότιμον 685
 μέλος ἐκφάτως τίοντας
 ὑμέναιον, ὃς τότε ἐπέρρεπεν
 γαμβροῖσιν αἶδιδεν.

In support of Saumaise's conjecture, ἀβροσθήων, admitted by Blomf., Dind., Franz, and strongly approved by Hermann, the confusion between ποιαῖς, τιμαῖς, and πηραῖς in Prom. 231 might be quoted. Yet the vulgate may be defended by βαρότιμος, Suppl. 24, μεγιστότιμος, *ib.* 689, σεμότιμος Cho. 349.—προκαλύματα are the bed-curtains, or perhaps those drawn over the door of the θάλαμος.—γίγαντος, Hesych. μεγάλου, ἰσχυροῦ, διεγερτοῦς.

675. κυναγοί. Supply ἔπλευσαν from above. 'And many shield-bearing hunters sailed on the track of (the fugitives) who had already brought their bark un-sighted by the pursuers (ἄφαντον) to the leafy shores of the Simois.' There seems no reason to read πλατᾶν and κέλσαντες if we understand the sense simply thus, that the pursuers sailed in vain, since the bark had reached Troy before they got even a sight of it. I have given the emendation proposed by me in the second edition of this play, ἀκριτοφύλλους, for ἀξιφύλλους or ἀξιφάλλους. As an Homeric word, and as exactly suiting the metre of the antistrophe, this correction seems probable. Compare ἀκριτόφυρος, Theb. 363. Were it not for the metrical difficulty, ἀξιφάλλους is capable of defence.

680. δι' ἔρω. "Jungendum cum κυναγοί." Klausen. The poet seems to call Helen herself ἔρω, a cause or subject of strife. They sailed on account of one who was destined to create a quarrel. Compare παβαλίτωρ ἔρω, Theb. 723.

681. κῆδος, in the double sense of 'alliance' and 'care,' though the former meaning is in fact but an extension of the latter. Compare the play on κῆδεσαι, Theb. 126.—τελεσσίφρων μῆνις, a (divine) wrath which carries into effect the vengeance it meditates.

685. πρᾶσσομένα. 'Exacting,' i. e. intending to exact, 'in after time the penalty of violated hospitality from those who were loudly celebrating the nuptial strain, the hymeneal song which then fell to the lot of the relations (i. e. sons of Priam), that they should sing it.' In this passage πρᾶττεσθαι as usual (cf. 785), governs two accusatives, of the thing and the person. There is great obscurity in the words ἐκφάτως τίοντας, which appear, from what immediately follows, to refer to the γαμβροί, or relations of the bridegroom. The commentators variously explain ἐκφάτως 'unseasonably,' 'ineffably,' 'excessively.' But it seems more plausible to understand 'with loud voice,' after Homer's ἔκρασθαι ἔπος. Thus too we may take τίοντας in the sense which it invariably bears in Aeschylus, 'doing honour to,' i. e. sharing openly, and as abettors in the crime, in the festivities which Paris instituted on his return with his bride to Troy. Hermann thinks τίοντας must here mean 'atoning for,' and so indeed I formerly took it,—'punishing those who now have to pay for the song which they then improperly sang.' There is however an almost insuperable objection in attaching to τίειν a sense only found with τίνειν.

μεταμανθάνουσα δ' ὕμνον
 Πριάμου πόλις γεραία 690
 πολύθρηνον μέγα που στένει, κυκλήσκου-
 σα Πάρῳ τὸν αἰνόλεκτρον,
 πάμπροσθ' ἢ πολύθρηνον αἰῶν' ὦν ἀμφὶ πολιτᾶν
 μέλεον αἰμ' ἀνατλάσα. 695
 ἔθρεψεν δὲ λέοντα στρ. β'.
 σῖνν δόμοις ἀγάλακτον
 τῶς ἀνῆρ φιλόμαστον,
 ἐν βιότου προτελείοις
 ἄμερον, εὐφιλόπαιδα, 700
 καὶ γεραροῖς ἐπίχαρτον.
 πολέα δ' ἔσχ' ἐν ἀγκάλαις
 νεοτρόφου τέκνου δίκαν, 703
 φαιδρωπὸς ποτὶ χεῖρα, σαίνων τε γαστρὸς ἀνάγκαις.
 χρομισθεῖς δ' ἀπέδειξεν ἀντ. β'.

694. ἢ πολύθρηνον. Here ἢ repeats with marked emphasis πολύθρηνον from above. The MSS. give *παμπρόσθη*, for which Hermann admits the conjecture of Seidler, *παμφορθῆ*. Blomfield gives *πάμπροσθ' ἢ κ.τ.λ.* But ἢ is certainly appropriate, and there is nothing in *πάμπροσθη* to which a reasonable objection can be raised. Translate, 'having all the time before (i. e. during the protracted siege) had to endure a life of much lamentation indeed on account of the wretched slaughter of its citizens.' I have inserted *ὦν* after *αἰῶν'*, on account of the metre, from the hint of H. L. Ahrens, whose conjecture *αἰαὶ ὦν* is adopted by Franz.

698. τῶς. So I have ventured to emend the vulg. *ὄθως*, with which it seems impossible to accommodate the antistrophic verse. Hermann gives *ὄδ'*, but τῶς is an Aeschylean word (Theb. 634. Suppl. 66. 654) and well suited to introduce the simile, 'Just so has some one brought up a destructive lion in his house, not fed on milk, though still fond of the teat, in the early part of its life tame, a favourite with the children, and the delight of the old men.' For *σίνν* see sup. 380.—*προτελείοις*, sup. 65. Dr. Donaldson (*New Cratylus*, § 279) understands *γεραροῖς* here as in Suppl. 652, for 'gifts,' and takes *ἐπίχαρτον* to mean 'pleased.' Here

however the antithesis between *παῖδες* and *γέροντες* seems intended. It is true that *ἐπιχαίρειν* usually is 'to exult over;' but the verbal may here very well mean 'exulted in,' since the bad sense of the verb is only an accidental one. The custom of keeping tame lions was well known to both Greeks and Romans. Aristotle speaks of their playful and affectionate nature, Hist. An. ix. 44, *ἔστι δὲ τὸ ἦθος οὐχ ὑπέκωπτος οὐδενὸς οὐδ' ὑφορέμενος οὐδὲν, πρὸς τε τὰ σύντροφα καὶ συνήθη σφόδρα φιλοκαίγμων καὶ στερεκτικός*. Plutarch, De cohibenda Ira, § xiv. *ἄλλ' ἡμεῖς ἀγριάζοντα τιθασσεύομεν ζῶα καὶ πρᾶνονοι, λυκιδεῖς καὶ σκύμους λεόντων ἐν ταῖς ἀγκάλαις περιφέροντες*. Martial, ii. 75, has a beautiful epigram on a tame lion turning fierce and killing two boys of the family.

702. ἔσχ'. From *ἔχειν* in the intransitive sense (Theb. 99), 'to be,' 'to be about a thing' (*versari*), &c. There is no need either to read *ἔσκ'* (Pers. 658), or, with Klausen, to join *ἔσχε δίκαν*, "habebat id quod justum est infanti."

704. *γαστρὸς ἀνάγκαις*, 'the cravings of appetite.' The correction of Auratus has very much to commend it, *φαιδρωπὸν ποτὶ χεῖρα, σαίνοντα γ. ἀνάγκαις*, by which slight change *ἔσχε* would mean 'he has often held it in his arms,' &c.

ἔθος τὸ πρὸς τοκέων χά-
 ριν τροφᾶς γὰρ ἀμείβων
 μηλοφόνοισιν † ἄσαισιν
 δαῖτ' ἀκέλευστος ἔτευξεν
 αἵματι δ' οἶκος ἐφύρθη,
 ἄμαχον ἄλγος οἰκέταις,
 μέγα σίνος πολυκτόνον

710

ἐκ θεοῦ δ' ἱερεὺς τις ἄτας δόμοις προσεθρέφθη.

715

πάραυτα δ' ἐλθεῖν ἐς Ἴλιον πόλιν

στρ. γ'

λέγοιμ' ἂν φρόνημα μὲν νηνέμου γαλάνας,
 ἀκασκαῖον δ' ἄγαλμα πλούτου,

706. ἔθος. Here it is evident that ἔθος is not 'a custom,' but a synonym of ἥθος. And perhaps it is the only instance of the former word used in the latter sense. Prof. Conington has made an excellent conjecture, that in 697 we should read *λέοντος ἴου*, and here ἥθος for ἔθος.—*χάριν τροφᾶς γὰρ* for *χάριν γὰρ τροφᾶς* (*τροφεύσιν* Farn.) is due to Pearson. 'For by way of returning thanks for its maintenance, by a surfeit on slain sheep it provides a feast unbidden,' i. e. not like an ordinary caterer or house-steward. Compare *ἄκατος δαγδαλὸς* Prom. 1045, *ἔμισθος ξυνέμπορος* Cho. 720, *δοιδὰ ἀκέλευστος ἔμισθος*, inf. 951, 'a song neither asked for nor remunerated,' like the performance of a bard or minstrel.—*ἔσαισιν* is the correction proposed by Professors Conington and Malden for the MS. reading *ἔταισιν*. Hermann, who formerly gave *ἄγαισιν* (see on 129), now edits *ἄγαισιν*, a word which he conceives to be formed from *ἄζω*, in the sense of 'a consecration,' or 'sacrifice.' Klausen has *ἄγαισιν* (Pers. 427), from Bekker's Lexicon, *ἀγαί' οἱ τραγικοί τὰς τρώσεις οὕτως ἐκάλουν καὶ τὰ τραύματα*. This word would be altogether appropriate, but there is a doubt whether the *ἄ* can be short. (See Donaldson on Pind. Pyth. ii. 81.) Hom. Il. v. 161, *ὣς δὲ λέων ἐν βοσῶν θορῶν ἐξ ἀχένας ἄξρ.*

715. *ἱερεὺς ἄτας*. In respect of the duty of a priest in superintending sacrifices.—*ἐκ θεοῦ*, i. e. the folly of the man who thus reared a pest in his own household must have been sent as a judgment from some god.—*προσεθρέφθη* is Heath's correction for *προσετρέφθη*.

716. *πάραυτα*. Hesych. *παραχρήμα*,

εὐθέως, παρανίκα. Eur. frag. incert. 47, *πάραυτα δ' ἥσθεῖς ὕστερον στένει διπλᾶ*. And so Hermann rightly takes it, while Klausen and Peile would make it equivalent to *παρὰ ταῦτα*, 'in like manner.' Translate; 'Now at first I should say that there came to the city of Troy a spirit of unruffled calm' (i. e. the Trojans felt no anxiety about the arrival of Helen); 'she was a quiet ornament of wealth' (and no Fury in their estimation), 'a darter of soft glances, a soul-wounding flower of love; but (soon) swerving from her course' (i. e. disappointing the expectations of the people) 'she brought to pass a sorry end of her marriage, having sped as an evil settler and an evil associate to the sons of Priam, sent by Zeus the god of hospitality, a Fury bringing sorrow to brides.' There can be little doubt, if we well consider the context, that *φρόνημα γαλάνας* (though equally with the ensuing personal attributes of Helen the subject to *ἐλθεῖν*), in fact refers to the calm and secure satisfaction of the Trojans on first viewing the fascinating and richly-bedizened bride. That spirit came *over* the city, while she came *to* it. How Helen herself can be called 'a spirit of windless calm,' is more than the commentators have attempted to shew.—The insertion of *δὲ* after *ἀκασκαῖον* is due to Porson. Hermann prefers *τε*, but the *μὲν* is answered by the *δὲ* in 721, and belongs not to *φρόνημα*, but to the whole clause.—*πλούτου*, in reference to the stolen wealth of Menelaus, often mentioned by Homer, Il. iii. 70; vii. 363, 390; xiii. 626; xxii. 114. Cf. Orest. 1662. Herod. ii. 114. Plutarch, Conjug. Præcept. § xli. *φιλόπλουτος ἡ Ἑλένη*.

μαλθακὸν ὀμμάτων βέλος,
 δηξίθυμον ἔρωτος ἄνθος 720
 παρακλίνας' ἐπέκρανεν δὲ γάμου πικρὰς τελευτὰς,
 δύσεδρος καὶ δυσόμιλος συμμένα Πριαμίδαισι
 πομπῇ Διὸς ξενίου 725
 νυμφόκλαυτος Ἐρινύς.
 παλαίφατος δ' ἐν βροτοῖς γέρων λόγος ἀντ. γ'.
 τέτυκται, μέγαν τελεσθέντα φωτὸς ὄλβον
 τεκνοῦσθαι, μηδ' ἄπαιδα θήησκειν
 ἐκ δ' ἀγαθὰς τύχας γένει 730
 βλαστάνειν ἀκόρεστον οἰζύν.
 δίχα δ' ἄλλων μονόφρων εἰμί· τὸ δυσσεβὲς γὰρ ἔργον
 μέτα μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννη. 735
 οἴκων γὰρ εὐθυδίκων
 καλλίπαις πότμος αἰεί.
 φιλεῖ δὲ τίκτειν Ἔβρις μὲν παλαιὰ νεά- στρ. δ'.
 ζουσαν ἐν κακοῖς βροτῶν
 Ἔβριν τότε ἢ τότε, ὅτε τὸ κύριον μόλη· 740

721. παρακλίνας'. The metaphor is from the race-course. Cf. *ἔξω δρόμου φέρομαι*, Prom. 902. Il. xiii. 424, *ὄλιγον δὲ παρακλίνας ἔδωκεν*. So ἀποκλίνας is used intransitively Oed. R. 1192.

726. νυμφόκλαυτος. The most natural meaning is, that she brought shame and reproach, not to say suffering, on other wives. Virgil calls her 'Trojae et patriae communis Erinny's.' Cic. de Div. i. 50, 'Lacedaemonia mulier, Furiarum una, adveniet.'

727—55. The general doctrine here inculcated is, that not mere prosperity, as is commonly thought, produces evil consequences, but only when combined with impiety and insolence. Sentiments not dissimilar were before propounded with regard to the fate of Priam (365—70); and again in allusion to the Atridae, as in the present passage, 453—6.

728. μέγαν τελεσθέντα. Literally, 'having grown up to full size' (τέλειος), as the idea is borrowed from a parent; but secondarily, 'when amassed in excess.' Cf. Theb. 768, *ὄλβος ἄγαν τεχυνθείς*.—τεκνοῦσθαι, 'produces offspring.' Theb. 654, *μη καὶ τεκνωθῆ δυσφορέτερος γῆος*.

Aristot. Hist. An. vii. 5, ἀρχὴ δὲ ταῖς γυναῖξι τοῦ τεκνοῦσθαι, καὶ τοῖς ἄρρεσι τοῦ τεκνοῦν.

734. τὸ δυσσεβὲς γάρ. So Pauw for τὸ γὰρ δυσσεβές. Dr. Peile well observes that, irrespective of the metre, the sense is much improved by the additional emphasis thus gained; 'for it is the impious act that,' &c. The progeny of impiety is ἔβρις (Eum. 506), and accordingly it is this ἔβρις which in turn generates a young ἔβρις of a still worse kind, that namely which disports itself in the misfortunes of others (ἄβριζειν ἐν κακοῖς, inf. 1590; cf. Suppl. 96—7), and again ἔβρις begets Κόρος and Θράσος, 'Petulance and Audacity.'

740. τότε ἢ τότε. 'Sooner or later, when the appointed time shall have arrived.' For *ὅτε* (MSS. *ὅταν*) we are indebted to Klausen. The construction is epic, and is the same as *εἰ* or *ὅς* with a subjunctive. See Eum. 202. Theb. 328, *ὅτε πόλις δαμασθῆ*. For the reading of the next verse, of which the most incredible interpretations have been given, I am responsible. The MSS. give *νεαρά φάους κέταν*. Cf. Herod. viii. 77, *Κόρον ἔβριος υἱόν*.

νέα δ' ἔφυσεν Κόρον,
 δαίμονά τ' ἄμαχον, ἀπόλεμον,
 ἀνίερρον Θράσος, μελαίνα μελάβροισιν Ἄτα, 745
 εἰδομένα τοκεῦσιν.
 Δίκα δὲ λάμπει μὲν ἐν δυσκάπνοις δώμασιν, ἀντ. δ'.
 τὸν δ' ἐναίσιμον τίει [βίον.]
 τὰ χρυσόπαστα δ' ἔδεθλα σὺν πίνῳ χερῶν 750
 παλιτρύποις ὄμμασιν
 λιπούσ' ὅσα προσέμολε,
 δύναμιν οὐ σέβουσα πλούτου παράσημον αἶψ. 755
 πᾶν δ' ἐπὶ τέρμα νωμῶ.
 ἄγε δὴ, βασιλεῦ, Τροίας πτολίπορθ',

744. δαίμονά τ' ἄμαχον. So I before edited for δαίμονά τε τὸν ἄμαχον, on account of the metre.—μελαίνα Ἄτα, 'two dark children of woe, like to their parents.' Cf. 736. This is Dr. Donaldson's more than probable restoration of μελαίνας ἄτας εἰδομένων. See *New Cratylus*, p. 518 (ed. 2). He well compares Antig. 529, τρέφων δὲ Ἄτα κἀπαναστάσεις θρόνων, and might have added παιδε, δύο δ' Ἄτα, Oed. Col. 632.

747. δυσκάπνοις. It is surprising that Klausen, who denies that this epithet can be used of the smoky houses of the poor, should have overlooked the evident contrast with τὰ χρυσόπαστα ἔδεθλα, 'the gold-bespangled abodes' of the wealthy but guilt-stained owner. His version is, 'in aedibus, quae in fumum et cinerem sunt conversae;' which is not less wide of the mark, than his observation, that Aeschylus was not the man to represent Justice as an attribute of the poor rather than of the rich. Aeschylus does not say this, but only that Justice prefers even the cottage of the poor man who is moderate and content (ἐναίσιμος) to the most gorgeous palace where guilt dwells.

749. [βίον]. I have inclosed this word in brackets, as not falling in with the corresponding verse of the strophe.

750. ἔδεθλα. So Hermann, after Auratus, for ἐσθλά. Franz gives ἔδρανα.—σὺν πίνῳ χερῶν, cf. καθαρὰς χεῖρας, Eum. 303.

752. προσέμολε. The MSS. give προσέβα τοῦ. Hermann, who formerly conjectured προσέβαλε, which is admitted by Franz and Dindorf, has now edited προσ-

έμολε, of which he conceives προσέβα to have been a gloss. He supposes του to have crept in from a marginal addition to πλούτου.

754. οὐ σέβουσα, 'not respecting,' or rather, 'not approving,' as is clearly the force of οὐ σέβω, inf. 1590.—παράσημον αἶψ, 'wrongly stamped with praise,' 'base and counterfeit in its reputation,' i. e. undeservedly esteemed, or praised, as all riches are praised, for their influence, however much they may be abused by the possessor. Schol. ad Hippol. 1115 (ed. Monk), παράσημος, ἀντὶ τοῦ ἀδόκιμος, ἀπὸ μεταφορᾶς τῶν κίβητῶν νομισμάτων. Plutarch, De Adul. et Amico, § xiv. ὁ δὲ ψευδῆς καὶ νόθος καὶ ἀπόχαλκος, ὥστε νόμισμα παράσημον.

755. πᾶν ἐπὶ τέρμα νωμῶ. Compare sup. 241—2. With a like ambiguity, or desire to speak generally, the chorus say this with a certain apprehension about the fate of Agamemnon. If Justice directs everything to its end or destiny, it brings crime to punishment, pride to a humiliation, virtue to a reward. Cf. Suppl. 397, νέμων ἔδικα μὲν κακοῖς, δῖα δ' ἐννόμοις. Hence νωμῶν is an attribute of avenging Zeus, Theb. 480. Hermann, who objects that πᾶν should have been πάντα, reads πᾶν δ' ἐπὶ κ.τ.λ., "omnem attribuit exitum, i. e. bonum et malum, ut quisque sit meritus." This amounts to much the same thing. He might have compared ἐπινομῶ in Eum. 310.

756 seqq. The chorus, having just before dwelt on the dangers to which great prosperity is exposed, when not free from the taint of crime, now proceeds to welcome

Ἄτρεύς γένεθλον,
 πῶς σε προσείπω ; πῶς σε σεβίζω
 μήθ' ὑπεράρας μήθ' ὑποκάμφας
 καιρὸν χάριτος ; 760
 πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι
 προτίουσι δίκην παραβάντες.
 τῷ δυσπραγοῦντι δ' ἐπιστενάχειν
 πᾶς τις ἔτοιμος δῆγμα δὲ λύπης
 οὐδὲν ἐφ' ἦπαρ προσικνεῖται 765
 καὶ ξυχαίρουσιν ὁμοιοπρεπεῖς
 ἀγέλαστα πρόσωπα βιαζόμενοι.
 ὅστις δ' ἀγαθὸς προβατογενώμων,
 οὐκ ἔστι λαθεῖν ὄμματα φωτὸς
 τὰ δοκοῦντ' εὐφρονος ἐκ διανοίας 770
 ὕδαρεῖ σαίνειν φιλότῃτι.
 σὺ δέ μοι τότε μὲν, στέλλων στρατιᾶν

Agamemnon in very cautious and measured terms. It would be easy, they say, for them to profess an insincere joy, like false flatterers ; but they will freely confess they never approved the expedition. Now however the labour is rewarded, provided all has been well accomplished. Agamemnon at this point is seen approaching in his chariot, followed by Cassandra and (probably) a train of attendants.

760. *καιρὸν χάριτος*. 'The mark (or mean) of compliment.' On the metaphor see sup. 356. But in *ὑποκάμφας* it changes from *shooting* to *turning short* of the terminal pillar in the stadium.

761. *τὸ δοκεῖν εἶναι*. 'Now many men, when they have acted wrongly, prefer mere appearance to reality' (τοῦ εἶναι). That is, they prefer insincere praise to honest blame, when they are conscious of having deserved the latter. If we take *προτίουσι* of the flatterers, not of the flattered, *δίκην παραβάντες* becomes a weak truism.

764. *δῆγμα λύπης*. Cf. Juven. iii. 101, 'flet, si lacrymas conspexit amici, Nec dolet.' Pind. Nem. i. 82, *εὐθὺς ἀπῆμων κραθία κᾶδος ἄμφ' ἀλλότριον*. Infra, 1527. So *ἀναγκόδακρυς*, frag. 407.

766. *καὶ ξυχαίρουσιν*. 'And (in like manner) men rejoice with others, assuming the same appearance of joy by doing

violence to their grave countenances ; but whoever knows well the character of his people, it is impossible that the eyes of a man should escape his notice, which, seemingly from sincere kindness, flatter with a weak friendship.' With *προβατογενῶμων* compare *θυμὸν ἱππογενόμενα*, frag. 224, and the Homeric *ποιμὴν λαῶν* for 'a ruler.' As this passage expresses the common practice of mankind, but with particular reference to Agamemnon and the praise expected by him from the chorus, it is clear that the simple sense is, 'but Agamemnon is too good a judge to be easily deceived by insincere flattery ; and therefore, as I cannot praise from my heart, I had rather not praise at all.' There is a little confusion in *τὰ δοκοῦντα κ.τ.λ.*, which ought properly to have been thus expressed, *τὰ σαίνοντα ὕδαρεῖ φιλότῃτι, ἐξ εὐφρονος διανοίας ὡς δοκεῖ*. In *ὕδαρεῖ* there is an allusion to the phrase *φιλιαν κίρασθαι*. See on *νεοκρᾶς φίλος*, Cho. 336. Properly, wine was called *ὕδαρες*, which had an undue admixture of water. Blomfield quotes *φιλιαν ὕδαρῆ* from Aristot. Polit. ii. 8. The word was opposed to *εὐζωρον* or *ἔκρατον μέθυ*. Plutarch, Symposiac. lib. v. Quæst. iv. § 2, *εἰδὼς οὐχ ὕδαρεῖ χαίροντας ἀλλ' ἀκρατοτέρας*. Feile quotes Antiphaneas, *οὐδ' ὕδαρες οὐτ' ἔκρατον*.

Ἐλένης ἔνεκ', οὐκ ἐπικεύσω,
 κάρτ' ἀπομούσως ἦσθα γεγραμμένος,
 οὐδ' εὖ πραπίδων οἶακα νέμων, 775
 θράσος ἐκ θυσιῶν

ἀνδράσι θηήσκουσι κομίζων
 νῦν δ' οὐκ ἀπ' ἄκρας φρενὸς οὐδ' ἀφίλων
 εὐφρων πόνος εὖ τελέσασιν. 780

γνώσει δὲ χρόνῳ διαπνευθόμενος
 τὸν τε δικάως καὶ τὸν ἀκαίρως
 πόλιν οἰκουροῦντα πολιτῶν.

ΑΓΑΜΕΜΝΩΝ.

πρῶτον μὲν Ἄργος καὶ θεοὺς ἐγχαρίους
 δίκη προσειπεῖν, τοὺς ἐμοὶ μεταίτιους

773. οὐκ ἐπικεύσω. Hermann is probably right in omitting γάρ after οὐκ, as a metrical interpolation to patch up a complete anapaest. See on Pers. 547. The common reading is οὐ γάρ σ' ἐπικεύσω, after Musgrave, σ' not being found in the MSS.—κάρτ' ἀπομούσως γεγραμμένος, properly, 'very unskillfully painted,' i. e. depicted in an unfavourable light.

776. ἐκ θυσιῶν. This is Franz's emendation for ἐκούσιον. Cf. ἐκ θυσιῶν ἐλπεις, v. 101. Most editors read ἐκούσιον after Canter, understanding that kind of forced or reluctant valour which soldiers are supposed to feel when engaged in a cause which they have little at heart. Hermann, who justly objects to κομίζων in the sense of φέρων, 'bringing to, and forcing upon them an involuntary courage,' reads θράσος ἐκούσιον with the Farnese MS., "*vehens (ad Trojam) spontaneam audaciam mori volentibus viris*," and adds, "id acerbè dictum de mortifera expeditione." It is however evident, that neither ἐκούσιον nor ἀκούσιον affords a satisfactory sense, and that θηήσκουσι cannot properly stand either for ἐτοίμοις (or θέλουσι) θανεῖν, or for θανουμένοις. But ἐκ θυσιῶν, while it involves no greater change than Θ for Ο, appropriately refers to the attempt of Agamemnon to give a religious sanction to the expedition by alleging that the gods favoured it. We may thus explain the whole passage quite literally, 'You were regarded in no favourable light then when you started on the expedition, and you seemed to be directing the helm of your

heart not rightly, when you brought to dying men assurance from sacrifices,' i. e. that the victory would yet be yours, that they were dying in a just cause, &c. It is true, we are not elsewhere told that Agamemnon did this; but Aeschylus seems to have had other legends to follow besides what we now possess. See on 799.

778. νῦν δ' οὐκ ἀπ' ἄκρας φρενός. 'But now (or rather, 'and accordingly now') not from the mere surface of the mind nor with unfriendly feelings (I say), the work done is welcome to those who have accomplished it well.' This, of course, is intentionally guarded and equivocal, especially as it leaves εὖ τελέσασιν quite conditional, 'if they have really accomplished it well' (which may or may not be the case as far as their own welfare is concerned). It is not easy to understand what Hermann means by his version, "*acceptus per eos qui profecerunt*." On ἄκρας φρενός see Pers. 139.

781. τὸν δικάως καὶ τὸν ἀκαίρως. The chorus contrast their own conscious fidelity with the unfaithfulness of the partisans of Aegisthus.

783. Agamemnon, in a laboured speech, in which he ostentatiously affects a pious gratitude and a sense of the invidiousness of his position as victor, addresses the chorus as the representatives of the Argive people, and with pointed reference to the remarks just before made in his hearing about the hollowness of interested flattery.

784. μεταίτιους. Here for αἰτίους, as Hermann remarks, quoting Trach. 1234,

νόστου, δικαίων θ' ὦν ἐπραξάμην πόλιω 785
 Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
 κλύοντες ἀνδροθνήτας Ἴλιου φθορὰς
 εἰς αἵματηρὸν τεύχος οὐ διχορρόπως
 ψήφους ἔθεντο· τῷ δ' ἐναντίῳ κύτει
 ἔλπῖς προσήει χεῖλος οὐ πληρουμένῳ. 790
 καπνῷ δ' ἀλούσα νῦν ἔτ' εὐσημος πόλις.
 ἄτης θνηταὶ ζῶσι· συνθνήσκουσα δὲ
 σποδὸς προπέμπει πίνους πλούτου πνοάς.
 τούτων θεοῖσι χρῆ πολύμνηστον χάρω
 τίνειν· ἐπέϊπερ καὶ πάγας ὑπερκότους 795

ἡ μοι μητρὶ μὲν μόνῃ θανεῖν μεταίτιος.—
 δικαίων, for δίκης, as Iph. Taur. 550, ὡς
 εἰδὲ κακὸν δίκαιον ἐξεπράξατο.

786. οὐκ ἀπὸ γλώσσης. "Non obiter
 ac negligentior." Hermann, who thinks
 that ἀπὸ γλώσσης, 'off-hand speaking,'
 is opposed to the reading of written
 documents. The sense evidently is, 'not
 taking a hasty or careless survey of the
 merits of the case, but awarding a
 solemn and deliberate condemnation.' On
 ψήφους ἔθεντο φθορὰς for ἐψηφίσαντο, see
 Theb. 280. In τεύχος and κύτει the
 judicial urns of acquittal and condemna-
 tion are primarily meant, but at the same
 time there is probably an allusion to the
 opposite sides of a pair of scales. Compare
 Suppl. 599. 959.

790. χεῖλος. This emendation of Ca-
 saubon, though it has found little favour
 with more recent editors, has always ap-
 peared to me undoubtedly the true read-
 ing. The MSS. give χειρὸς, from which
 no intelligible sense can be extracted.
 Hermann has edited χρεῖος, *indiga*.
 (Suppl. 198.) I have shewn at some
 length in the second edition of this play,
 that χεῖλος was an internal rim, generally
 in goblets, but also used, as a *measure of*
filling, in jars, caskets, and perhaps other
 recipients of dry or wet goods. Hence,
 and hence only, the well-known line in
 Ar. Equit. 814, is to be understood, ὅς
 ἐποίησεν τὴν πόλιν ἡμῶν μεστήν, εὐρῶν
 ἐπιχειλή, 'who made our city *brim-full*,
 having found it full *only up to the rim*.'
 If, as some scholars have ingeniously sug-
 gested, the present passage contains an
 allusion to Pandora's box, we have the
 very word used in a similar passage, Hes.
 Opp. 96,—

μόνη δ' αὐτῷ ἐλπῖς ἐν ἀρρήκτοις
 δόμοισι

ἔνδον ἔμμε πῖθον ἐπὶ χεῖλεσιν.

Here therefore the sense is, 'In the op-
 posite urn hope came up to the rim, but
 did not quite fill it.' Which means, 'The
 Trojans had nothing left them but a
 remnant of forlorn hope to counterbalance
 the decree of vengeance which had gone
 forth from the gods.'

791. καπνῷ. See Theb. 332.—νῦν ἔτι,
 'even up to this very moment,' though so
 many days after the capture.—εὐσημος,
 Suppl. 694.

792. θνηταί. This is Hermann's almost
 irresistible emendation for θύελλαί. He
 compares, for the use of a rare word,
 Soph. El. 1422, φονία δὲ χεῖρ στάζει
 θνητῆς Ἄρεος. The mention of *sacrifice*
 is all but necessary, in order to give the
 full and due sense to what follows. Com-
 pare *θυηράγον εὐάδη φλόγα*, v. 580.
λαμνῶδας φαρμασομένης χρίματι, v. 94.
 We have a similar figure in *λεπείδς ἔτας*
sup. 715, whereas 'storms of cala-
 mity' involves an idea alien from the
 whole tenour of the passage. In ζῶσι
 and *συνθνήσκουσα* there is a merely verbal
 antithesis. The fires which have devas-
 tated the city yet live, though subdued
 and smothered; and the ashes dying out
 as the sacrifice is consumed, send forth
 fumes from the costly property destroyed
 by them. The poet had doubtless re-
 marked, that after any great conflagration
 the ruins continue to smoke long after the
 flames have been extinguished, and that the
 smell is then by much the strongest.

795. ὑπερκότους, 'vindictive,' 'resent-
 ful.' See on Theb. 386. For *επραξά-*

ἔφραζάμεσθα, καὶ γυναικὸς εἵνεκα
 πόλιω διημάθηνεν Ἀργεῖον δάκος,
 ἵππου νεοσσὸς, ἀσπιδοστρόφος λεῶς,
 πήδημ' ὀρούσας ἀμφὶ Πλειάδων δύσω·
 ὑπερβορῶν δὲ πύργον ὠμηστῆς λέων
 ἄδην ἔλειξεν αἵματος τυραννικοῦ. 800

θεοῖς μὲν ἐξέτεινα φροῖμιον τόδε
 τὰ δ' ἐς τὸ σὸν φρόνημα, μέμνημαι κλύων,
 καὶ φημι ταῦτ' αἰ ξυνήγορόν μ' ἔχεις.
 παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε,
 φίλον τὸν εὐτυχούντ' ἀνευ φθόνων σέβειν. 805

μῆσα I formerly conjectured and edited *ἔφραζάμεσθα*, a word which occurs Theb. 795, and the use of which in the same metaphor, inf. 1347, *πμηονὴν ἀρκίστατον φράζειν*, seems to render the reading here nearly certain. Hermann has made the same correction.—*εἵνεκα* for *ὄνεκα* is given for the reason alleged on Suppl. 184.

798. *ἀσπιδοστρόφος*. So the Farnese MS. Herm. and Dind. follow Blomf. in reading *ἀσπιδηφόρος*. Cf. Theb. 19. Klausen, with Franz and Peile, retain *ἀσπιδηστρόφος*, from MS. Flor. Probably *ἀσπιδοστρόφος* is right (we have *στρέφειν ἀσπίδα* Ajs. 575), and the η arose from a confusion with a variant *ἀσπιδηφόρος*, which is the more familiar form.—*ἵππου νεοσσὸς*, the soldiers from the wooden horse. See Od. viii. 516. Eur. Troad. 11.

799. *πήδημ' ὀρούσας*. 'Having sprung with a bound,' i. e. advanced to capture the city, 'at the end of Autumn.' The time, Klausen observes, is mentioned which would best account for the storm before described, since between the setting and the rising of the Pleiads it was not the sailing season; and Hesiod (Opp. 617) speaks of the tempests which usually succeed the former event. Aeschylus here seems to have followed the account of some poet now unknown to us.

800. *ὠμηστῆς λέων*. The simile is changed to a lion attacking a herd,—probably from Il. v. 161, *ὡς δὲ λέων ἐν βοῦσι θορῶν ἐξ ἀχένας ἄξῃ*. The lion was the symbol of the Atridae, as Dr. Donaldson well remarks, *Varron*. p. 33 (ed. 2). Cf. 44 and 1230. Pausan. ii. 16, § 4, speaking of Mycenae, says, *λεπίεται δὲ ὄμιος*

ἔτι καὶ ἄλλα τοῦ περιβόλου, καὶ ἡ πύλη λέοντες δὲ ἐφεισθήκασιν αὐτῇ.

801. *αἵματος τυραννικοῦ*. "Designatur caedes Priami, Politis, Deiphobi, Astyanactis, aliorumque Priami filiorum septem, quos cum Paride et Helena post Hectoris mortem superstites memorat Homerus, Il. xxiv. 249." Klausen.

802. *φροῖμιον τόδε*. This prelude or preliminary address. He had said *πρῶτον μὲν κ.τ.λ.*, v. 783.—*τὸ σὸν φρόνημα*, your sentiments, your feelings, respecting sincerity, *supra* 761—70. There is some difficulty in *μέμνημαι κλύων*, which is best met by regarding the words as parenthetical;—'As for your sentiments (for I remember hearing them), I both say the same, and you have in me an advocate of your opinions.' He means, that the *long* address (*ἐξέτεινα*) to the gods has not driven out of his mind the words he had just heard. But, if *μέμνημαι κλύων* be taken, as it usually is, to signify, 'but as for your sentiments, I remember hearing them, and I say the same,' too much prominence is given to the fact of remembering what in truth he could not possibly have forgotten.

806. *φίλον τὸν εὐτυχούντα*. It is possible, with Klausen and Conington, to construe *σέβειν τὸν εὐτυχούντα* (*ὡς*) *φίλον*, like *δέξασθ' ἱκέτην τὸν θηλυγενῆ στόλον*, Suppl. 27; but certainly there is nothing in the order of the words to demand this, and it by no means improves the sense. See on 605. Ordinarily, there is no other difference between *ὁ εὐτυχῶν φίλος* and *φίλος ὁ εὐτυχῶν*, than between 'the fortunate friend' and 'the friend who is fortunate.' The latter conveys a rather

δύσφρων γὰρ ἰὸς καρδίαν προσήμενος
 ἄχθος διπλοῖζει τῷ πεπαμένῳ νόσον
 τοῖς τ' αὐτὸς αὐτοῦ πήμασιν βαρύνεται,
 καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει. 810
 εἰδὼς λέγοιμ' ἂν, εὖ γὰρ ἐξεπίσταμαι,
 ὀμιλίας κάτοπτρον, εἰδῶλον σκιᾶς
 δοκοῦντας εἶναι κάρτα πρευμενεῖς ἐμοί.
 μόνος δ' Ὀδυσσεὺς, ὅσπερ οὐχ ἐκὼν ἔπλει,
 ζυχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος 815
 εἴτ' οὖν θανόντος εἶτε καὶ ζῶντος πέρι
 λέγω. τὰ δ' ἄλλα πρὸς πόλιν τε καὶ θεοὺς,
 κοινούς ἀγῶνας θέντες, ἐν πανηγύρει
 βουλευσόμεσθα. καὶ τὸ μὲν καλῶς ἔχον
 ὅπως χρονίζον εὖ μενεῖ βουλευτέον 820
 ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων,
 ἦτοι κέαντες ἢ τεμόντες εὐφρόνως
 πειρασόμεσθα πῆμ' ἀποστρέψαι νόσον.

more distinctive enunciation of the quality or attribute.—*φθόνων*, for *φθόνου*, is given by Hermann from MS. Flor.

807. *δύσφρων γὰρ ἰός*. 'For the venom of malevolence besetting the heart causes a two-fold annoyance to him who has got the malady (i. e. of an envious disposition); he is both weighed down by his own misfortunes, and groans at seeing the prosperity of others without.' Tac. Hist. i. 8, 'Quaedam civitates etiam finibus ademptis pari dolore commoda aliena ac suas injurias metiebantur.'

811. *λέγοιμ' ἂν ὀμιλίας κάτοπτρον*. These words are to be closely joined, and *εὖ γὰρ ἐξεπίσταμαι* to be regarded as exegetical of *εἰδὼς*. With Klausen, Conington, and Peile, it is clearly best to interpret thus: 'I can declare, from my own knowledge, that men who seemed to be very well disposed to me were but the mirror (the unreal semblance) of friendship, the shadow of a shade.' In former editions, after Schütz, Dindorf, and others, I had adopted a punctuation which detracts somewhat from the force of the passage, *εὖ γὰρ ἐξεπίσταμαι ὀμιλίας κάτοπτρον*. But though 'to know the mirror of friendship,' i. e. to see men's inmost minds as reflected in a mirror, is not

in itself so absurd as Hermann wishes to show, still there is such apt connexion between a phantom and a mirrored image that it seems difficult to disconnect the two as a description of unreality. Hermann however construes *ἐξεπίσταμαι* (*ὄντας*) *κάτοπτρον*, κ.τ.λ. He remarks that *εἰδῶλον* and *σκιά* are often used almost as synonyms, quoting, after others, Ajac. 126. Phil. 946. Frag. Tyr. xv. (587, 6, Dind.). Add Plutarch, de Fraterno amore, § iii., *σκιά καὶ εἰδῶλα φίλιας*.

814. *οὐχ ἐκὼν*. Klausen observes, from Proclus, that the reluctance of Ulysses to join this expedition, and his pretended madness on that account, were related in the poem called the *Cyrria*.

817. *τὰ — πρὸς πόλιν τε καὶ θεοὺς*. So *τὰ ἐς τὸ σὺν φρόνημα*, sup. 803. Hermann translates: "De re publica, et si quid in sacris neglectum sit, convocato populo consulemus." As regards the *public* affairs, he goes on to say that what is good must be secured, what is bad and diseased must be lopped away or seared by the hand of a skilful surgeon.

823. *πῆμ' ἀποστρέψαι νόσον*. So Porson for *πῆματος τρέψαι νόσον*. The vulgate is retained and defended by both Klausen and Hermann, who take *πῆματος*

- νῦν δ' ἔς μέλαθρα καὶ δόμους ἐφεστίους
 ἔλθων θεοῖσι πρῶτα δεξιῶσομαι, 825
 οἴπερ πρόσω πέμψαντες ἤγαγον πάλιν.
 νίκη δ' ἐπέιπερ ἔσπετ', ἐμπέδως μένοι.
 ΚΑ. Ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε,
 οὐκ αἰσχυνοῦμαι τοὺς φιλόνορας τρόπους
 λέξαι πρὸς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθίνει 830
 τὸ τάρβος ἀνθρώποισιν. οὐκ ἄλλων πάρα
 μαθούσ' ἐμαντῆς δύσφορον λέξω βίον
 τοσονδ', ὅσονπερ οὗτος ἦν ὑπ' Ἴλιῳ.
 τὸ μὲν γυναῖκα πρῶτον ἄρσενος δίχα
 ἦσθαι δόμοις ἔρημον, ἔκπαγλον κακὸν, 835
 πολλὰς κλύουσιν κληδόνας παλιγκότους·
 καὶ τὸν μὲν ἤκειν, τὸν δ' ἐπεισφέρειν κακοῦ
 κάκιον ἄλλο πῆμα, λάσκοντας δόμοις.
 καὶ τραυμάτων μὲν εἰ τῶσων ἐτύχαιεν

νόσον for 'the disorder of (i. e. caused by) evil in the state,' viz. that political πῆμα or unsoundness which Agamemnon had just avowed his intention to remove. But *τρέψαι* for *ἀποτρέψαι* is harsh and unusual, and no one can justly take exception to πῆμα νόσου, 'the harm, or mischief, of disease,'—indeed the very expression is quoted from Soph. Phil. 765. We have frequently had occasion to remark on the confusion between τ and π in MSS., so that we have here an excellent emendation at the expense of the smallest possible change, and that a legitimate one according to the laws of palaeography.

825. *δεξιῶσομαι*. The dative only shows that this word contains a notion of *rendering* to the gods the greetings, congratulations, and thanksgivings due upon the event of the victory. The herald in like manner addressed the gods as a first duty, *sup.* 492 seqq.

828 seqq. The Queen now appears on the stage with her handmaids (881) to meet the King. The whole of her speech is elaborated by the poet with admirable skill in the delineation of character. Conscious to herself of the utter insincerity of all the high-flown professions she is about to make, she first addresses herself to the chorus in a strain partly apolo-

getic, but principally descriptive of the feelings she pretends to have entertained during the absence of her lord. Having exhausted her assurances of unchanged love, anxiety, attempted suicide through despair, and of eyes run dry of tears, and finally, of joy at his return, she at length turns to Agamemnon, and in the language of flattery which is suspicious from its very excess of compliment, she lures him into the palace where she has already prepared the axe and the bathing vessel for his destruction. The formal and prolix narrative of her own griefs and anxieties, at a time when a truly loving wife would have poured out her soul in the arms of her husband, shews that selfishness is her temperament as much as hypocrisy is her art.

831. τὸ τάρβος, 'their bashfulness wears off from mankind,'—people lose their timidity as they grow older. The allusion is to the domestic seclusion of Greek ladies.

835. ἦσθαι ἔρημον. See on 502.

836. κληδόνας. So Auratus for ἡδονάς. Cf. κληδόνων παλιγκότων, v. 847.

837. ἤκειν. Supply from the context φέροντα κακόν.

839. εἰ ἐτύχαιεν — τέτρωται. 'If he kept receiving as many wounds as was currently reported at home, he is (i. e.

ἀνὴρ ὄδ', ὡς πρὸς οἶκον ὠχετεύετο 840
 φάτις, τέτρωται δικτύου πλέω λέγειω.
 εἰ δ' ἦν τεθνηκῶς, ὡς ἐπλήθουν λόγοι,
 τρισώματος τᾶν Γηρυῶν ὁ δεύτερος
 πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω,
 χθονὸς τρίμοιρον χλαῖναν ἐξήνχει λαβῶν, 845
 ἅπαξ ἐκάστω καθανῶν μορφώματι.
 τοιῶνδ' ἕκατι κληδόνων παλιγκότων
 πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης
 ἔλυσαν ἄλλοι πρὸς βίαν λελημμένης.
 ἐκ τῶνδ' εἰ παῖς ἐνθάδ' οὐ παραστατεῖ, 850
 ἐμῶν τε καὶ σῶν κύριος πιστευμάτων,
 ὡς χρῆν, Ὀρέστης· μηδὲ θαναμάσης τότε

he must be by this time) pierced, one may say, with more holes than a net.' Yet, many as were the reports of his wounds, they were less numerous than those of his death, εἰ ἦν τεθνηκῶς—ἐξήνχει, inf. 842—5.—πλέω, sc. τραύματα. See on 1316.—λέγειω, cf. 358. For τέτρωται, Franz gives τέτρηται from the useless correction of H. L. Ahrens. Cf. Phoen. 1431, τετραμένους δ' ἰδοῦσα κείρας σφαγάς.

842. ἐπλήθουν. So the recent editors after Porson for ἐπλήθονον, though the latter is perhaps capable of defence. See on Suppl. 598. The metaphor is apparently continued from ὠχετεύετο, the idea being borrowed from water led by pipes or channels into a tank till it is full. Translate, 'as accounts kept pouring in.'

844. τὴν κάτω γὰρ οὐ λέγω. Because, if reference had been made to the earth under the body (Theb. 941, ὑπὸ δὲ σώματι γὰς πλεῖστος ἔβυσσος ἔσται), the figure employed would have been incorrect, since χλαῖνα is always used of a coverlet or blanket thrown above. Cf. Eur. Frag. Peliad. vi., ὅταν δ' ὄν' ἀνδρὸς χλαῖναν εἰγενοῦς πέσῃ. Soph. Trach. 540, μᾶς ὑπὸ χλαῖνης ὑπαγκάλισμα. The phrase γῆν ἐπίσασσθαι, 'to put on earth,' for 'to be buried,' was clearly in the mind of the poet. The plain English of the whole passage is this:—'if he had died as often as was reported, he must have had three lives like a second triple Geryon, and been buried as many times, dying once for each shape.' Pausan. v. 19, τρεῖς δὲ ἄνδρες Γηρυῶνες εἰσὶν ἀλλήλοις

προσεχόμενοι.

845. λαβῶν. Perhaps λαβεῖν. See on Suppl. 174.

848. ἄνωθεν. From the beam above, to which the noose was tied.—πρὸς βίαν, βίαιως, as πρὸς ἡδορῆν for ἡδέως sup. 278. She appears to mean, that nothing but main force would make her desist from the attempt. Others understand 'violently grasped by the rope.'

850. ἐκ τῶνδε. 'In consequence of all these anxieties,' viz. that she might have at least one additional source of care removed from her, since the news of Agamemnon's death might have brought danger to the young heir. For ἐκ τῶνδε see inf. 1194. 1581. Eur. Ion 843, ἐκ τῶνδε δεῖ σε δὴ γυναικεῖον τι δρᾶν.

851. κύριος, 'in quo proprio insunt, qui propria in se habet,' Klansen. Translate, 'the holder, or retainer, of our mutual pledges.' But no English word is capable of conveying the exact idea. Orestes was as it were the holder of pledges between the husband and wife, in the sense of a security for their continued affection, inasmuch as he represented those pledges in his own person. By resigning or giving up such pledge, she laid herself open to the charge of broken vows; and hence the explanation offered for his absence. Hermann, who distinguishes between πιστευμα, 'a thing entrusted,' and πίστωμα, 'a pledge of faith,' adopts the latter form, which occurs Eum. 213 in the sense of conjugal vows.

τρέφει γὰρ αὐτὸν εὐμενῆς δορύξενος
 Στρόφιος ὁ Φωκεὺς, ἀμφίλεκτα πῆματα
 ἔμοι προφωνῶν, τὸν θ' ὑπ' Ἰλίου σέθεν 855
 κίνδυνον, εἴ τε δημόθρους ἀναρχία
 βουλὴν καταρρίψειεν, ὥστε σύγγονον
 βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.
 τοιάδε μὲν τοι σκῆψις οὐ δόλον φέρει.
 ἔμοιγε μὲν δὴ κλαυμάτων ἐπίσυστοι 860
 πηγαὶ κατεσβήκασω, οὐδ' ἐνι σταγῶν.
 ἐν ὀψικοῖτοις δ' ὄμμασιν βλάβας ἔχω,
 τὰς ἀμφί σοι κλαίουσα λαμπτηρουχίας
 ἀτημελήτους αἰέν. ἐν δ' ὄνειρασιν
 λεπταῖς ὑπαὶ κώνωπος ἐξηγειρόμην 865

853. δορύξενος. Plutarch, Quaest. Graec. § xvii., τίς ὁ δορύξενος; — ὁ λαβὼν αἰχμάλων (sc. Κορινθίαν καὶ Μεγαρέων πρὸς ἀλλήλους πολεμουμένων), ἀπῆγεν σκαπε, καὶ μεταδοὺς ἄλων καὶ τραπέζης ἀπέπεμπεν σκαπε. Ὁ μὲν οὖν τὰ λῆτρα κομισίας ἐπηρεῖτο, καὶ φίλος ἀεὶ διετέλει τοῦ λαβόντος, ἐκ δουραλίου δορύξενος προσαγορευόμενος.—Στρόφιος, Cho. 666.

854. ἀμφίλεκτα πῆματα. This is variously rendered 'controversial troubles,' i. e. the evils of a disputed succession; 'doubtful,' or such as may be equally called likely or unlikely to happen; and (which I prefer) 'troubles of a twofold nature,' namely, the two chances enumerated, as if in direct explanation, immediately after.

857. βουλὴν καταρρίψειεν. 'Should overthrow the Senate.' According to the view of Aeschylus, βουλὴ is an aristocratic assembly, closely connected in its functions with the kingly authority, and opposed to the popular meetings, ἀγῶνες. Hence, if after the death, or reputed death, of the King, the people should overthrow his confidential council, this would be to inflict an additional blow upon the royalist party in the state, or, in terms borrowed from the wrestling school, 'to kick one that is down all the more.' Thus πεσὼν and κείμενος are often used of one dead,—who cannot rise to renew the contest. Cf. ὄπτισμα κειμένου πατρὸς inf. 1256. And it is clear that to insult the memory of a dead King, or to wrong his heir on whom devolves

his legitimate authority, is λακτίσαι τὸν πεσόντα. Compare Ar. Equit. 166, βουλὴν κατήσσει. Tacit. Hist. i. 40, 'proculcato senatu.' By δημόθρους ἀναρχία he means the popular cries of 'down with the government.'—σύγγονον, 'in-born,' 'natural.' Cf. συγγενὲς, 806.

859. σκῆψις, 'plea,' 'excuse for the absence of Orestes,' who had really been sent away that her amour with Aegisthus might not have an unwelcome witness. Klausen, not seeing that the words εὐδῶλον φέρει are highly characteristic of a person who feels she is telling a falsehood, thinks that σκῆψις is the pretext alleged by Strophæus for withdrawing Orestes.

860. ἔμοιγε μὲν δὴ. 'But for myself,' &c. See on Suppl. 237.—κατεσβήκασω, Theb. 566.

863. τὰς ἀμφί σοι κ.τ.λ. 'Lamenting that the beacon-lights which had been appointed concerning you (ἔφοιμοι, sup. 303), were continually neglected,' i. e. never lighted up to announce your expected victory. She would have said τηροῦσα τὰς ἀμφί σοι λαμπτηρουχίας, but the mention of βλάβας ἐν ὄμμασιν induced a change of expression, κλαίουσα ἀτημελήτους.

865. ὄναι βραταῖσι κώνωπος. 'By the slight hum of the buzzing mosquito.' She means that her sleep was so restless that the least sounds disturbed it. All great poets are acute observers of even the most trifling incidents, and know how to use them in developing the naturalness of their characters.

ῥιπαῖσι θωύσσοντος, ἀμφί σοι πάθη
 ὀρώσα πλείω τοῦ ξυνεύδοντος χρόνου.
 νῦν, ταῦτα πάντα τλάσ', ἀπενθήτηφ φρενὶ
 λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα, 870
 σωτήρα ναὸς πρότονου, ὑψηλῆς στέγης
 στῦλον ποδήρη, μονογενὲς τέκνον πατρι,
 καὶ γῆν φανείσαν ναυτίλοις παρ' ἑλπίδα,
 κάλλιστον ἡμαρ εἰσιδεῖν ἐκ χείματος,
 ὀδοιπόρω δυσῶντι πηγαῖον ῥέος.
 τερπνὸν δὲ ταναγκαῖον ἐκφυγεῖν ἅπαν. 875
 τοιοῖσδε τοί νιν ἀξιῶ προσφθέμασιν.
 φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ
 ἡνειχόμεσθα· νῦν δέ μοι, φίλον κάρα,
 ἔκβαι' ἀπήνης τῆσδε, μὴ χαμαὶ τιθεῖς
 τὸν σὸν πόδ', ὦ 'ναξ, Ἰλίου πορθήτορα. 880

867. τοῦ ξυνεύδοντος χρόνου. A condensed expression for 'more numerous than could have happened in the space of time coincident with sleep.' The remark just made is equally applicable to the present verse. It is a well-known peculiarity of dreams, that the clearly-defined events of a week or a month may be conjured up by the mind and pass in array before it in the space of even a few minutes.

868. ἀπενθήτηφ φρενί. With a mind at length free from grief, after having suffered so much.

869. τῶν σταθμῶν κύνα. 'The watchdog of the sheep-fold.' The Greeks generally use the article with both or neither of two substantives thus closely cohering. They might also say τὸν σταθμῶν κύνα, but even the poets rarely admit τὸν κύνα σταθμῶν. We have however ἡ τιμὴ θεῶν, *sup.* 620.

871. στῦλον ποδήρη. A pillar based on the ground; the main pillar of a roof, —any upright prop being called στῦλος. Cf. *Iph. Taur.* 57, στῦλοι γὰρ οἰκῶν εἰσι καὶ δὲ ἕρπενες. *Propert.* iv. 11, 69, 'Et serie fulcite genus.'

872. καὶ γῆν. Almost every editor has found a difficulty in καὶ, and various transpositions, corrections, and interpretations have been suggested. They might just as reasonably condemn τῶν before

σταθμῶν. It is not easy to see why the inspiration of a poet, in penning a noble passage, should be held liable to such trifling criticism. I have not the least doubt that the passage is genuine, and that καὶ might have been added or omitted with any of the terms of comparison.

875. τερπνὸν δὲ, 'for 'tis pleasant —.' This refers to ἀπενθήτηφ φρενί in 868.

876. ἀξιῶ προσφθέμασιν. An idiom not less unusual than θεοῖσι δεξιόσσομαι, *sup.* 825. The fact is, the words used are insufficient to express with grammatical precision the whole idea in the mind of the writer. Thus, he probably meant to say τοιοῖσδε προσφθέμασιν ἀξιῶ νιν προσφθέξασθαι. The same remark is applicable to the construction of 412 *supra*.

877. φθόνος δ' ἀπέστω. 'And let no invidiousness attend them.'—'May the use of these congratulatory expressions not draw down the envy of the gods! (I may indeed be pardoned for using them), for many are the past evils I have had to endure.' At the words νῦν δέ μοι κ.τ.λ. Klausen acutely suggests that the Queen kneels in abject supplication, in reference to which act the reproof in v. 893 is directed. Doubtless the words were spoken in hypocritical accents of winning endearment.

879. μὴ τιθεῖς. See on v. 493.

- δμωαί, τί μέλλεθ', αἷς ἐπέσταλται τέλος
 πέδον κελεύθου στρωννύναι πετάσμασιν ;
 εὐθὺς γενέσθω πορφυρόστρωτος πόρος,
 ἐς δῶμ' ἄελπτον ὡς ἂν ἠγήται Δίκη.
 τὰ δ' ἄλλα φροντὶς οὐχ ὑπνῷ νικωμένη 885
 θήσει δικαίως ξὺν θεοῖς εἰμαρμένα.
- ΑΓ. Λήδας γένεθλον, δωμάτων ἐμῶν φύλαξ,
 ἀπουσία μὲν εἶπας εἰκότως ἐμῆ
 μακρὰν γὰρ ἐξέτεινας· ἄλλ' ἐναισίμως
 αἰνεῖν, παρ' ἄλλων χρη' τόδ' ἔρχεσθαι γέρας. 890
 καὶ τᾶλλα, μὴ γυναικὸς ἐν τρόποις ἐμὲ
 ἄβρυνε, μηδὲ βαρβάρου φωτὸς δίκην
 χαμαιπετὲς βόαμα προσχάνης ἐμοί
 μηδ' εἶμασι στρώσασ' ἐπίφθονον πόρον
 τίθει. θεοὺς τοι τοῖσδε τιμαλφεῖν χρεῶν 895
 ἐν ποικίλοις δὲ θνητὸν ὄντα κάλλεσιν
 βαίνειν, ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.
 λέγω κατ' ἄνδρα, μὴ θεὸν, σέβειν ἐμέ.
 χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων

884. *κελπτον*. This belongs to *δῶμα*, since *ἠγεῖσθαι* takes a dative of the person. By 'unlooked for home' Clytemnestra secretly means the *ἀνδρσφαγεῖον* mentioned v. 1060, into which *Justice*, i. e. retributive Justice, is about to conduct him. In the same subtle and ambiguous sense the concluding couplet must be understood. By τὰ ἄλλα she means the murder which is predestined, and justly so (*δικαίως εἰμαρμένα*) to be accomplished by her agency. At the same time Agamemnon is to understand τὰ ἄλλα as opposed to *εὐθὺς γενέσθω κ.τ.λ.*, the further details in honour of his return, over and above the present and immediate honours of the purple carpet, which, as Klausen observes, is borrowed from the custom of the Persian Kings.

889. *μακρῶν*. This may be the adverb, rather than agreeing with *βῆσιν* implied. See Theb. 609, inf. 1267. There is something of pleasantry, not to say ironical bantering, in comparing the length of the address with the time of his absence. —*ἐναισίμως αἰνεῖν κ.τ.λ.*, 'to praise me

according to my just deserts, some other person than a wife should be the speaker.'

891. καὶ τᾶλλα. See on Suppl. 240. —*χαμαιπετὲς, sup.* 877. In *βαρβάρου φωτὸς* there is again an allusion to Persian manners, of which the poet often shows his abhorrence. Cf. Orest. 1507, *προσκυνῶ σ', ἄναξ, νόμοισι βαρβάροισι προσκίττων*. Pers. 154. 590. Dem. Mid. p. 549. Aelian speaks of the practice as τῶν ἐν τοῖς Ἑλλησιν αἰσχύνην φερόντων, Var. Hist. i. § xxi.

895. θεοὺς τοῖσδε τιμαλφεῖν. See on Theb. 99.

898. κατ' ἄνδρα. Cf. *sup.* 342.

899—902. Several reasons are given for his refusal, which, from his easy compliance eventually with her request in 917, is evidently ceremonial rather than sincere;—(1) his fame is sufficiently great without such foot-carpets. (2) To be right-minded in prosperity is the greatest gift of heaven. (3) No one is truly prosperous till he has closed his career without a reverse.

- κληδῶν αὐτεῖ· καὶ τὸ μὴ κακῶς φρονεῖν
θεοῦ μέγιστον δῶρον. ὀλβίῃσι δὲ χρῆ
βίον τελευτήσαντ' ἐν εὐεστοῖ φίλη.
εἰ πάντα δ' ὡς πράσσοιμ' ἄν, εὐθαρσῆς ἐγώ.
- ΚΑ. καὶ μὴν τόδ' εἶπε μὴ παρὰ γνώμην ἐμοί.
ΑΓ. γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ. 905
ΚΑ. ἠϋξω θεοῖς δείσας ἄν ᾧδ' ἔρδευ τάδε.
ΑΓ. εἶπερ τις, εἰδῶς γ' εὖ τόδ' ἐξεῖπον τέλος.
ΚΑ. τί δ' ἄν δοκεῖ σοι Πρίαμος, εἴ τὰδ' ἤνυσεν ;
ΑΓ. ἐν ποικίλοις ἄν κάρτα μοι βῆναι δοκεῖ.
ΚΑ. μή νυν τὸν ἀνθρώπειον αἰδεσθῆς ψόγον. 910
ΑΓ. φήμη γε μέντοι δημόθρους μέγα σθένει.
ΚΑ. ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.
ΑΓ. οὐ τοι γυναικός ἐστιν ἰμείρειω μάχης.

903. *πράσσοιμ' ἄν.* Hermann, Dindorf, and Franz, read *πράσσοιμεν*, and it is not unlikely that the *ἐγώ* which follows induced some grammarian to alter the plural into the singular. Klausen's version, approved by Peile, is rather arbitrary, 'si in omnibus ita me habere poterō.' When we regard the context rather than the mere words, we shall hesitate to give any other meaning than this, 'And if in all things I shall act as discreetly as in this, I have no fear for the result,'—that is, no doubt that I shall end happily, since I shall not excite the *φθόνος* of the gods by my pride. Two passages may here be quoted which appear to show that *εἰ πράσσοιμ' ἄν* is essentially the same as *εἰ πράξω*. Dem. Mid. p. 582, fin., *εἰ οὐτοὶ χρήματα ἔχοντες μὴ προοῖντ' ἄν.* Isocrat. Archidam. p. 120, fin., *εἰ δὲ μηδεὶς ἄν ὑμῶν ἀξιώσειε (ᾗν ἀποστερούμενος τῆς πατρὶδος, προσήκει καὶ περὶ ἐκείνης τὴν αὐτὴν ὑμᾶς γνώμην ἔχειν.*

905. *μὴ διαφθεροῦντ' ἐμέ.* The pronoun is clearly emphatic, or he would have said *μὴ διαφθεροῦντά με.* 'Be assured that I shall not alter my decision for the worse,' i. e. my *γνώμη* is as resolved as your *γνώμη*. Compare Eur. Hel. 920, *τὸ μὲν δίκαιον τοῦ πατρὸς διαφθερεῖς.* Med. 1055, *χεῖρα δ' οὐ διαφθερῶ.* Hippol. 388—90 (where some erroneously render *διαφθερεῖν* *to forget*).

906. *ἠϋξω — ἄν.* 'You might have vowed to the gods in a time of fear to act

thus.' That is, your determination perhaps arises from some former vow when you were in danger,—a bitter remark, which indirectly lays both cowardice and superstition to his charge. It is not well to construe *ἄν* with *ἔρδευ*, or to put an interrogation at the end, with Klausen and Dindorf, 'Did you vow to the gods that you would act thus,' i. e. with such self-denial? For this involves a condition which must be thus supplied, *ὡς οὕτως ἔρδοις ἄν, εἰ σωθείης*, or, *εἴ ποτε ἐς θεὸς κατασταίης*,—a construction not at all common in the oblique or indirect past narrative. On the peculiar use of *ἠϋξω ἄν* see inf. 1223.

907. *τὸδε τέλος.* This decision; this final determination.

908. *τί δοκεῖ σοι (ποιῆσαι ἄν) Πρίαμος ;* 'How do you suppose Priam would have acted, if he had been victor?' Where *ποιῆσαι ἄν* represents *ἔτι ἐποίησεν ἄν*, as in the next verse *βῆναι ἄν* stands for *ἔβη ἄν*.

910. *ἀνθρώπειον ψόγον.* 'If Priam would have done this, fearless of divine displeasure, surely you need not fear the cavillings of men.' 'Nevertheless,' replies the King, 'popular opinion has great weight.' *Vox populi vox dei.*

912. *ὁ δ' ἀφθόνητός γ'.* 'Well, but he who is not subjected to envy is not a subject for envy,'—is not to be reckoned a prosperous and happy man, *ζηλωτός*.

913. *μάχης*, sc. *ἐρίδος*, but with a sort of play on the sense that war is the work

ΚΑ. τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.

ΑΓ. ἦ καὶ σὺ νίκην τήνδε δῆριος τίεις ;

915

ΚΑ. πιθοῦ· κράτος μέντοι πάρες γ' ἔκων ἔμοι.

ΑΓ. ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας
λύοι τάχος, πρόδουλον ἔμβασιω ποδός.

καὶ τοῖσδέ μ' ἔμβαίνονθ' ἀλουργέσιω θεῶν
μή τις πρόσωθεν ὄμματος βάλοι φθόνος.

920

πολλὴ γὰρ αἰδῶς † στρωματοφθορεῶ ποσὶν
φθείροντα πλοῦτον ἀργυρωνήτους θ' ὑφάς.
τούτων μὲν οὕτω τὴν ξένην δὲ πρεμμενῶς
τήνδ' ἐσκόμιζε. τὸν κρατοῦντα μαλθακῶς

of men. Taking up the same notion in *νικᾶσθαι*, she replies, 'True, but even defeat (sometimes) becomes the fortunate,'—a defeat, that is, in argument, as *sup.* 566, *νικῶμενος λόγῳσιω οὐκ ἀνάνομαι*. Or perhaps, 'the fortunate can best afford to lose a victory.'

915. ἦ καὶ σὺ. 'What! do you show your regard for that sort of victory,' viz. which consists in defeat? In other words, apply your own rule to yourself, and see if you are inclined to follow it. Hermann and Franz give ἦ οὐ καὶ σὺ, κ.τ.λ.; but see on Theb. 713.

916. πάρες γε. The γε is so unusually placed, and indeed, looks so much like a metrical insertion, that *παρῆς* would be no extravagant conjecture. Cf. *τὴν νίκην παρῆς τούτω*, Herod. vi. 103. *νίκην παρῆναι τῶν*, Troad. 651. Still, as γε is now and then misplaced in the sentence (see *inf.* 943), it may be questioned if the poet did not mean *κράτος γε μέντοι πάρες ἔμοι*. Even thus a rather harsh ellipse remains to be supplied: 'Comply (oath it *νικᾶν* or *νικᾶσθαι* as you will); but at all events allow me with a good grace to have the upper hand in this matter.'

917. ἀλλ' εἰ δοκεῖ σοι. 'Well, if you will have it so, let some one quickly loose the buskins that serve my feet to tread in,'—literally, 'the alarish shoe of my foot,'—for *ἔμβασις* here seems to represent the Aristophanic word *ἐμβάς*, and *πρόδουλος* the more usual form *ἀντίδουλος*. With the optative *λύοι*, where *λύτω* was rather to be looked for, Peile compares Cho. 875, *δοίη τις ἀνδροκμήτα πέλεκυν ὡς τάχος*.

919. καὶ τοῖσδε. So Hermann with MS. Flor. The common reading is *σὺν*

τοῖσδε, which is not very easily explained. —*ἀλουργέσιω*, the neuter from *ἀλουργής*, some word like *ὀφθῆμασιω* being understood.—The objection of Agamemnon, as before remarked, was never very strong or very sincere. He allows his scruples to be removed one by one by Clytemnestra, and ends by a wretched compromise between piety and pride, in consenting to walk, in barbaric splendour, upon purple carpets, but without his shoes, lest a reckless waste and contempt of rich possessions should offend the gods. All this is very finely introduced, for the reader is prepared for the sudden downfall of a man whose vanity so easily gets the better of his convictions.

920. ὄμματος φθόνος. See on 454. The same notion prevailed in the old superstition of the evil eye. Photius: *ὀφθαλμοῖσι φθοῖσθαι*. Eur. frag. Inūs, 11, *ἐν χερσίν, ἢ σπλάγγχοισιν, ἢ παρ' ὀμματα ἕσθ' ἡμῖν; καὶ ὁ φθόνος*.

921. στρωματοφθορεῖν. So Auratus for *σωματοφθορεῖν*, and this appears the best correction that has been proposed. Klausen and Peile retain the vulgate; but it is clear from the next verse that the reluctance of Agamemnon is not to the *effeminacy* of the act, but to its *wastefulness*. Hermann and Blomf. give *σωματοφθορεῖν* after Schütz; Dindorf and Franz *εἰματοφθορεῖν*. Between these two last and that given in the text it is a mere question of palaeography, the sense being precisely the same.

922. φθείροντα. Hermann gives *στέιβοντα*, but it is unreasonable to object to a repetition of *φθείρειν*, already involved in the compound, when the whole verse is simply an epexegetis of *στρωματοφθορεῖν*.

- θεὸς πρόσωθεν εὐμενῶς προσδέρεται. 925
 ἐκῶν γὰρ οὐδεὶς δουλίῳ χρήται ζυγῷ.
 αὐτὴ δὲ, πολλῶν χρημάτων ἐξαίρετον
 ἄνθος, στρατοῦ δῶρημ', ἐμοὶ ξυνέσπετο.
 ἐπεὶ δ' ἀκούειν σου κατέστραμμαί τάδε,
 εἴμ' ἐς δόμων μέλαθρα πορφύρας πατῶν. 930
- ΚΑ. ἔστιν θάλασσα—τίς δέ νιν κατασβέσει ;—
 τρέφουσα πολλῆς πορφύρας ἰσάργυρον
 κηκίδα παγκαίνιστον, εἰμάτων βαφάς.
 οἴκοις δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἀναξ,
 ἔχειν πένεσθαι δ' οὐκ ἐπίσταται δόμος. 935
 πολλῶν πατησμον δ' εἰμάτων ἂν ἠξέμην,
 δόμοισι προὔνεχθέντος ἐν χρηστηρίοις
 ψυχῆς κόμιστρα τῆσδε μηχανωμένη.
 ῥίζης γὰρ οὔσης φυλλὰς ἴκετ' ἐς δόμους,

933. *παγκαίνιστος*. Literally, 'ever renewable'; thence, 'ever fresh.' The shores of Laconia, Pausanias attests (lib. iii. cap. 21), produced the sea-purple (*Murex trunculus*) little inferior to the Tyrian; and Horace mentions *Laconicas purpuras*, Od. ii. 18, 6. But Ovid depreciates it in comparison with the Tyrian, Remed. Am. 707, 'Confer Amycleis medicatum vellus ahenis Murice cum Tyrio, turpius illud erit.'

934. *οἴκοις*. So Porson, Dind., Blomf., for *οἶκος*. 'It belongs to the house to have (enough, μέρος τι) of these' purple carpets. Hermann, retaining *οἶκος*, translates, "est domus quae horum affatim habeat." Peile, 'there is a houseful of these things for us to keep.' But who will venture to assert that *οἶκος εἰμάτων* is good Greek in such a sense? Nor is Klausen's theory, that *ὑπάρχει* is here active (*suppeditat ut habeamus*), altogether a safe one, though he might have quoted in his favour Theocr. xiii. penult., *καὶ ὡς ἐμὸς οἶκος ὑπάρχει*.

937. *προὔνεχθέντος* (*προφέρειν*, sup. 195, Herod. v. 63), 'had it been declared to the house in oracles,' or by the order of the god, 'when I was planning some reward (to be paid to the gods) for the recovery of this man's life,' i. e. for getting my husband back again alive. The dative *μηχανωμένη* depends as well as

δόμοισι on *προὔνεχθέντος*. The MSS. give *μηχανωμένης*, which Klausen connects with *ψυχῆς τῆσδε*, "quum tua haec vita pretium pro salute sua (diis) solvendum sibi paravisset." It would be far easier to supply *ἐμοῦ*, as inf. 1249. Others read *μηχανωμένη*, referring to *ἠξέμην*, with Stanley. There is nothing difficult in *ψυχῆς τῆσδε*, which is the same as *ψυχῆς τοῦδε*. At the words, we may suppose that she laid her hand on her lord, who is still standing by, as she directly addresses him in 941.

939 seqq. 'For as, while the stock lasts, green foliage reaches to the house and extends over it a shelter against the heat of the dog-star; so when you have come back to the hearth of your home, you shew to us that warmth has arrived in winter; and again when Zeus is making wine from the green grape, even at that time there is a coolness in the house when the lord and master of it is occupying his home.' For the enunciation of the comparison by *καὶ* (more commonly *καὶ — καὶ*), see Cho. 247—51. The simile, Dr. Peile observes, is probably borrowed from the vine, olive, or fig-tree, which formed (as in many parts of Europe it now forms) the shelter and the appendage of each man's home. The appearance of the first green leaves would naturally be looked for with anxiety, lest

σκιὰν ὑπερτίνασα Σειρίου κυνός. 940

καὶ σοῦ μολόντος δωματίῳ ἐστίαν,
θάλπος μὲν ἐν χειμῶνι σημαίνεις μολόν
ὅταν δὲ τεύχη Ζεὺς γ' ἀπ' ὄμφακος πικρᾶς
οἶνον, τότε ἦδη ψῦχος ἐν δόμοις πέλει,
ἄνδρὸς τελείου δῶμ' ἐπιστροφωμένου. 945
Ζεῦ, Ζεῦ Τέλειε, τὰς ἐμὰς εὐχὰς τέλει
μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλης τελεῖν.

XO. τίπτε μοι τόδ' ἐμπέδως στρ. α.
δεῖγμα προστατήριον
καρδίας τερασκόπου ποτᾶται, 950

the stem or stock should be falling from age or other cause. Hence, I think, a new light is thrown on *πᾶς ἀθανεὶς πύθμην*, Cho. 252, and Suppl. 97, *νέζει πύθμην* — *τεθαλός*.

942. *μολόν*. The MSS. give *μολόν*, which is at least superfluous after *σοῦ μολόντος*. Hermann and others admit *μολόν* after Blomfield. Compare *σημαίνει μολόν sup.* 284.

943. *Ζεὺς γ'*. The MSS. give *Ζεὺς τ' ἀπ'*. Hermann and Dind. omit the particle altogether. Dr. Peile alone ventures to defend *τε* as an "archaism,"—a doctrine by which, in truth, almost any irregularity of language might be justified. More likely we should construe *εἴταν δέ γε*, comparing, for the position of *γε* in the sentence, inf. 1321, Prom. 387, Acharn. 1104.—The phrase 'making (producing) wine from the green grape,' i. e. bringing the juice to maturity against the vintage, is a remnant of the most ancient way of reckoning seasons by the operations of the agriculturist. Cf. Hesiod. Scut. Herc. 399, *τοὺς τε θέρει σκείρουσιν, εἴ' ἄμφακος ἀλόλωνται*.

945. *ἄνδρὸς τελείου*. For *οἰκοδεσπότου*, as *τελεσφόρος γυνή* for *δέσποινα* Cho. 652.

946. *Ζεῦ Τέλειε*. 'The accomplisher.' See Theb. 156. At Tegea in Arcadia this god was worshipped under the form of a Hermes or Apollo Aguius (inf. 1048). Pausan. viii. 48, 4, *πεποιήται δὲ καὶ Διὸς Τελείου βωμὸς, καὶ ἄγαλμα τετράγωνον*. Suppl. 520, *τελέων τελειότατον κράτος, ἔλθει Ζεῦ*. Eum. 28, *Τέλειον ἕψιστον Δία*. But the title *Ζεὺς Τέλειος*, the god of marriage (Eum. 205), was per-

haps a distinct attribute.

947. *μέλοι δέ τοι σοὶ*. With this significant verse Clytemnestra leaves the stage with her lord, returning however shortly afterwards to introduce Cassandra. Meanwhile the chorus, more plainly than before, speak of that gloomy foreboding which has long oppressed, but now overwhelms, their minds. 'Even though all appears to have gone well, though the King has actually returned, and the term of danger seems to have been passed, still my fears are not quieted. A vision flits constantly before my heart, and an unbidden strain rings in my ears. Great fortune is too often suddenly shipwrecked; sometimes indeed short of utter destruction; but the shedding of blood admits of no remedy; the dead cannot be restored to life. The awful presentiment remains on my mind, incapable of clear solution or expression.'

949. *δεῖγμα*. The MS. Farn. has *δείμα*, which Blomf., Herm., and Dind. prefer. Peile and Klausen defend *δεῖγμα*, as a phantom, image, or portent, presented to the mind and conjured up by an excited brain. It is not improbable that the word has some reference to the Mysteries, τὰ ἐκπαικτικά. By the addition of *ἐμπέδως* and *προστατήριον*, terms rather applicable to the fixed and permanent position of a statue, the notion of a fitting spectre (*ποτᾶται*) is qualified, that is, something more real and abiding than a mere fantasy is represented.—*καρδίας* may be the genitive of place, as Cho. 389, *φρενὸς οἶον ἔμπας ποτᾶται*, but is more simply dependant on *πρὸ* in *προστατήριον*.

μαντιπολεῖ δ' ἀκέλευστος ἄμισθος ἀοιδά,
οὐδ' ἀποπτύσαι, δίκαν
δυσκρίτων ὄνειράτων,
θάρσος εὐπιθεῖς ἴζει

φρενὸς φίλον θρόνον; χρόνος δ' ἐπὶ 955

πρυμνησίων ξυμβολαῖς

ψαμμίας ἀκάτας παρή-

βησεν, εὐθ' ὑπ' Ἴλιον

ᾧρτο ναυβάτας στρατός.

πεύθομαι δ' ἀπ' ὀμμάτων ἀντ. α. 960

νόστον, αὐτόμαρτυς ὦν

τὸν δ' ἄνευ λύρας ὁμως ὑμνωδεῖ

θρήνον Ἐρινύος αὐτοδίδακτος ἔσωθεν

θυμὸς, οὐ τὸ πᾶν ἔχων

ἐλπίδος φίλον θράσος. 965

σπλάγχχνα δ' οὔτι ματάζει,

πρὸς ἐνδίκους φρεσὶν τελεσφόροις

951. ἀκέλευστος ἄμισθος. See on 710.

952. ἀποπτύσαι. So MS. Farn., as Klausen has edited. 'And why does not the assuring confidence to reject it (the δαῖγμα), like an obscure dream, occupy the seat of my heart?' The MS. Flor. gives ἀποπτύσας, which Peile takes for a *nominativus pendens*, and so Hermann. But most of the recent editors adopt ἀποπτύσαν after Casaubon. The reading given above is the easiest construction; cf. Alcest. 620, πρὸς δ' ἐμῆ ψυχῆ θράσος ἦσται, θεοσεβῆ φάτα κενὰ πρᾶξιν. But it is not denied that the poet may have meant τί οὐ θαρσᾶ, ἀποπτύσας αὐτό;

955. ἐπὶ. So MS. Farn. The common reading is ἐπέ. The sense, nearly as I formerly explained it, but more exactly as Hermann had given it, (though in his late edition he has admitted one or two needless alterations,) appears to be this:— 'But the crisis of the time has long past since the fastening of the cables of the ships together on the sands, when the naval host had reached Troy.' Hermann alone of the commentators has perceived that by χρόνος παρήβησε we must understand, 'The period in which Calchas' predictions ought to have come true, if ever, is now gone by.' Both πρυμνησίων and ἀκάτας are common genitives after

ξυμβολαῖς, which is Schneider's correction for ξυμβόλοις. Cf. Pers. 308, εὐθύς δὲ κῆπις βοθιάδος ξυμβολῆ κταίσαν ἄλμην. The form ἀκάτη is a *δραξ λεγόμενον*, the usual word being ἀκάτος.— ψαμμίας, for ἐπὶ ψάμμω. So Hom. Hymn. ad Apoll. 606, ἐκ δ' ἄλδς ἠπειρόνδε θεῶν ἀνὰ νῆ' ἐρύσωντο, βυθὸ ἐπὶ ψαμμοῖς.

966. σπλάγχχνα. The larger organs of the body (*viscera*), the heart, liver, lungs, &c., are always implied by this word, while the entrails (*lactes*) are ἕτερα, as inf. 1192, σὺν ἐντέροις τε σπλάγχχνα. From not sufficiently observing this, our forefathers introduced a phrase as coarse as it is physically absurd, 'bowels of compassion.' Here κέαρ is in apposition with σπλάγχχνα in its physical sense, but at the same time both κέαρ and φρεσὶν retain their moral signification of *feelings* or *intelligence*. Translate: 'And my inward parts are not vainly moved, my heart whirling in eddies against the midriff through fears well-founded and tending to a sure accomplishment.' Of course, ἐνδίκους and τελεσφόροις are mere epithets to φρεσὶν, but it is necessary to deviate a little from grammatical exactness in order to convey a clear meaning. Compare From. 900, κραδία δὲ φάβη φέρεα λακτίσει.

δίναις κυκλούμενον κέαρ.
 εὔχομαι δ' ἀπ' ἐμᾶς * τὸ πᾶν
 ἐλπίδος ψύθη πεσεῖν 970
 ἐς τὸ μὴ τελεσφόρον.
 μάλα γέ τοι τὸ † μεγάλας ὑγείας
 ἀκόρεστον τέρμα, νόσος γὰρ * αἰεὶ
 γείτων ὁμότοιχος ἐρείδει,
 καὶ πότμος εὐθυπορῶν 975
 ἀνδρὸς ἔπαισεν * *
 * * ἄφαντον ἔρμα.
 καὶ τὸ μὲν πρὸ χρημάτων
 κτησιῶν ὄκνος βαλῶν

969. τὸ πᾶν. Hermann has supplied these words, the MS. Farn. having τοι, which he conceives to be a remnant of the nearly obliterated genuine reading. And τὸ πᾶν is not only a frequent Aeschylean use (as 964, 1138) in the adverbial sense (*omnino*), but it suits, and may almost be said alone to suit, both context and metre. The MS. Flor. has εὔχομαι δ' ἐξ ἐμᾶς ἐλπίδος. But ἀπ' ἐλπίδος suits the metre better, and bears the same sense of 'contrary to expectation' in Soph. El. 1127. Trach. 666.—ἐς τὸ μὴ τελεσφόρον refers to the same word in v. 967,—'My fears are too likely to be realised, but I hope they will not.'

972. μεγάλας ὑγείας. I have thus corrected the vulgate τὰς πολλὰς ὑγείας. The metre of the antistrophic verse, which is Paeanic, like Eum. 335—8, demands some change here; and μεγάλας appears to me more likely than either πολέας for πολείας, proposed by Mr. Conington, or πολέος γ', which Hermann edits. Again, ὑγεία seems as legitimate a form as ὑγεία, which is often used by later Greek writers. Hermann gives ὑγιᾶς, and Klausen thinks that the penult of ὑγεία may be made short. In fact, it is a question of pronunciation rather than of orthography.—ἀκόρεστον, 'insatiable'; cf. inf. 1302, τὸ μὲν εἰς πρᾶσσειν ἀκόρεστον ἐφ' ἅσιν βροτοῖσιν. But the γάρ which follows depends (as is so often the case) on some suppressed sentiment. 'Men never think they have prosperity enough, (regardless of the danger they incur;) for disease (calamity) is ever at hand like a neighbour leaning against a party wall,' and ready

to throw it down and overwhelm them. For the simile compare Antiphanes (Phil. Mus. Cant. i. p. 601), λίγη μανίας ὁμοτοίχος εἶναι μοι δοκεῖ. After νόσος Blomfield has supplied αἰεὶ. It might the more easily have dropped out from the MSS., from the ὁμοιοτέλετον ΔΕΙ in ἐρείδει.

976. ἔπαισεν. Some words are generally thought to have been lost here. H. L. Ahrens thus fills up the supposed lacuna; ἀνδρὸς ἔπαισεν [ἄφρων πολλὰκι δὴ πρὸς] ἄφαντον ἔρμα. Hermann, who compares Eur. El. 744, λανθάνει στήλην ἄκραν παίσας, thinks the error lies rather in an interpolation of the antistrophe.—ἄφαντον ἔρμα, 'a sunken reef.' Cf. Eum. 533, τὸν πρὶν ὄλβον ἔρματι προσβαλὼν δίκας.

978. καὶ τὸ μὲν κ.τ.λ. Having illustrated the sudden reverses of fortune by the striking of a ship against a rock while in her direct course, and therefore suspecting no danger, he goes on in the same strain to say that even a shipwreck of a man's prosperity is remediable, provided blood is not shed; for *that* admits of no hope of restoration. 'The ship,' he argues, 'may be got off the rock, by throwing overboard a part of the merchandise to save the rest; just so an abundant harvest puts a stop to a famine; but not so can blood once shed be recalled.' In other words, if calamity must befall the house of the Atridae, may it be by a blow which is not fatally ruinous, and not by the death of the king.

979. ὄκνος βαλῶν. This must be regarded as a *nominalivus pendens* as regards οὐκ ἔδω δόμος, though it forms the regular subject to ἐπόντισσε, v. 983. The

σφενδόνας ἀπ' εὐμέτρον,
οὐκ ἔδν πρόπας δόμος,
πημονᾶς γέμων ἄγαν,
οὐδ' ἐπόντισε σκάφος.

980

πολλά τοι δόσις

ἐκ Διὸς ἀμφιλαφῆς τε καὶ ἐξ ἀλόκων ἐπετειῶν 985
νῆστιν ὤλεσεν νόσον.

τὸ δ' ἐπὶ γᾶν πεσὸν ἅπαξ θανάσιμον ἀντ. β'.

προπάροιθ' ἀνδρὸς μέλαν αἷμα τίς ἂν

πάλιν ἀγκαλέσαιτ' ἐπαεῖδων ;

οὐδὲ τὸν ὀρθοδαῆ

990

difficulty might easily be met, as a Cambridge scholar formerly suggested to me, by transposing thus, οὐκ ἐπόντισε σκάφος, οὐδ' ἔδν πρόπας δόμος, κ.τ.λ. But the fact is, as Klausen has seen, the poet should have said ἔδυσε (κατέδυσε) δόμον. 'The fear of the owner, casting away a part in lieu of (all) his merchandise by a well-calculated throw, does not sink his entire fortune, nor engulf the hull.' On the idiom, which we more fully express, 'does not allow his fortune to sink,' &c., see Suppl. 611. He uses δόμος for ναῦς, not as a synonym, but from some confusion between the symbol and the thing symbolised. The same simile of lightening an overloaded ship occurs Theb. 766, πρόπρυμνα δ' ἐκβολὰν φέρει ἀνδρῶν ἀλφηστῶν δλβος ἄγαν παχυθεῖς.

984. πολλά δόσις, 'an abundant gift.' Theb. 354, πολλὰ ἀκριτόφυρτος γᾶς δόσις.—ἐπετειῶν, 'supplying corn for the whole year.'

987. τὸ δ' ἐπὶ γᾶν. The δὲ here answers to καὶ τὸ μὲν κ.τ.λ. in 978. 'A shipwreck and a famine may be averted; but blood,' &c.—πεσὸν ἅπαξ is Pauw's correction for πεσόνθ' ἅπαξ, and this seems a better way of completing the metre (Paeonic) than to read ἅπαξ πεσὸν with Klausen and others after Porson.—προπάροιθ' ἀνδρὸς, 'at a man's feet.' Though the figure is a strange one, and it is not easy to see what image was in the poet's mind, it seems necessary to take the two words together. Klausen construes, αἷμα ἀνδρὸς πεσὸν προπάροιθε, "si quis vitam anteā devovet ut merces;" but there would thus be no point in the comparison, for the actual merchandise thrown overboard was lost, in order that what re-

mained might be saved; whereas life-blood admits of no such compromise.

989. ἐπαεῖδων, 'by incantations.' So Eum. 617—19, τούτων ἐκφῶδες οὐκ ἐποίησεν κατῆρ οὐμός, and for the doctrine that there is a remedy for every thing but bloodshedding, see Suppl. 437—45. Cho. 42. As ἐκφῶδες were amongst the arts of the primitive physicians (see on Prom. 487), and applied, among other things, to the staunching of a wound (Od. xix. 457, ἐκαιοῖθ' δ' αἷμα κελαυνὸν ἔσχεθον), the meaning evidently is, that all ἐκφῶδες are in vain when life has once fled.

990. οὐδὲ τὸν ὀρθοδαῆ. 'Nor (had it been lawful and possible to do this) would Zeus have stopped him who knew the right way to restore men from the dead, by way of caution.' That is, Zeus would not have blasted Aesculapius, who brought back Hippolytus to life, for a caution and a lesson to mortals. The legend is mentioned in many places; Pind. Pyth. iii. 98. Apollodor. iii. 10, 3. Alcest. 123. Ovid, Met. ii. 644. Fast. vi. 760. Propert. ii. 1, 61, &c. The reading of the passage is, however, extremely doubtful, and it is not improbable (since nothing is wanting to the construction or sense of the strophic verse) that it has been largely interpolated. The MSS. give Ζεὺς ἀτ' ἔταυσ' ἐπ' ἐλλαβεῖα (Flor.), or Ζεὺς ἀτ' ἔταυσ' ἐπ' ἀλλαβεῖα γε (Farn.). Hermann, who now regards ἐπ' ἐλλαβεῖα or ἐπ' ἀλλαβεῖα as a gloss originally written on v. 978, and wrongly transposed to this place, has given the corresponding lines in the strophe without a lacuna, and here edited Ζεὺς δὲ τὸν ὀρθοδαῆ | τῶν φθιμένων ἀνάγειν ἔταυσεν. Great as is the change of the text, I am very much disposed to

τῶν φθιμένων ἀνάγειν
Ζεὺς † ἂν ἔπαυσεν ἐπ' εὐλαβείᾳ.

εἰ δὲ μὴ τεταγμένα
μοῖρα μοῖραν ἐκ θεῶν
εἶργε μὴ πλέον φέρειν,
προφθάσασα καρδία
γλῶσσαν ἂν τὰδ' ἐξέχει.
ἦν δ' ὑπὸ σκότῳ βρέμει

995

θυμαλγῆς τε καὶ
οὐδὲν ἐπελπομένα ποτὲ κείριον ἐκτολνπεύσειν, 1000

ζυπυρουμένας φρενός.

Κλ. εἶσω κομίζου καὶ σὺ Κασσάνδραν λέγω·
ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις

believe he is right; for it must be admitted, that the strophic verses have every appearance of being perfect. The same idea had occurred to Mr. Dyer in his 'Tentamina' (quoted by Prof. Conington), but he would read interrogatively οὐδὲ τὸν ὀρθοδαῆ — ἔπαυσεν; 'Was there not one who —?' This, however, is not good Greek. As for ἀτ', it may very easily have arisen from the common confusion between ἂν and ἀδ (Theb. 702—3). The words ἐπ' εὐλαβείᾳ, whether genuine or not, are remarkably illustrated by the expression in Ovid (Fast. vi. 759), 'Jupiter exemplum veritatis direxit in illum Fulmina, qui nimis moverat artis opem.' If not genuine, it is far more likely that they were added as a gloss, to explain the reason why Zeus acted thus, than that they were accidentally transferred, according to Hermann's theory.

993—1001. εἰ δὲ μὴ κ.τ.λ. 'But if fixed and unalterable destiny did not hinder fate from bringing further assistance from the gods, my heart outstripping my tongue would pour out these feelings; but as it is, it frets impatiently in the dark, grieved in the inmost soul, and not expecting ever to unravel any thing to the purpose, my mind being all in a flame' (i. e. with the fire of prophecy, inf. 1143. 1227). There is considerable difficulty in ascertaining the exact sense of this passage. Perhaps we may simplify it by stating the naked proposition, εἰ δὲ μοῖρα πλέον ἔφερον ἐκ θεῶν, καρδία ἐξέχει ἂν τὰδε. 'If fate had offered any help from

the oracles' (which, as Peile well remarks, were remarkably silent about Agamemnon on his return), 'my heart would have told it all.' But there was a superior destiny which even gods obey, ἡ πεπρωμένη, Prom. 526, and which did not allow this aid to be afforded in the present perplexity.

997. γλῶσσαν. Hermann gives προφθάσασα καρδίας γλῶσσα πάντ' ἂν ἐξέχει, — a needless and injurious alteration of Schütz's. For when thoughts come faster than words, the mind is unable, from press of matter, to find adequate expression by the tongue, which is the case with the chorus. But when words come faster than thoughts, it is evident that nothing but vain sounds are uttered.

1002—13. Clytemnestra returns to bring in Cassandra, who has been left on the stage in a separate chariot. Mindful of the advice of the king, τὴν ξένην πρηνέως ἐσκομίζειν, she speaks at first with a cold and forced civility, but immediately breaks out with all the fury of an injured wife towards a rival, when her commands to enter the house are disobeyed. Cassandra does not reply. She will not go into the palace because she knows the fate awaiting her.

1003. ἀμηνίτως. Hermann, Klausen, and Peile construe with κοινῶν εἶναι, 'to be a sharer in the lustral water with the rest of the family without ill-feeling on our part.' There is however an implied taunt in πολλῶν μετὰ δούλων σταθείσαν. She is not admitted as a friend or a guest, but as a captive and a slave.

κοινωνὸν εἶναι χερνίβων, πολλῶν μετὰ
 δούλων σταθεῖσαν κτησίου βωμοῦ πέλας. 1005
 ἔκβαι' ἀπήνης τῆσδε, μηδ' ὑπερφρόνει.
 καὶ παῖδα γάρ τοι φασὶν Ἀλκμήνης ποτὲ
 πραθέντα τλήναι, καὶ ζυγῶν θυγεῖν βία.
 εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης,
 ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις· 1010
 οἱ δ' οὐποτ' ἐλπίσαντες ἤμησαν καλῶς,
 ὦμοί τε δούλοις πάντα καὶ παρὰ στάθμην.
 ἔχεις, παρ' ἡμῶν οἰάπερ νομίζεται.

The sacrifice to Ζεὺς Κτήσιος is prepared in the house, and Cassandra must be present at it, with every member of the household, as a formal initiation into the family. Slaves, in fact, were a part of the general property, and as such came under the protection of Ζεὺς Κτήσιος, who may be regarded as the family *Σωτήρ* in relation to the possessions rather than to the members of a household. It was by his favour that lost property was regained (Suppl. 438), and his statue is said to have been set up in the store-rooms in the interior of houses. The χερνίψ (Eum. 626) was the consecrated water which was dispensed to all, for washing of hands and sprinkling the body, before the solemn rite commenced. Even those who might not be present at the sacrifice itself, as being unworthy (Schol. on Ar. Pac. 968), seem to have been allowed to partake of the χερνίψ, to be excluded from which was regarded as the lowest point of religious degradation.

1007. καὶ παῖδα. 'Even Hercules was sold as a slave to the Lydian Omphale.' Cf. Trach. 252. For πραθέντα τλήναι see Theb. 751—3, σκείρας ἔτλη. The MS. Flor. has the remarkable reading (as Hermann thinks, from a gloss), πραθέντα τλήναι δουλείας μάξης βία, probably a corruption of δουλείας μάξης βίον or δουλίαν μάξαν βίου.

1009. εἰ δ' οὖν. See on 659. There is a peculiar force in these particles, which seems to be generally overlooked. Supplying an ellipsis ('the lot of slavery is indeed always hard'), we may accurately render the rest, 'but if the necessity of this lot should befall any one, there is much advantage in having masters of ancient family property.' The following

passages fully establish this interpretation, which must be expressed by an emphasis; Cho. 562. Androm. 163. Pac. 736. Equit. 423. Oed. R. 851. Demosth. p. 1140, 6. Vesp. 92. Soph. El. 577. Rhes. 572. It may readily be supposed that Athenian pride dwelt with pleasure on the contrast between recently acquired wealth and ancient possessions. Hence ἀρχαιοπλοῦτα πατρὸς ἐδώλια Soph. El. 1393. καλαϊόπλοτον Thuc. viii. 28. νεόπλοτος Vesp. 1309. Lysias, p. 156, 51, φαινόμεθα δὴ καὶ τῶν ἀρχαιοπλούτων πολὺ ἐφεισμένοι, καὶ τῶν νεωστὶ παρὰ τὸ εἰκὸς ἐν δόξῃ γεγενημένων. Stanley well compares Aristot. Rhet. ii. 32, διαφέρει δὲ τοῖς νεωστὶ κεκτημένοις καὶ τοῖς πάλαι τὰ ἦθη τῶν πάντων μᾶλλον καὶ φαυλότερα τὰ κακὰ ἔχειν τοῖς νεοπλοῦτοις· ὥσπερ γὰρ ἀπαιδευσία πλοῦτος ἐστὶ τὸ νεόπλοτον εἶναι, — a shrewd remark, which every observer has verified in modern society.

1012. παρὰ στάθμην. Identical with our phrase, 'beyond measure.'

1013. ἔχεις κ.τ.λ. "Tenes, quod expectari a nobis potest." Hermann. Others translate, 'You have from us what is customary.' But we should thus have expected ἔξεις, as Auratus proposed; and even then the sentiment would little suit the context, for 'customary treatment' forms no intelligible antithesis to ὠμότης, in speaking of slaves. Clytemnestra evidently means, that Cassandra now knows the position she is to occupy in the family, viz. as a slave and not as a guest. We must supply some infinitive like δοθῆναι, as in Cho. 114, καὶ ταῦτα μοῦσθιν εὖσεβῆ θεῶν πάρα; And for νομίζεται, 'are intended,' cf. Cho. 93, κοῦδεν γὰρ ἔχθος ἐν δόμοις νομίζομεν, 'we have in mind,' 'we entertain.'

- ΧΟ. σοί τοι λέγουσα παύεται σαφή λόγον.
ἐντὸς δ' ἂν οὔσα μορσίμων ἀγρευμάτων 1015
πέθοι' ἂν, εἰ πέθοι' ἀπειθοίης δ' ἴσως.
- ΚΛ. ἀλλ' εἴπερ ἐστὶ μὴ, χελιδόνος δίκην,
ἀγνώτα φωνὴν βάρβαρον κεκτημένη,
ἔσω φρενῶν λέγουσα πείθω νῦν λόγῳ.
- ΧΟ. ἔπον' τὰ λῶστα τῶν παρεστώτων λέγει. 1020
πέθου, λιπούσα τόνδ' ἄμαξήρη θρόνον.
- ΚΛ. οὐ τοι θυραία τῆδ' ἐμοὶ σχολὴ πάρα
τρίβειν τὰ μὲν γὰρ ἐστίας μεσομφάλου,
ἔστηκεν ἤδη μῆλα πρὸς σφαγὰς πυρὸς,
ὡς οὔποτ' ἐλπίσασι τήνδ' ἔξω χάριν. 1025
σύ δ' εἴ τι δράσεις τῶνδε, μὴ σχολὴν τίθει

1014. σοί τοι. 'Tis to you that the lady has just spoken in plain terms; and now that you are within the toils of fate (*δουλείας γάγγαμον*, *sup.* 351), you would certainly obey, if you were for obeying; though I dare say, you will disobey.' We might doubtless translate, imperatively, 'obey if you intend to obey,' but that, if the *ἂν* is to be supplied with *ἀπειθοίης*, it can only be supplied from *πέθοι* *ἂν* in the conditional sense. See however on 535. Cf. *Oed. R.* 936, *ἦδοιο μὲν, πῶς δ' οὐκ ἂν, ἀσχάλλοις δ' ἴσως*. *Equit.* 1056, *ἀλλ' οὐκ ἂν μαχέσαιοτο· χέσαιοτο γὰρ, εἰ μαχέσαιοτο*. *Infra* 1365, *χαίροισ' ἂν, εἰ χαίροισ'*, 'you may rejoice, if you are for rejoicing.' The *ἂν* in *ἐντὸς δ' ἂν* is used to introduce the hypothetical proposition, and is repeated with the verb, as *sup.* 336—8. Hermann, who seems to think the first *ἂν* indicates an independent hypothesis, reads *ἐκτὸς δ' ἂν οὔσα*, and appears to understand the whole passage thus:— 'Were you outside of the toils, you might perhaps obey, if you were inclined; but now that you are within them, you will perhaps disobey.'

1019. *ἔσω φρενῶν λέγουσα*. 'Speaking within her comprehension.' A short expression for *λέγουσα ἔσω φρενῶν πέμπουσα* or *λεῖσα*. She alludes to the remark of the chorus above, *λέγουσα σαφῆ λόγον*. The Greeks made a distinction between *κλέειν* and *ἀκούειν* (*Prom.* 456, *Cho.* 5), and consequently between mere words, and words which entered the mind

of the hearer. Hence *Cho.* 372, *τοῦτο διαμπερὲς οὐδ' ἔκ' ἄπερ τε βέλος*. Sometimes indeed *ἔσω* seems to be the same as *ἐντὸς*, that is, to involve no idea of motion. See *inf.* 1314. *Eur. Med.* 316, *ἀλλ' ἔσω φρενῶν ἄρωδιά μοι*.

1022. *θυραία τῆδ'*. The MSS. have *θυραϊαν τῆδε*, which Klausen construes with *πάρα*, 'near this woman at the door.' Hermann and Dindorf give *θυραϊαν τῆδ'*, but *θυραία* seems almost necessary for the syntax, though it introduces a little ambiguity in *οὐ σχολὴ ἐμοὶ τρίβειν θυραία παρὰ τῆδε*. For the accusative could only be used if it stood *after* *ἐμοὶ*, the full construction being *οὐ σχολὴ ἐμοὶ (ἵστε ἐμὲ) τρίβειν θυραϊαν*. See 1586.

1023. *ἐστίας μεσομφάλου*, the central altar of *Zeus Κτήσιος*, *sup.* 1005. Blomfield seems wrong in understanding *Zeus* 'Ἐρκεῖος'. As for the genitive, Klausen with Jelf, *Gr. Gr.* § 522, 1, regards it as that of place; see on 948. *Soph. El.* 900, *ἐσχάτης ὁρῶ πυρᾶς νεώρη βόστροχον*. This however leaves the article awkwardly misplaced; nor is it better to join *τὰ ἐστίας μῆλα*. Hermann says, "Respondent sibi τὰ μὲν et σὺ δέ. Nam τὰ non articulus est, sed pronomen, illa," (i. e. *τὰ μὲν γὰρ*, 'for on the one hand.') But it seems the best with Peile and Conington to explain 'for as regards the family altar' (or, 'the things belonging to the family altar'). So *τὰ δ' ἐς τὸ σὺν φρόνημα*, *sup.* 803. *τὰ δ' αἶθε χέρσῳ, καὶ προσῆν πλεῖον στήγος*, v. 541.—*πρὸς σφαγὰς πυρὸς*, 'to be sacrificed for the fire.'

εἰ δ' ἄξυνήμων οὔσα μὴ δέχει λόγον,
σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῃ χειρί.

XO. ἐρμηνέως ἔοικεν ἢ ξένη τοροῦ
δεῖσθαι τρόποσ δὲ θηρὸς ὡς νεαιρέτου. 1030

KΛ. ἡ μαίνεται γε καὶ κακῶν κλύει φρενῶν,
ἥτις λιπούσα μὲν πόλῳ νεαίρετον
ἡκει, χαλιῶν δ' οὐκ ἐπίσταται φέρειν
πρὶν αἱματηρὸν ἐξαφρίζεσθαι μένος.
οὐ μὴν πλέω ρύψασ' ἀτιμωθήσομαι. 1035

XO. ἐγὼ δ', ἐποικτείρω γὰρ, οὐ θυμώσομαι.
ἴθ', ὦ τάλαινα, τόνδ' ἐρμηώσασ' ὄχον,
εἴκουσ' ἀνάγκη τῆδε καίνισον ζυγόν.

ΚΑΣΣΑΝΔΡΑ.

ὄτοτοτοῖ, πόποι, δᾶ. στρ. α.
ὦ 'πολλον, ὦ 'πολλον. 1040

XO. τί ταῦτ' ἀνωτότυζας ἀμφὶ Δοξίου ;
οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν.

1028. φράζε καρβάνῃ χειρί. Shortly put for φράζε τῇ χειρί, κάρβανος οὔσα (ἀδύνατος λέγειν). Clytemnestra suits the action to the words, indicating how she is to reply ; though, if we criticise the passage closely, there is a little inconsistency in adding verbal instructions which were at least useless because unintelligible. Perhaps we may say, the words were really meant for the chorus and the audience rather than for Cassandra.

1030. τρόπος θηρὸς ὡς. Alluding to the wild look, sudden starts, and frenzied demeanour of the captive.

1034. ἐξαφρίζεσθαι. 'Before she foams away her spirit in blood.' This is significantly said of her intended murder. The metaphor is from training a young colt by a hard and cutting bit.

1038. καίνισον ζυγόν. 'Handsels the yoke,' i. e. put on and try it for the first time. Cf. Cho. 483. Troad. 889, τί δ' ἔστιν ; εὐχὰς ὡς ἐκαίνισας θεῶν.

1039. Clytemnestra having fung herself into the house in a fit of peevish impatience, Cassandra is left alone on the stage with the chorus till v. 1301. Of this splendid scene the author of the Greek

argument truly observes that it has ἔκπληξιν καὶ οἰκτον ἱκανόν. Müller calls it 'the most thrilling perhaps that ever emanated from tragic art.' Even to our minds, though we lose much by not fully realising Greek feelings, and more by the absence of an exciting spectacle, the prophetic throes of Cassandra are appalling and terrific, and her dying words painfully pathetic. The whole tale of the crimes and woes of the house of Atreus pass in review before her eyes like living realities, and she even discerns the axe, and the bathing vessel, and the very hand by which Agamemnon is doomed soon to fall. There is something grand, too, in her despairing efforts to make herself clearly understood, as if she laboured in vain to descend from the obscure enigmas of prophecy to the language of ordinary life.

1042. θρηνητοῦ τυχεῖν. Phoebus was the god of joy and brightness, and therefore not to be invoked or even mentioned in a time of woe. See Müller, Dor. i. p. 324. Eur. Ion, 245. 639. For ὄτοτοτοῖ and ὀτοτόζειν are words of lamentation. Cf. Cho. 319, ὀτοτόζεται δ' ὁ θνήσκων.

- ΚΑ. ὄτοτοτοῖ, πόποι, δᾶ. ἀντ. ἀ.
 ᾧ ἄλλον, ᾧ ἄλλον.
- ΧΘ. ἦδ' αὔτε δυσφημοῦσα τὸν θεὸν καλεῖ, 1045
 οὐδὲν προσήκοντ' ἐν γόοις παραστατεῦν.
- ΚΑ. Ἄπόλλων, Ἀπόλλων στρ. β'.
 ἀγνιάτ', ἀπόλλων ἐμός
 ἀπώλεσας γὰρ σὺ μόλις τὸ δεύτερον.
- ΧΘ. χρήσειν. ἔοικεν ἀμφὶ τῶν αὐτῆς κακῶν. 1050
 μένει τὸ θεῖον δουλίᾳ παρὸν φρενί.
- ΚΑ. Ἄπόλλων, Ἀπόλλων ἀντ. β'.
 ἀγνιάτ', ἀπόλλων ἐμός.
 ἃ ποῖ ποτ' ἤγαγές με; πρὸς ποίαν στέγην;
- ΧΘ. πρὸς τὴν Ἀτρείδων' εἰ σὺ μὴ τόδ' ἔννοεῖς, 1055
 ἐγὼ λέγω σοι καὶ τάδ' οὐκ ἔρεῖς ψύθη.
- ΚΑ. ἃ ἃ, στρ. γ'.
 μισόθεον μὲν οὖν πολλὰ συνίστορα
 αὐτοφόνα κακὰ καὶ ἀρτάναι
 ἀνδρσφαγεῖον καὶ πέδου ραντήριον. 1060

1048. ἀπόλλων ἐμός. 'My destroyer.'
 Cf. 1246—7. Eur. Frag. Phaethont. 16
 11,

ὃ καλλιφεγγὲς Ἥλι', ὃς μ' ἀπώλεσας
 καὶ τόνδ'. Ἀπόλλων δ' ἐν βροτοῖς σ'
 ὀρθῶς καλεῖ,
 ὅστις τὰ σιγῶντ' ὄνοματ' οἶδε δαιμόνων.

Similarly we have the coined word *ἐλένας* or *ἐλένας* sup. 671. Hermann gives the nominative for *ἄπολλον* or *ἔπολλον* of the MSS., so that the two verses more nearly coincide.—On the supposed meaning of the name *Ἀπόλλων* and the title of *ἀγνιάτης* or *ἀγνιάτης*, 'god of ways,' consult Müller, *Dox.* i. pp. 317. 331. 323. Bekk. *Anecd.* p. 332, 5, 'Ἀγνιάτης δέ ἐστιν κίων εἰς δὲν λήγων (an obelisk), ἢ ἰστώσι πρὸ τῶν θυρῶν. We must suppose that Cassandra sees and addresses such an object standing before the door of the palace. Klausen thinks the derivation of *Ἀπόλλων* here given by Aeschylus the true one, just as *Λύκειος* meant 'the destroyer' (*Theb.* 139). Cassandra refers *ἀγνιάτης* to *ἀγειν*, inf. 1054.—*ὄδ' μόλις*, 'completely,' 'entirely,' properly 'without stint,' as *Eum.* 826, *θυραῖος ἔσται πόλεμος, οὐ μόλις παρών*.—τὸ δεύτερον,

vis. now by death, formerly by allowing her to be slighted and despised as a prophetess. The same complaint is repeated inf. 1240—47.

1051. μένει παρὸν, 'is even yet present.' The *Med.* has *παρ' ἐν*, the *MSS. Flor.* *παρὸν*, *Farn.* *παρὸν*, which Hermann retains. Others, with Schütz, read *δουλίᾳ παρ' ἐν φρενί*. Cf. *Orest.* 1180, τὸ συνεπὸν γ' οἶδα σφ' ψυχῇ παρὸν.

1058. μισόθεον μὲν οὖν. 'Nay, rather, to a house detested of the gods; many family murders and deaths by the noose are able to attest it' (*συνίστορα ἐστί*).—*κακὰ καὶ ἀρτάναι* was formerly edited by me for *κακὰ καρτάναι*. On the hiatus see *Pers.* 39. 58. *Cho.* 365. *Eum.* 992. Klausen adopts Dindorf's correction *κακὰ κατ' ἀρτάναι*, which he defends by *μέγα μέγ'* in 1070.

1060. ἀνδρσφαγεῖον, 'a human slaughter-house.' So Dobree for *ἀνδρὸς σφάγιον*, a correction, one would have thought, carrying conviction of its truth to every mind. Nevertheless, Dindorf is almost the only one of modern editors who has preferred it to *ἀνδρὸς σφαγεῖον*, the emendation of *Porson*. None, I believe, have quoted Bekker's *Anecd.* i. p. 28, *ἀνδρο-*

- ΧΟ. ἔοικεν εὖρις ἢ ξένη, κυνὸς δίκην,
εἶναι ματεύει δ' ὧν ἀνευρήσει φόνον.
- ΚΑ. ἄ ἄ,
μαρτυρίοισι γὰρ τοῖσδ' ἐπιπέιθομαι,—
κλαιόμενα τάδε βρέφη σφαγὰς 1065
ὀπτάς τε σάρκας πρὸς πατρός βεβρωμένας.
- ΧΟ. ἦ μὴν κλέος σοῦ μαντικὸν πεπυσμένοι
ἦμεν προφήτας δ' οὕτως μαστεύομεν.
- ΚΑ. ἰὼ, πόποι, τί ποτε μῆδεται ; στρ. δ'.
τί τόδε νέον ἄχος μέγα ; 1070
μέγ' ἐν δόμοισι τοῖσδε μῆδεται κακὸν,
ἄφερτον φίλοισιν, δυσίατον ἄλκᾳ δ'
ἐκὰς ἀποστατεῖ.
- ΧΟ. τούτων αἰδρὶς εἰμι τῶν μαντευμάτων
ἐκεῖνα δ' ἔγνων· πᾶσα γὰρ πόλις βοᾷ. 1075
- ΚΑ. ἰὼ, τάλαινα, τόδε γὰρ τελεῖς, ἀντ. δ'.

κτονεῖον ὁ τόπος ἔγθα οἱ ἄνθρωποι ἀποθήσκουσι. The word σφαγεῖον, which Hermann strangely makes an adjective,—‘a house causing the slaughter of a man and sprinkling his blood on the floor’ (πέδοι)—is properly the vessel which receives the blood of the victim,—a sense by no means appropriate in the present passage. In Eur. Troad. 742, *ὄχ' ἔς σφαγεῖον Δαναΐδας τέξουσ' ἐμὸν*, it appears to mean ‘a victim.’ There does not seem much weight in the objection of Klausen, that there can be no allusion as yet to the murder of Agamemnon, because the chorus afterwards (1074—5) distinguishes between the past and the future as the known and the unknown, and so under *ἐκεῖνα δ' ἔγνων* ought to include the meaning of *ἀνδρὸς σφαγεῖον*. Accordingly, he explains it of the murder of Atreus by Thyestes, though such an event is no where expressly recorded.—πέθον for πέθον is the almost necessary alteration introduced by Pearson, since βαυτήριον can hardly be taken, as Klausen and others suggest, in a passive sense. Dindorf reads *πεδορραυτήριον*, an improbable compound, which it is rather surprising that Hermann should approve, even though it is stated to have been the original reading of the Med. It is much better to take *βαυτήριον* as agreeing with *στέγην*, v. 1064, the masculine

form being defended by *τόχη πρακτῆριος* Suppl. 517, *μηχανή λυτήριος*, Eum. 616, *μηχανή δραστήριος* Theb. 1044. For the genitive compare *γυναικὸς λυμαντήριος* inf. 1413. *μύθου θελκτῆριος* Suppl. 442, and explain *στέγην αἵματι βαίνουσαν τὸ εἰαυτῆς πέθον*.

1065. *τάδε βρέφη*. ‘Here are infants (the ghosts or visionary forms of infants) bewailing their own slaughter, and their roasted flesh eaten by their father,’ Thyestes. On the rare middle use of *κλαίεσθαι* see on Prom. 43. Hermann explains it as a synonym of *δακρυροεῖν*, for which see Cho. 448. It is hardly worth while to remark, that the emotion of the speaker disdains the grammatical accuracy which would make *βρέφους* stand in apposition to *μαρτυρίοισι τοῖσδε*.

1067. *ἦ μὴν — ἦμεν*. This, the reading of the Med. by the first hand, seems at least as good as any of the changes which editors have introduced. ‘Certainly we had heard of your prophetic fame, but we are not (now) on the look out for prophets,’—a race of which no favourable opinion is expressed below, 1101—4.

1072. *ἄλκᾳ*, ‘help,’—meaning (directly or indirectly) Orestes. The metre of this verse is bacchiac, as Prom. 115. Theb. 101.

τὸν ὁμοδέμνιον πόσω
λουτροῖσι φαιδρύνασα—πῶς φράσω τέλος ;
τάχος γὰρ τὸδ' ἔσται. προτείνει δὲ χεῖρ ἐκ

χερὸς ὀρέγματα.

1080

ΧΟ. οὐπω ξυνήκα· νῦν γὰρ ἐξ αἰνιγμάτων
ἐπαργέμοισι θεσφότοις ἀμηχανῶ.

ΚΑ. ἔε, παπαῦ, παπαῦ, τί τόδε φαίνεται ; στρ. έ.

ἢ δίκτυόν τί γ' Ἄιδου ;

ἀλλ' ἄρκυς ἢ ξύνεννος, ἢ ξυναιτία 1085

φόνου. στάσις δ' ἀκόρετος γένει

κατολολυξάτω θύματος λευσίμου.

ΧΟ. ποίαν Ἐριῦν τήνδε δώμασιν κέλει στρ. ε'.

1078. φαιδρύνασα. 'After washing him in the bath,'—the aorist implying that the deed was done *after* the ablution, as is more distinctly described *Eam.* 603.

1079. τάχος, 'quickly.' Cf. 271.—ὀρέγματα is Hermann's correction of ὀρεγομένα or ὀρεγμένα, confirmed by both the metre and the scholium *διαδέχονται δὲ ἀλλήλους τοῖς ὀρέγμασι τῶν χειρῶν Αἴγισθος καὶ Κλυταιμνήστρα.* Cf. Cho. 418, *ἐπασσυντεροτριβῆ τὰ χερὸς ὀρέγματα.* The meaning however merely is that Clytemnestra stretches out hand after hand. Nor need we, with Klausen, confine the action to the preparation of the bath, on the ground that the actual murder is not described till v. 1097. For by the words *τάχος τὸδ' ἔσται*, the sense is pretty clearly determined, 'already the hand is uplifted once and again *to strike*,' though Cassandra avoids, as yet, the mention of the blow, for she wishes them to understand her hints, without being more explicit. In fact, Klausen does not seem to have noticed the past participle *φαιδρύνασα*.

1081. We might doubtless join *ἐξ αἰνιγμάτων ἐπαργέμοισι*, just as *ἐξ ἀπιστίας* is 'in consequence of incredulity,' v. 259. But the sense seems rather, 'after enigmas,' viz. the obscure hints in 1058—67. For the whole course of Cassandra's revelations proceeds on the principle of dark hints at first, and then gradually clearer declarations. Not that the chorus understands the present *θέσφοτα* any more than the former *αἰνιγματα*. Both are alike perplexing and unintelligible. But the two things are

sufficiently distinct in their nature to be thus contrasted. They mean to say, 'Now, instead of being enlightened after all your enigmas, I am only perplexed by equally obscure prophecies.'

1085. ἡ ξυναιτία. As she is the agent, and the garment the instrument of death, the two are regarded as associates in the deed.

1086. στάσις δ'. 'Now let the company of Furies, not yet tired of persecuting the family, raise a shriek over a sacrifice to be performed by stoning.' What that sacrifice is,—whether of Clytemnestra herself, who inf. 1594 is declared worthy of a death by stoning, or, as Klausen maintains, the destruction of the whole of the accursed house of Atreus by a general rising of the people, is far from clear, and, without doubt, Cassandra does not choose to make it so. We must remember that *λευσίμος properly* means 'capable of being stoned,' and therefore 'fit for it,' though, like *ἐλίσσιμος βέξις* sup. 10, it is generally used improperly in such phrases as *λευσίμος δίκη*, *λευσίμος μόρος*, to imply the manner of the death. In either case, Cassandra means to say, that a deed is done which ought to rouse the sleeping wrath of the Furies that haunt the house, and she invokes them to exult in the vengeance which must soon follow.—The genitive depends on *κατὰ* in composition. So *ἵππος χαλινῶν κατασθβαίνων* Theb. 388. We have *ἐταλαλᾶζειν* and *ἐπ-ολολᾶζειν* nearly in the same sense, Theb. 945. Cho. 928.

- ἐπορθιάζειν ; οὐ με φαυδρύνει λόγος.
 ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς 1090
 σταγῶν, ἅτε † καιρία πτώσιμος
 ζυνανύτει βίου δύντος αἰγαῖς.
 ταχεῖα δ' ἅτα πέλει.
- ΚΑ. ἄ ἄ, ἰδού, ἰδού' ἄπεχε τῆς βοῶς ἀντ. ε'.
 τὸν ταύρου ἐν πέπλοισιν 1095
 μελαγκέρῳ λαβούσα μηχανήματι
 τύπτει· πίτνει δ' * ἐν ἐνύδρῳ τεύχει.
 δολοφόνου λέβητος τύχαν σοι λέγω.
- ΧΟ. οὐ κομπάσαμι' ἂν θεσφάτων γνώμων ἄκρος ἀντ. ε'.
 εἶναι· κακῶ δέ τῳ προσευκάζω τάδε. 1100
 ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις
 βροτοῖς στέλλεται ; κακῶν γὰρ διαί
 πολυεπεῖς τέχνηαι θεσπιωδῶν
 φόβον φέρουσιν μαθεῖν. 1104
- ΚΑ. ἰὼ, ἰὼ, ταλαίνας κακόποτμοι τύχαι στρ. ζ'.
 1104

1090. ἐπὶ καρδίαν ἔδραμε. 'And the blood-drop, leaving a pallid hue, has fled to my heart, which same drop, when ebbing from a fatal wound, sinks together with the rays of setting life.' Admitting with Klausen and Peile, G. Dindorf's correction καιρία for καὶ δορία, δορία, or δορία, we may fairly extract from the above literal version the more simple sense, 'I grow pale and faint with fear by the blood running to my heart, like one who dies when the blood ebbs through a wound.' A distinction is drawn between mere fainting, and the pallor and collapse of death.—καιρία, see inf. 1315.—ζυνανύτει, used in 's neuter sense, or with ταυτήν understood, presents no difficulty. Cf. sup. 93. 101. Hermann compares Soph. Phil. 720, εὐδαίμων ἀνέσει καὶ μέγας ἐκ κείνων.

1093. ταχεῖα ἅτα πέλει. Mischief is certainly close at hand.

1096. μελαγκέρῳ. So Hermann and Klausen rightly read, and explain it, in continuation of the simile, of the *hora*, the instrument of death. The periphrasis may be compared with ἰχθυόβολος μηχανή for 'a trident,' Theb. 123. The meaning is, therefore, 'Beware lest the cow should

gore the bull.' The Med. gives the dative, the other MSS. μελαγκέρῳ or μελάγκερῳ with the Schol. Med. But this leaves μηχανήματι to stand alone, which it cannot do without taking the forced sense of 'a crafty contrivance.'

1097. ἐν ἐνύδρῳ τεύχει. The ἐν was added by Schütz.

1102. στέλλεται. Hermann reads τέλλεται. One would have thought that στέλλειν was sufficiently appropriate to oracles and warnings sent from the gods.

1103. θεσπιωδῶν φόβον, 'oracular fear,' or fear from oracles. Hermann calls this "ineptum," and reads θεσπιωδῶν, which leaves φόβον without an epithet.—διὰ κακῶν, 'through evils,' viz. by gloomy and threatening portents, arousing men's superstitious dread. Cf. Trach. 1131, τέρας τοι διὰ κακῶν θέσπιστος.—μαθεῖν seems added in the usual expletive way for ὅστε μαθεῖν, 'bring nothing but fear to learn,' viz. from their obscure language. Hermann understands 'intelligentiam timoris afferant,' i. e. 'faciant ut quis, quid significaverit timor, ipso eventu malorum intelligat.' Schol. Med. παρὰ τὸ λεγόμενον ἐν τῇ συνθέσει, Οὐδεὶς εὐτυχῆς πρὸς μάστιγιν ἀσφραγεται.

τὸ γὰρ ἔμὸν θροεῖς πάθος ἐπεγγέας.
 ποῖ δὴ με δεῦρο τὴν τάλαιναν ἤγαγες
 οὐδέν ποτ' εἰ μὴ ξυνθανουμένην ; τί γάρ ;

XO. φρενομανῆς τις εἶ θεοφόρητος, ἀμ-
 φὶ δ' αὐτὰς θροεῖς
 νόμον ἄνομον, οἶά τις ξουθὰ
 ἀκόρητος βοᾶς, φεῦ ταλαίνας φρεσὶν
 Ἴτυν Ἴτυν στένουσ' ἀμφιβαλῆ κακοῖς
 ἀηδῶν βίον.

στρ. ἦ.
 1110

KA. ἰὼ, ἰὼ, λιγείας μόρον ἀηδόνος
 περιβάλον γάρ οἱ πτεροφόρον δέμας
 θεοὶ, γλυκύν τ' αἰῶνα κλαυμάτων ἄτερ·
 ἔμοι δὲ μίμνει σχισμὸς ἀμφήκει δορί.

ἀντ. ζ'.
 1116

XO. πόθεν ἐπισσύτους θεοφόρους τ' ἔχεις
 ἀντ. ἦ.

1106. *θροεῖς* — *ἐπεγγέας*. The MSS. give *θροῦ* — *ἐπεγγέασα*, which cannot be reconciled with the antistrophe. Both Hermann and Franz have hit upon the same emendation, which is evidently true. Cassandra addresses the chorus, and says that in speaking of Agamemnon's sufferings they at the same time mention hers, which are mixed up with them, for that they will die together. Such expressions on the part of the chorus as *ταχέϊα δ' ἔτα κέλει* and *κακῶν διαί*, justify this interpretation, for they are by this time convinced that *some* calamity awaits Agamemnon (1100).

1107. *ἤγαγες*. Hermann reads *ἤγαγεν*. In either case Agamemnon, not Apollo, seems to be meant. The interrogation is wrongly placed after this verb, the sense being, 'To what place have you brought me for no other purpose than to die with you?'—*τί γάρ*; sc. *τί γάρ ἄλλο*; 'For is it not so?' Cf. inf. 1210.

1113. *Ἴτυν Ἴτυν*. "Imitatio est vocis lusciniæ, et pro adverbio construitur cum *στένουσα*, i. e. *Ἴτυν Ἴτυν clamitandæ gemens affluentem malis vitam*." Hermann.

1116. *περιβάλον*. The Med. gives *περιβάλλοντο*. The other MSS. have *περιβάλλοντες*. The middle voice of this verb having a distinct meaning, 'to clothe oneself,' 'to put on,' and besides, not suiting the strophic metre, it seems best, with Franz and Blomfield, to adopt the active

form. Klansen and Hermann interpret (as we have elsewhere seen the middle voice to mean, e. g. Theb. 597, Pers. 140), 'the gods have had her clothed in a winged body;' but this, for the reason just given, could scarcely be approved, even if it satisfied the metre as well as *περιβάλον*. In fact, the variants—*οντο* and—*όντες* only show that a termination was added to the original—*ον*, after the strophic *ἐπεγγέας* had been wrongly altered to *ἐπεγγέασα*. With regard to the form *περεβ*— for *περιβ*—, it seems unsafe to admit a comic usage into the Greek of Aeschylus, though in *Eum.* 604 the Med. and the Schol. agree in *περεσκήρυσον*.

1117. *κλαυμάτων ἄτερ*. This seems at first sight to contradict v. 1112, *ταλαίνας φρεσὶν στένουσα*. There are several ways of explaining the apparent discrepancy. Cassandra may mean, that the nightingale's griefs are no griefs compared to hers. Or that the wailing of the bird is unconscious,—the mere unreasoning repetition of a note of woe. Or lastly, as Hermann thinks, *κλαυμάτων* may be understood "non de cantu lusciniæ, sed de malis quæ legendæ sunt."

1119. *θεοφόρους τ'*. The *τε* would perhaps be better omitted. See on Suppl. 283. Thus *πόθεν ἐπισσύτους* would be construed together, 'coming upon you from what source?'

- ματαιούς δῦας, 1120
 τὰ δ' ἐπίφοβα δυσφάτω κλαγγῆ
 μελοτυπείς, ὁμοῦ τ' ὀρθίοις ἐν νόμοις ;
 πόθεν ὄρους ἔχεις θεσπεσίας ὁδοῦ
 κακορρήμονας ;
 ΚΑ. ἰὼ γάμοι, γάμοι στρ. θ'.
 Πάριδος, δλέθριοι φίλων. 1126
 ἰὼ Σκαμάνδρου πάτριον ποτόν
 τότε μὲν ἀμφὶ σὰς αἰῶνας τάλαω'
 ἦνυτόμαν τροφαῖς·
 νῦν δ' ἀμφὶ Κωκυτόν τε κάχερουσίους 1130
 ὄχθους ἔοικα θεσπιωδήσειν τάχα.
 ΧΟ. τί τόδε τορὸν ἄγαν ἔπος ἐφημίσω ; στρ. ι'.
 νεογνὸς † ἀνθρώπων μάθοι.
 πέπληγμαί δ' ὑπαὶ δῆγματι φοινίῳ,
 δυσαλαγεί τύχα μινυρὰ θρεομένας, 1135
 θαύματ' ἐμοὶ κλύειν.
 ΚΑ. ἰὼ πόνοι, πόνοι ἀντ. θ'.
 πόλεος ὀλομένας τὸ πᾶν.

1120. *ματαιούς*, 'groundless,' without any visible cause or motive. Compare Cho. 280, *μάταιος ἐκ νυκτῶν φόβος*.

1122. *ὁμοῦ ὀρθίοις ἐν νόμοις*. Mixed up with shrill cries and intonations as if you were singing the kind of music called the orthian strain (Pers. 391. Herod. i. 24).—τὰ ἐπίφοβα, 'these fearful sounds.' See on Pers. 749. Dr. Peile, who is apt to be too verbose, and so to lose sight of poetry while he aims at extreme grammatical accuracy, needlessly translates 'everything that is terrible.'

1123. *ὄρους*. The notion of a *road* or *course* naturally implies a boundary or inclosing limit, especially to the mind of the Greek, to whom the expression *ἔξω δρόμου φέρεσθαι* was so familiar. Compare *λογίων ὁδόν*, Equit. 1015. *θεσφάτων ὁδόν* Phoen. 911. *οἶμος ἐπέων* Pind. Ol. viii. 92.

1133. *ἀνθρώπων*. Perhaps corrupt. *ἀν βροτῶν* Franz. *ἀν κλύων μάθοι* Dind. *καὶ ταῖς νεογνὸς ἀν μάθοι* Herm. In passages of this sort, where every critic has his own peculiar nostrum, it is best to give the

vulgate with the mark of a doubtful reading. Not that the verse is necessarily wrong. See on 535.—The chorus, hitherto slow in comprehending Cassandra's meaning, is now startled by the plainness of her language. But she had as distinctly said *ξυθανουμένην* v. 1108, *ἐμοὶ μῦνει σχισμὸς* v. 1118, and they had not believed her. The reference to the fatal marriage of Paris, as the *cause* of her approaching end (1126), seems to open their eyes more clearly.

1134. *ὕπαι δῆγματι*. So *ἐξηγεῖσθαι ὕπαι βιταῖς κῶνατος*, *sup.* 865. *ἐμψέφει σωφρονεῖν ὀπὸ στένης*, Eum. 495.—Klausen, who regards *ὕπαι* as adverbially added, 'intra,' 'sub pectore,' might have quoted Eum. 151—3, *ἐτυφεν — ὀπὸ φρένας, ὀπὸ λοβόν*. The sense however is, 'I have received a blow through (or from) a bloody bite,'—a bite to the quick, a sting to the heart. Cf. *κράτος καρδιόθηκτον ἡψ.* 1447.—*θαύματ'* is the reading of the MS. Farn. for *θραύματ'*. The latter seems an instance of a very common error. See on Prom. 2, *sup.* 297.

- ἰὼ πρόπυργοι θυσῖαι πατρὸς,
 πολυκανεῖς βοτῶν ποιονόμων. ἄκος δ'
 οὐδὲν ἐπήρκεσαν,
 τὸ μὴ πόλιμ μὲν, ὡσπερ οὖν ἔχει, παθεῖν
 ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ.
- ΧΟ. ἐπόμμενα προτέροις τάδ' ἐπεφημίσω. ἀντ. ί.
 καί τίς σε κακοφρονῶν τίθη- 1145
 σι δαίμων, ὑπερθεν βαρὺς ἐμπίτνων,
 μελίξειν πάθη γοερά θανατοφόρα·
 τέρμα δ' ἀμηχανῶ.
- ΚΑ. καὶ μὴν ὁ χρησμοὸς οὐκέτ' ἐκ καλυμμάτων
 ἔσται δεδορκῶς, νεογάμου νύμφης δίκην 1150
 λαμπρὸς δ' εἴκειν ἡλίου πρὸς ἀντολάς
 πνέων ἐσήξεν, ὥστε κύματος δίκην
 κλύζειν πρὸς αὐγὰς τοῦδε πῆματος πολὺ

1139. πρόπυργοι, 'offered in defence of the walls,' viz. that they might hold out, Theb. 205.—ἐπήρκεσαν, 'they supplied,' 'afforded;' cf. Pind. Nem. vi. 63.—τὸ μὴ, sup. 16. 552.—ὡσπερ οὖν, 'as in fact,'—cf. inf. 1400. Cho. 88. 874. Ajac. 991.

1143. βαλῶ. Harah as is the ellipse of ἐμαντήν, it is in great measure defended by the intransitive use of βίπτειν, ἰέναι, ἰάπτειν, &c. See on Suppl. 541. Monk on Alcest. 922. For the compound θερμόνους, cf. φαιδρόνους inf. 1200, and for the sense, sup. 1001. Cassandra appears to mean, that her own fall will soon follow upon that of the city,—hence ἐν πέδῳ βαλεῖν and πόλιμ μὲν — ἐγὼ δέ.

1144. ἐπεφημίσω. So I formerly edited for ἐφημίσω, not only because the ἐπι is singularly appropriate to the idea of a second declaration, over and above the former, which is described by the simple ἐφημίσω in the strophic verse,—but because it appears a better metrical correction than προτέροις, which editors have adopted from Pauw. The error probably arose from wrongly dividing the words τάδε πεφημίσω. So in v. 1064, the Med. gives τοῖσδε πεκίθωμαι. We have ἐπεφημίστε in Herod. iii. 124.—ἐπόμμενα, 'consistent with.'

1145. κακοφρονῶν. So Schütz for κακοφρονεῖν.—For ὑπερθεν βαρὺς I am responsible. The MSS. give ὑπερβαρῆς, which cannot be reconciled with the

strophic v. 1134. The idea is that of a demon leaping down from above, of which figure Aeschylus is found, as remarked on Pers. 518. Klausen adds Oed. R. 1300. Antig. 1347. The chorus again (cf. 1009) begin to doubt of her sanity, and to question whether her words are anything more than the ravings of a distempered imagination. At this incredulity Cassandra is hurt, and proceeds to declare that she will reveal family secrets without enigmas (1154), which will convince them she is not the vagabond impostor she has generally been considered (1166).

1149. καὶ μὴν, 'well then,' sc. εἰ τέρμα ἀμηχανεῖς, ὡς φησ. —ἐκ καλυμμάτων, from behind a veil. Thus the plain and naked truth is ἀληθῆ καὶ βλέποντα, Cho. 829. Iph. Taur. 372, λεπτῶν ἕμμα διὰ καλυμμάτων ἔχουσα, said of the young bride. In the following lines the metaphor is entirely changed, and borrowed from a clear and brisk wind, which, while it sweeps away the clouds from the sky, at the same time makes the waves heave and roll like dark mountain-masses against the bright horizon. Thus both λαμπρὸς and πρὸς αὐγὰς are ingeniously applied to the increasing clearness of the hitherto dark and obscure prophecies.—κλύζειν, for κλύειν, is the correction of Auratus.—τοῦδε πῆματος μεῖζον, the murder of Agamemnon, greater than the griefs of myself and my native city.

μείζον φρενώσω δ' οὐκέτ' ἐξ αἰνυμάτων.
 καὶ μαρτυρεῖτε συνδρόμῳ ἵχνος κακῶν 1155
 ῥηηλατούσῃ τῶν πάλαι πεπραγμένων.
 τὴν γὰρ στέγην τήνδ' οὔποτ' ἐκλείπει χορὸς
 ξύμφθογγος, οὐκ εὐφῶνος· οὐ γὰρ εὖ λέγει.
 καὶ μὴν πεπωκῶς γ', ὡς θρασύνεσθαι πλέον,
 βρότειον αἷμα, κῶμος ἐν δόμοις μένει 1160
 δύσπεμπτος ἔξω ξυγγόνων Ἐριυνῶν.
 ὕμνοῦσι δ' ὕμνον δάμασιν προσήμεναι,
 πρῶταρχον ἄτην ἐν μέρει δ' ἀπέπτυσαν
 εὐνάς ἀδελφοῦ τᾶ πατοῦντι δυσμενεῖς.
 ἦμαρτον, ἦ † κυρῶ τι τοξότης τις ὡς ; 1165
 ἦ ψευδόμαντις εἶμι θυροκόπος φλέδων ;
 ἐκμαρτύρησον προὔμοσας τὸ μὴ εἰδέναι

1155. μαρτυρεῖτε συνδρόμῳ. 'Bear witness, while you run along with me in the chase, that I am scenting the footsteps of evils long ago perpetrated in the family.' For the metaphor compare *sup.* 1062, ματαθεῖ δ' ἔν' ἀνευρήσει φάων.

1157 seqq. The real cause of all the woe, past, present, and to come, is the curse inherent in the house of Atreus. This idea is very finely expressed by the simile of a κῶμος, or drinking party, glutted with blood, not drunk with wine, remaining in the house, instead of turning out for the usual midnight revel or serenade, and singing as a chaunt the accursed Thyestean banquet, instead of the merry notes of a σκόλιον or drinking song. Thus every word has a peculiar significance, as was first pointed out by Dr. Donaldson (*Theatre of the Greeks*, p. 61, ed. 6). This chorus is ξύμφθογγος, but not εὐφῶνος, singing in concert and harmony, but not in a pleasing strain.

1163. ἐν μέρει, 'in turn,' as the members of a tragic chorus were wont to repeat alternate sentences, e. g. *Sum.* 138 seqq. *Theb.* 78 seqq. The πρῶταρχος ἄτη, or original family crime, was the slaughter of Thyestes' children by his brother Atreus as a punishment for adultery with his wife. Hence the *bed* of Atreus is called *hostile* or *inexorable* to him who unlawfully ascended it. Perhaps however *ματεῖν* is here used in the common sense 'to despise the sanctity of a thing,' and therefore to violate it. What the Furies loath is not

the adultery itself, but the vengeance taken for it. Hence *δυσμενεῖς* agrees with *εὐνάς*, not with *Ἐριυνῶς*.

1165. κυρῶ τι. So Franz, after H. L. Ahrens, for *τηρῶ τι*. Most editors adopt *θηρῶ τι* from Canter; but τ and θ are very rarely confused, while η and υ are constantly so. Besides, *κυρῶ*, as a synonym of *τυγχάνω*, seems the better word of the two.

1166. φλέδων. 'Or am I (as people say) a false prophet, a vain babbler begging from door to door?' Such were the fortune-tellers and oracle-mongers, χρησμολόγοι, whose character is so well known from Aristophanes, and who used to go about levying contributions on the credulous and the wealthy. Klausen well refers to Plato de *Rep.* ii. 364, c, ἀγόρευαι δὲ καὶ μάντις ἐπὶ πλουσίων θύρας ἰστέες.

1167. τὸ μὴ εἰδέναι. So Dobree and Hermann for τὸ μ' εἰδέναι. One cannot doubt of the truth of the emendation, for thus alone *λέγω* acquires a consistent meaning. 'Bear witness to me when I am gone, by swearing before-hand that I know not merely by hearsay the ancient crimes of this house.' That is, swear to me now, when I am present to hear the testimony, that I have a supernatural knowledge, in order that, when the predicted events have come to pass, you may remember it was no vain trifler who told you. "Verbum ἐκμαρτύρησον, quod proprie de testimonio absentis dicitur, sic accipiendum est ut sit *de absentē, quom*

λόγῳ παλαιᾶς τοῖνδ' ἁμαρτίας δόμων.

- XO. καὶ πῶς ἂν ὄρκος, πῆγμα γενναίως παγὲν,
 παιώνιον γένοιτο; θαυμάζω δέ σου,
 πόντου πέραν τραφείσαν. ἀλλόθρου· πόλιν
 κυρεῖν λέγουσθα, ὡσπερ εἰ παρεστάτεϊς.
 ΚΑ. μάντις μ' Ἀπόλλωι τῷδ' ἐπέστησεν τέλει
 XO. μῶν καὶ θεός περ ἡμέρῳ πεπληγμένος;
 ΚΑ. προτοῦ μὲν αἰδῶϊς ἦν ἔμοι λέγειν· τάδε.
 XO. ἀβρύνεται γὰρ πᾶς τις εὖ πράσσωιν πλέον.
 ΚΑ. ἀλλ' ἦν παλαιστής κάρτ' ἔμοι πνέων χάρι·
 XO. ἦ καὶ τέκνων εἰς ἔργου ἤλθετον νόμφ;
 ΚΑ. ξυναυέσασα Λοξίαν ἐφευσάμην.
 XO. ἦδη τέχναισω ἐνθέου ἡρημένη;
 ΚΑ. ἦδη πολίταις πάντ' ἐθέσπιζου πάθῃ.

mortua ero, testare." Hermann. Cf. Eum. 439, ποικίλοις ἀγρέμασιν κρήσας, ἢ λουτρῶν ἐξεμαρτύρει φόνον, 'which testified, in the absence of the principal agents, to the murder of Agamemnon in the bath.'

1169. πῆγμα. So Auratus for πῆμα. Cf. Iph. Aut. 395, τοὺς κακῶς παγέντας ὄρκους. The sense is, 'And what good could an oath do, however solemnly ratified?' That is, if evils are to happen, and you are what you profess to be, a true prophetess, how could my taking an oath prevent or remedy them? Some would read ὄρκου πῆγμα, others παιώνιος, with MS: Farn. But the adjective seems to agree, by a kind of attraction, with the word in apposition. Hermann translates καὶ πῶς ἂν αἰνῶς ὑψίναμ, but καὶ seems foreign to this idiom, nor is the sense better than, if so good as, the simple and literal way.

1170. θαυμάζω σου. 'But I am amazed at you, that, brought up beyond the sea, you should rightly describe a strange city, just as if you had been all the while there.' Cassandra is most anxious to obtain some credit for her veracity. The chorus, though they will not swear to her not being an impostor, concede to her the credit of knowing past events, which have happened at a distance, with a marvellous and supernatural accuracy. The same proof of omniscience is given by Prometheus, Prom. 843 seqq.

1173 seqq. 'It was Apollo who ap-

pointed me to the office of a prophetess.' — 'Through a god, smitten with love for you?' — 'Hitherto I have felt shame in confessing it.' — 'Every one feels greater delicacy when in prosperity.' — 'Well then, he was a lover, and a devoted one.' — 'Had you children in wedlock?' — 'I broke my plighted faith to Loxias.' — 'After he had inspired you?' — 'Yes.' — 'How did you escape his vengeance?' — 'He caused me to be disbelieved every where, after I had committed that error.' — 'We at all events do not disbelieve you.' In this dialogue the MSS. assign to Cassandra the two continuous verses μάντις μ' —, προτοῦ μὲν —, and to the chorus μᾶν καὶ —, ἀβρύνεται —, and Klausen so edits the passage. Common sense shows that Hermann has rightly distributed the verses as in the text; and he has been followed by all the other editors.

1177. ἀλλ' ἦν παλαιστής. I believe the above version gives the meaning of this verse correctly. See the commentators on Theocr. vi. 123, εἰς δ' ἐπὶ τᾶσδε, φέριστε, Μόλων ἔγχετο παλαιόστρας. On the use of πνέω, peculiar to love, see Suppl. 17.

1178. νόμφ. By regular and legitimate marriage, i. e. not by stealth, nor merely as a καλλικῆ, but as a wife. For in the τέκνων ἔργον, or τὸ παιδοποιεῖσθαι, consisted the real office of the latter as distinct from the former. Cf. Herc. Fur. 1316, οὐ λέπτρα τ' ἀλλήλοισιν, ἐν οὐδαίς νόμος, ξυνήψαν;

- ΧΟ. πῶς δῆτ' ἄνατος ἦσθα Λοξίου κότῳ ;
 ΚΑ. ἔπειθον οὐδέν' οὐδέν, ὡς τὰδ' ἤμπλακον.
 ΧΟ. ἡμῖν γε μὲν δὴ πιστὰ θεσπίζεω δοκεῖς.
 ΚΑ. ἰοῦ ἰοῦ, ὦ ὦ κακά. 1185
- ἰπ' αὐ με δεινὸς ὀρθομαντείας πόνος
 στροβεῖ, ταρασσῶν φροϊμίους * * *
 ὁρᾶτε τούσδε τοὺς δόμοις ἐφημένους
 νέους, ὀνειρῶν προσφερεῖς μορφώμασιν ;
 παῖδες θανόντες ὡσπερὶ πρὸς τῶν φίλων, 1190
 χεῖρας κρεῶν πλήθοντες οἰκείας βορᾶς,
 ξὺν ἐντέροις τε σπλάγχν', ἐποίκτιστον γέμος,
 πρέπουσ' ἔχοντες, ὧν πατὴρ ἐγεύσατο.
 ἐκ τῶνδε ποιᾶς φημι βουλεύειν τιὰ
 λέοντ' ἀναλκιν ἐν λέχει στρωφώμενον 1195
 οἰκουρὸν, οἴμοι, τῷ μολόντι δεσπότη
 ἐμῷ· φέρειν γὰρ χρὴ τὸ δούλιον ζυγόν.
 νεῶν τ' ἔπαρχος Ἴλίου τ' ἀναστάτης
 οὐκ οἶδεν οἶα γλῶσσαι μισήτης κυνὸς
 λέξασα κάκτεῖνασα φαιδρόνους, δίκην 1200
 Ἄτης λαθραίου, τεύξεται κακῇ τύχῃ.

1182. ἄνατος. So Canter for ἀνακτος. The penalty of her deceit (whether refusal or faithlessness) was the loss of credit as a seer, and the exposure to ridicule consequent upon it. See inf. 1242. Virg. Aen. ii. 246, 'Tunc etiam fatis aperit Cassandra futuris Ora, dei jussu non unquam credita Teucris.' Id. iii. 187, 'aut quem tum vates Cassandra moveret?'

1187. στροβεῖ. See on 640. After φροϊμίους the MSS. add the corrupt word ἐφημένους, by an error similar to that in Suppl. 488. Theb. 389. Cho. 760. As the true reading cannot be ascertained, it is better to mark a lacuna than to supply a conjectural word.

1190. παῖδες — ὡσπερὶ. The words are out of their natural order, ὡσπερὶ παῖδες, 'as it were children,' 'forms like children.' So Theb. 755, κακῶν δ' ὡσπερ θάλασσα κύμ' ἔχει. That this is the true construction of the verse, I long ago pointed out, and Hermann takes the same view. Others attempt to explain ὡσπερὶ θανόντες or ὡσπερὶ πρὸς τῶν φίλων. It

is a grand idea, though a horrible one, to conceive the murdered infants passing in a spectral procession with their own bowels in their hands. See *sup.* 1005.

1194. ἐκ τῶνδε. 'In consequence of this,' i. e. to avenge their death. See 850, and *inf.* 1570, 1581. The λέων ἀναλκίς, Aegisthus, is here opposed to the λέων εὐγενής, Agamemnon, *inf.* 1230. See on 800.

1196. οἴμοι. Perhaps οἶμαι, ironically, 'forsooth.'

1197. φέρειν γὰρ. 'I say δεσπότης, for,' &c.

1198. ἔπαρχος. So Canter for ἄπαρχος. See *Pers.* 329.

1199. μισήτης. So I have given for μισητής, according to the distinction laid down by Meineke, *Frag. Com. Graec.* i.—ii., p. 202, between μίσητος *lewd*, and μισητός *hated or hateful*. Compare μισητία, *lust*, Ar. *Plut.* 989. Av. 1620.

1201. τεύξεται. From τυγχάνω, as *sup.* 168, τεύξεται φρενῶν τὸ πᾶν. By λέξασα she means the dissembled address

τοιαῦτα τολμᾷ· θήλυς ἄρσενος φονεὺς
 ἐστίν. τί νῦν καλοῦσα δυσφιλὲς δάκος
 τύχοιμ' ἄν; ἀμφίσβαιναν, ἣ Σκύλλαν τινα
 οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην, 1205
 θύουσαν Ἄιδου μητέρ', ἄσπονδόν τ' ἄρὰν
 φίλοις πνέουσαν; ὡς δ' ἐπωλολύξατο
 ἡ παντότολμος, ὥσπερ ἐν μάχῃς τροπῇ.
 δοκεῖ δὲ χαίρειν νοστήμῳ σωτηριά.
 καὶ τῶνδ' ὁμοιον εἶ τι μὴ πείθω· τί γάρ; 1210
 τὸ μέλλον ἤξει. καὶ σύ μ' ἐν τάχει παρῶν
 ἄγαν γ' ἀληθόμαντιν οἰκτεῖρας ἐρεῖς.

to the King, *sup.* 829—886; which is indeed clear by the coincidence of *ἐκτείνωσα* with *μακρὰν ἐξέτεινας*, v. 889.—*τεύξεσθαι* (*αὐτῶν*), i. e. she will attain or execute what she implied and had at heart in that speech, the murder of her husband. Of course, the real subject is not *γλώσσα*, but *κῶνον*, as if she had said, *οἶα λόγῳ λέξασα ἔργῳ ἐκπράξει*.—*κακῇ τύχῃ*, 'with an evil success,' opposed to the usual formula in commencing any project, *ἐπ' ἀγαθῇ τύχῃ*. Hermann translates, *sorte qua non debebat*. It is not improbable that the poet wrote *κακῇ τέχνῃ*.

1202. *θήλυς*. Cf. *Iph. Taur.* 621, *αὐτὴ ξίφει θύουσα θήλυς ἄρσενος*.

1204. *ἀμφίσβαιναν*. A species of snake, really harmless, but regarded, like the *μόρανα* (*Cho.* 981), with horror by the Greeks. These snakes are known as *double-walkers*, from their faculty of moving either backwards or forwards.—*Σκύλλαν*, the Homeric Scylla (*Od.* xii. 85—100), which doubtless took its origin from the huge and ungainly cuttle-fish seen by early navigators in the straits of Messina, where they are said to be quite large enough to entangle and drown a man (*Johnson's Conchology*, p. 15).

1206. *θύουσαν Ἄιδου μητέρ'*. Klausen thinks this descriptive of Scylla, as the cause or mother of death. But this detracts much from the force of the expression as an epithet of Clytemnestra. Translate, 'the raging mother of Death, and breathing an implacable curse against her own friends (relatives).' Properly, *πνεῖν ἄρὰν*, is 'to blow a curse,' i. e. the gale of a curse. This is a constant

figure with Aeschylus, and wherever used it is rather to be understood of *wind* than merely of *spirit* or disposition. So *πνεῖν Ἄρη* (*sup.* 366), *πνεῖν μένος*, or *κότον*, or *φόβον*, *Eum.* 804, *Cho.* 30, &c., and *γῶν κατ' ὄφρον*, *Theb.* 849; *πνεῖν τροπῶν* (*αὐτῶν*), *sup.* 212. Klausen is not justified in saying "non potest ἄρὰν pendere a πνέουσας, quia nihil est πνεῖν ἄρὰν." Most of the commentators needlessly adopt *Ἄρη* from the obvious conjecture of Butler and others. But *ἄσπονδον* equally well applies to ἄρὰ, implying that it cannot be appeased or averted by any libations, *sup.* 69.

1207. *ὡς δ' ἐπωλολύξατο*. 'And how she raised a shout of joy!' viz. at 570 *supra*.—*ὥσπερ ἐν μάχῃς τροπῇ* is interpreted, 'as if at the moment of gaining a victory.' But I am not sure that the sense is not rather, 'on the *plea* of a victory just gained,' i. e. through pretended joy at the capture of Troy. This is confirmed by the following verse.—*δοκεῖ χαίρειν*, cf. *sup.* 770.

1210. *ὁμοιον*. 'It is all one whether you believe me or not; the future will come in either case alike.' That is, I care not whether I am still regarded as a *ψευδόμαντις*, for time will prove that I speak the truth. This it is which rankles in her mind continually, and embitters all her predictions. See on 1182. *Inf.* 1374, *σὸ δ' αἰεὶν εἶτε με ψέγειν θέλεις ὁμοιον*.—*εἶ γάρ*; 'how should it be otherwise?' Cf. 1108.

1211. *σύ μ' ἐν*. So Canter for *σὸ μὴν*. On the *γῆ* after *ἄγαν*, which is needlessly, not to say wrongly, omitted by Hermann and others, see *Suppl.* 698.

- ΧΟ. τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν
 ξυνήκα καὶ πέφρικα· καὶ φόβος μ' ἔχει
 κλύοντ' ἀληθῶς οὐδὲν ἔξηκασμένα· 1215
 τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσὼν τρέχω.
- ΚΑ. Ἀγαμέμνονός· σέ φημ' ἐπόψεσθαι μόρον.
 ΧΟ. εὐφημον, ὦ τάλαινα, κοίμησον στόμα.
 ΚΑ. ἀλλ' οὔτι Παιῶν τῶδ' ἐπιστατεῖ λόγῳ.
 ΧΟ. οὐκ, εἰ παρέσται γ'· ἀλλὰ μὴ γένοιτό πω. 1220
 ΚΑ. σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνεω μέλει.
 ΧΟ. τίνος πρὸς ἀνδρὸς τοῦτ' ἄχος πορσύνεται;
 ΚΑ. ἦ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμών ἐμῶν.

1215. ἀληθῶς. Not to be taken with *κλύοντα*, but referring to some participle understood, like *εἰρημόνα*. For τὰ ἀληθῆ are opposed to τὰ ἔξηκασμένα,—reality to mere semblance. So Lucian, speaking of the sculptured marriage of Paris, p. 836, *μισθὸν εἰκασμένου γάμου προσλαβὼν ἀληθῆ γάμον*. Similarly in Cho. 426, τὸ πᾶν ἐτίμως ἔλεξας seems to mean πρᾶγμα κατὰ πάντα ἐτίμως εἰρηγασμένον.—*ἐκ δρόμου*, see on Cho. 1011.

1217—26. 'I tell you, you shall see the death of Agamemnon.'—'Hush!'—'This is no pæan, that you should ask for good words.'—'Perhaps not, if his death shall be close at hand; but we pray it may not happen yet.'—'While you are praying, others are effecting it.'—'What man can be so wicked?'—'You must have greatly misunderstood my predictions.'—'For I do not comprehend how his death is to be compassed.'—'And yet I speak Greek but too well.'—'The Pythian oracles are in Greek, but still they are not clear.'

1219. Παιῶν. There is a play on the double sense of a pæan and the god of healing. For in singing a pæan, only good and well-omened words were allowed; hence *παιῶν ἐπευφήμησεν*, Frag. 281, 3. But *παιῶν* or *παιῶν*, as the god of healing, is said *ἐπιστατεῖν*, to be at hand, when his aid is available in any urgent circumstances. On the form of the word see Pers. 607.

1220. μὴ γένοιτό πω. I have given *πω* for *πες* on what appear the clear requirements of the passage. For *εἰ παρέσται*, for which Hermann and Dindorf give *εἴπερ ἴσται* with Schütz, implies that the μέρος spoken of by Cassandra might perhaps be *close at hand*, as indeed it really

was. But the chorus, thinking it only means the natural death, not the murder, adds, 'but may it not happen yet.' To which the next verse affords a consistent reply, 'While you are praying that it may not happen yet, others are taking care that it should happen now.'

1222. ἄχος. Herm., Dind., Blomf. give *ἔγος* with Auratus, but the change seems needless, for *ἔγος* often means 'a cause of grief,' and indirectly 'a crime,' as inf. 1456. 1557.

1223. ἂν παρεσκόπεις. 'You must have looked quite aside of,' viz. not straightly and rightly at, 'my prophecy,' so as entirely to miss the point of it, if you thought it was a *woman* (and not a woman) who was to do the deed. Hermann and Klausen (independently, it would seem, for the edition of the latter scholar is no where noticed in the commentary of the former) give *αἰ* for *ἂν*, 'you have a second time missed my meaning,' i. e. in not seeing first that it was Agamemnon who was to be murdered, secondly, that Clytemnestra was to be the murderer. But both render the imperfect by *aberrasti*, which is evidently inaccurate. Franz also edits *αἰ*. Peile adopts Canter's correction *ἄρα*, which he renders 'Truly you were paying little attention indeed to the curse of my oracles.' But the vulgate is fully capable of defence. The genitive depends on the sense of *ἀμαρτάνειν*, to see wrongly' being the same as 'to miss seeing.' Compare *παρακόβειν*, *παρορᾶν*, *παρασθάνεσθαι*. And for the use of *ἂν*, where the condition is regarded as fulfilled, see sup. 906, *εἴτω θεοῖς βέλους ἂν ἴδ' ἔρθευ τάδε*. Od. iv. 546, *ἦ γὰρ μιν ζῶν γε κίχθησαι, ἢ κεν Ὀρσότης κτείνει*

- ΧΟ. τοῦ γὰρ τελούντος οὐ ξυνήκα μηχανήν.
 ΚΑ. καὶ μὴν ἄγαν γ' Ἑλλην' ἐπίσταμαι φάτιν. 1225
 ΧΟ. καὶ γὰρ τὰ πυθόκρανα, δυσμαθῆ δ' ὄμως.
 ΚΑ. παπαῖ· οἶον τὸ πῦρ' ἐπέρχεται δέ· μοι.
 ὀτοτοῖ, Δύκει' Ἄπολλον· οἱ ἐγὼ, ἐγὼ.
 αὐτῆ δίπους λέαινα, συγκοιμωμένη
 λύκῳ, λέοντος εὐγενοῦς ἀπουσία, 1230
 κτενεῖ με τὴν τάλαιναν ὡς δὲ φάρμακον
 τεύχουσα κάμου μισθὸν ἐνθήσειν κότῳ
 ἐπέυχεται, θήγουσα φωτὶ φάσγανον
 ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον.
 τί δῆτ' ἐμαντῆς καταγέλωτ' ἔχω τάδε 1235
 καὶ σκῆπτρα καὶ μαντεῖα περὶ δέρη στέφη;
 σὲ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ.
 ἴτ' ἐς φθόρον πεσόντ'· † ἄγ' ὦδ'· ἄμ' ἔψομαι.

δοφθάμενος, 'or Orestes must have killed him.' Philoct. 572, πρὸς ποῖον ἂν τόνδ' αὐτὸς ὀδυσσεὺς ἐπλεῖ; 'Who can this man have been for whom Ulysses sailed in person?' Oed. R. 523. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος τάχ' ἂν ὀργῇ βιασθέν.

1227. Hermann gives τὸδ' οἶον πῦρ, for the vulgate, which Klausen rightly calls 'mirus versus,' but wrongly denies to be a senarius at all. For there is no doubt that the first syllable of οἶος might be short, as it frequently is in τοιοῦτος. See on Suppl. 888. The hiatus after παπαῖ is an objection, but one which is in great measure answered by a double instance in the very next verse, οἱ ἐγὼ, ἐγὼ. Dindorf reads παπαῖ, οἶον μοι πῦρ ἐπέρχεται τόδε, which is altering what every one allowed to be sound, and retaining what many believed to be corrupt.

1232. ἐνθήσειν. So Hermann with the Farnese MS. The common reading is ἐνθήσει, which is good in itself, but leaves an abruptness in the next verse which is doubtfully remedied by adding καὶ with Dindorf, κατέυχεται. Klausen defends this very abruptness on the plea of impassioned language, and thinks that by supplying εἴτε with ἀντιτίσασθαι "omnis franqitur orationis vis." But Hermann well observes, that the verse ἐμῆς ἀγωγῆς κ.τ.λ. is in fact an explanation of κάμου μισθόν. For these words are in themselves ambiguous, and might mean either

'pay for me' (to another), or 'retaliation on me' (personally). Translate, 'And like one mixing a potion, she declares that she will add to the cup of wrath' (that already in store for her husband for the death of Iphigenia) 'a requital for me also, while she whets the sword against her lord to repay him with murder for bringing me here.' Dr. Peile retains the vulgate, but translates rather fancifully, 'she is exulting in the thought that the return she makes for bringing me here is — death!' On the construction of ἀντιτίσασθαι, which in fact governs three cases, τίσασθαι (ἐκείνου) φόνον ἀντὶ τῆς ἐμῆς ἀγωγῆς, see Elmsley on Med. 256, and on Heracl. 852. The genitive however may depend on the mere notion of price or equivalence, and would stand even without ἀντὶ expressed.

1235. ἐμαντῆς καταγέλωτ'. Which have caused me to be despised and ridiculed as an impostor, inf. 1242.

1237. σὲ μὲν. She here dashes her staff to the ground, or perhaps, as Hermann supposes, some shred or article of her dress.

1238. ἄγ' ὦδ'· ἄμ' ἔψομαι. This correction, formerly proposed by me, is not given with the confidence of certainty, but as a not improbable restoration of a very difficult passage. It is deeply to be regretted that a single word in a speech so magnificent should be called in question;

ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλουτίζετε.
 ἰδοὺ δ', Ἀπόλλων αὐτὸς ἐκδύων ἐμὲ
 χρηστηρίαν ἐσθῆτ', ἐποπτεύσας δέ με
 κὰν τοῖσδε κόσμοις καταγελωμένην μετὰ
 φίλων ὑπ' ἐχθρῶν οὐ διχορρόπως μάτην.
 καλουμένη δὲ φοιτὰς, ὡς ἀγύρτρια,

1240

but the MSS. are here clearly corrupt, γ' ἐς φθόρον πεσόντ', ἀγαθὸ δ' ἀμείψομαι. Klausen, Peile, and Blomfield adopt the conjecture of Jacobs, γ' ἐς φθόρον πεσόντα γ' ὦδ' ἀμείψομαι, i. e. 'thus I will requite you with destruction for causing my woes.' But the γε, after all that can be said for it, appears intolerable; moreover, the same objection may be brought against it as against Hermann's far more elegant emendation, ἐγὼ δ' ἄμ' ἔψομαι (admitted by Dind.), namely, that it does not account for the corruption ἀγαθὸ δ'. Now ἐγ' ὦδ', which is addressed to an imaginary executioner, 'come here and take me off; I will follow,' would naturally be altered to ἐγεθ' ὦδ', and thence to ἀγαθὸ δ', through the error of a transcriber who had his eye on the plural γτε. Just so for ἄλλ' ἔγε Πέρσαι, some MSS. give ἄλλ' ἔγετε or ἄλλ' ἔγετ' ὃ Πέρσαι, in Pers. 142.—Some details of this fine scene, as the commentators have remarked, have been copied by Euripides, *Troad.* 256 and 451.

1239. ἄλλην τιν' ἄτην. This, the common reading, is retained by Klausen, Franz, and Dindorf; 'enrich some other bane instead of me.' Hermann, Peile, and Conington give ἄτης, the conjecture of Stanley, comparing *τόνον πλουτοῦντα*, Aesch. frag. 239, 'enrich another with calamity.' But, precisely on the same principle that a person is said to be a *μισσημα* (Theb. 173. Eum. 73), 'an object of dislike,' Cassandra may here, in bitterness of heart, call herself an ἄτη, one who has been regarded as a cause of woe and evil by all who have had to do with her, (see v. 1102.)—this, in fact, being the very burden of her complaint throughout. Had the poet intended the meaning conveyed by Stanley's correction, he would probably have written ἄταις, as Schütz suggested. But he seems rather to have had in view material wealth. With πλουτίζετε compare inf. 1354, πλοῦτον εἰματος κακόν. The mention of the χρηστηρία ἐσθῆς and the κόσμοι immediately below

seems to shew that Cassandra was conspicuously attired. There is a reading given in Askew's margin, ἄλλην τιν', ἄλλην ἀντ' ἐμοῦ, which, with all deference to Blomfield, Peile, and Conington, I still think appropriate, emphatic, and highly probable.

1240. ἐκδύων. The verb is omitted, exactly as above, v. 1065, because the prophetic fancies the actual presence of the god before her, in the act of stripping her of her attire;—'See, here is Apollo himself stripping me, &c., and that too after he has coldly looked on while I have been undeservedly (μάτην, Pers. 290) made a laughing-stock, even in this sacred dress, with my friends, by my enemies with one consent.' By καὶ ἐν τοῖσδε κόσμοις she implies that what ought to have secured respect only added to the ridicule. The fondness of the poet for antithetical words (see 792) induced him to combine μετὰ φίλων with ὑπ' ἐχθρῶν, the former referring to her friends and countrymen, the Trojans, the latter to her enemies, the Greeks. And οὐ διχορρόπως means, 'by one just as much as the other,' by all alike, without distinction or difference. Cf. Suppl. 599, ἔδοξεν Ἀργείοισιν οὐ διχορρόπως. But μετὰ φίλων can hardly be regarded as identical with μετὰ φίλοις (*inter amicos*, Klausen), the genitive signifying rather 'along with,' 'in common with,' viz. so that her friends, and family, and countrymen shared in the taunts and insults heaped upon the person of the prophetic. Peile, Franz, and Conington follow Hermann in reading μέγα for μετὰ, and take φίλων ὑπ', ἐχθρῶν for 'by friends, by foes,' and so also Wellauer, except that he construes ὑπὸ φίλων οὐ διχορρόπως ἐχθρῶν, 'by friends who were unmistakably enemies.' But, with Dindorf, I think the reading of the MSS. decidedly preferable.

1244. Here also there is some ambiguity as to the order of the words. Hermann understands τάλαινα as said of herself, ἐγὼ ἢ τάλαινα πρῆσχομένη καλουμένη

πτωχὸς, τάλαια, λιμοθνῆς ἠνεσχόμην. 1245
καὶ νῦν ὁ μάντις, μάντιν ἐκπράξας ἐμὲ,
ἀπήγαγ' ἐς τοιάσδε θανασίμους τύχας.
βωμοῦ πατρώου δ' ἀντ' ἐπίζηνον μένει,
θερμῷ κοπέισης φοιῶν προσφάγματι.
οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν. 1250
ἦξει γὰρ ἡμῶν ἄλλος αὖ τιμᾶορος,
μητροκτόνον φίτυμα, ποιᾶτωρ πατρός·
φυγὰς δ' ἀλήτης τῆσδε γῆς ἀπόξενος
κάτεισι, ἄτας τάσδε θριγκώσων φίλοις·
ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας, 1255
ἄξειν νιν ὑπτίασμα κειμένου πατρός.
τί δῆτ' ἐγὼ κάτοικος ὦδ' ἀναστένω,

φοιτὰς, πτωχὸς, λιμοθνῆς, ὡς ἀγέρτρια. Undoubtedly, *τάλαια* sounds weak as a mere nickname which she had to bear. And if we construe ἐγὼ πτωχὸς τάλαια λιμοθνῆς ἠνεσχόμην καλουμένη φοιτὰς, we fall into the error of making a daughter of Priam a half-starved vagrant even before her city was captured. It was not what she *was*, but what she was *called*, that these words were intended to express.

1246. ἐκπράξας. 'After having made me a prophetess.' The same god that inspired me has perfidiously led me into ruin. Some translate, 'having *undone* me;' others, 'having undone me,' or 'having revenged himself upon me;' but ἐκπράσσειν in Aeschylus invariably means 'to effect,' as Suppl. 95. Theb. 836. *sup.* 565.

1248. βωμοῦ πατρώου, the altar in her father's house, at which it would have been better to be slain than to be butchered in a foreign land.—ἐπίζηνον, 'a chopping-block,' Ar. Acharn. 317. The MSS. give ἀντεπίζηνον, corrected by Auratus.—In the next verse κοπέισης is the genitive absolute, by a common Aeschylean usage; see on Suppl. 437. Others have proposed κοπέισαν or κοπέισιν.—προσφάγματι, probably a technical word, which Klausen explains "mactatio quæ fit ante aram, ante focum." Yet in the passages he quotes, after Wellauer, Hec. 41. Iph. Taur. 456, it appears to mean 'a victim,' while Troad. 624, αἰαί, τέκνον, σὺν ἀνοσίῳν προσφαγμάτων, it certainly has the sense of 'slaughter.' In Alcest. 845,

πίνοντα τύμβου κλησίον προσφαγμάτων, said of Death, the meaning seems to be 'the blood of the victims' (see Od. xi. *passim*).—θερμῷ alludes to the warm life-blood, rather than to a reckless or revengeful blow.

1255. This verse is read in the MSS. after 1261. The restoration to its proper place was long ago made by Hermann. On the terms borrowed from the palaestra, ὑπτίασμα and κειμένος, see Suppl. 85. Eum. 560. 'The gods have sworn a great oath,' says Cassandra, who speaks with authority as an interpreter of the divine mind, 'that the death of the father shall bring back the son from exile to avenge him.' On this oath, Klausen well observes, rests the positive obligation of Orestes in the Choephoroe to slay his mother at all hazards. Apollo has ordered it; and Apollo himself is but the προφήτης Διός, Eum. 19.

1257. κάτοικος. Having a house to enter, while her countrymen are driven from their homes to die. The word is rare, but follows the ordinary meaning of κατοικεῖν, 'to be a settler,' 'to take up one's abode in a place,' without reference to the notion of *change* implied in μετ-οικεῖν. Hermann, Franz, and Dindorf give μέτοικος, a very improbable alteration, and one which seems to have arisen solely from a misapprehension of the sense. 'Why,' asks Cassandra, 'should I live on here merely to lament, when my city has been destroyed, and the people who formerly occupied it have come off thus by

- ἐπεὶ τὸ πρῶτον εἶδον Ἴλιον πόλιν
 πράξασαν ὡς ἔπραξεν, οἱ δ' εἶχον πόλιν,
 οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει; 1260
 ἰούσα πράξω, τλήσομαι τὸ καθανεῖν.
 Ἄιδου πύλας δὲ τάσδ' ἐγὼ προσενέπω.
 ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν,
 ὡς ἀσφάδαστος, αἱμάτων εὐθησιμῶν
 ἀπορρύντων, ὄμμα συμβάλω τόδε. 1265
- ΧΟ. ὦ πολλὰ μὲν τάλαυα, πολλὰ δ' αὖ σοφῆ
 γύναι, μακρὰν ἔτεινας εἰ δ' ἐτητύμως
 μόρον τὸν αὐτῆς οἶσθα, πῶς θεηλάτου
 βοὸς δίκην πρὸς βωμὸν εὐτόλμως πατεῖς;
- ΚΑ. οὐκ ἔστ' ἄλυξις, οὐ, ξένοι, χρόνον πλέω. 1270

the judgment of the gods? Why should my lot be better than theirs? I will go, and dare to die.' That of *εἶχον πόλιν* refers to the conquered, not to the conquerors, as sup. 311, must be inferred from the addition of *ἐν θεῶν κρίσει*, with which compare v. 786, *δίκας οὐκ ἀπὸ γλώσσης θεοὶ κλύοντες*, κ.τ.λ. (the *damnatum Ilium* of Horace, Od. iii. 3, 23.)

1258. *τὸ πρῶτον*. It is doubtful whether this stands for *μὲν*, answered by *δὲ* in οἱ δ' *εἶχον πόλιν*, equivalent to *πρῶτον μὲν*, *ἔπειτα δὲ*,—for which use see Suppl. 404,—or whether *τὸ πρῶτον εἶδον* means 'I saw from the first,' i. e. as a prophetess. Perhaps the aorist *πράξασαν* is rather against the latter, though not conclusively so, since an action may be contemplated as already accomplished by a prescient mind. The reasons why she ought no longer to survive resolve themselves into two; (1) she has witnessed the fall of the city; (2) the inhabitants have been condemned and deserted by the gods, and are suffering death, captivity, or banishment.—For *ἀπαλλάσσειν* in the intransitive sense compare Ar. Pac. 568, *ἢ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον*. Plat. Resp. ii. § 8, *πείθοντες αὐτοὺς ἀζήμιοι ἀπαλλάξομεν*. Herod. viii. 68, οἱ δ' ἔτι ἀντέστησαν, ἀπήλλαξαν οὖτω ὡς κείνους ἔπραξε.

1261. *πράξω*. This has reference to *πράξασαν ὡς ἔπραξεν* above, and therefore it is not very difficult to supply *ὡς ἐκεῖνοι ἔπραξαν*. But *πράσσειν* in its general sense is 'to fare,' (as we say a person is *doing*

well or badly when he is prosperous or the reverse,) though, from the nature of the case, some adverb is almost invariably added to specify the kind and manner of *faring*. Dindorf gives *ἰούσα κατὰ τλήσομαι* κ.τ.λ., but in defence of the vulgate we have two unequivocal examples in this play, sup. 360, *ἔπραξαν ὡς ἔκρανον*, and inf. 1647, *πράσσει, πάλιν*, i. e. 'go on *faring* as you now fare,' viz. prosperously, as the context shows.

1262. *τάσδ' ἐγώ*. So Canter for *τὰς λέγω*.

1264. *ἀσφάδαστος*. Photius *σφαδάσειν θυσιανατεῖν*. Hence the addition of *εὐθησιμῶν*. See inf. 1359. Ajac. 833, *ξὺν ἀσφαδάστω καὶ ταχεῖ πηδήματι*.

1268. *θεηλάτου*. A favourable omen, or the contrary, was derived from the manner in which the victim approached the altar. Tac. Hist. iii. 56, 'accessit dirum omen, profugus altaribus taurus, disjecto sacrificii apparatus, longe, nec ubi feriri hostias mos est, confossus.'

1270. *χρόνον πλέω*. 'Any longer.' This seems, on the whole, the simplest and best correction of *χρόνον πλέω*, which probably arose from the common error of assimilating terminations. It has been adopted from Hermann's conjecture, in preference to *χρόνον πλέων* (Well., Franz, Feile), or *χρόνον πλέον* (Dindorf, from Pauw). Blomfield's reading, from Schütz, *χρόνου πλέω*, if we interpret 'beyond, or more than, that of time' (a *temporary* escape), has this advantage, that it makes *χρόνου* the prominent word, and so better

- ΧΟ. ὁ δ' ὕστατός γε τοῦ χρόνου πρᾶσβεύεται.
 ΚΑ. ἦκει τόδ' ἡμαρ' σμικρὰ κερδανῶ φυγῆ.
 ΧΟ. ἀλλ' ἴσθι τλήμων οὐσ' ἀπ' εὐτόλμου φρενός.
 ΚΑ. οὐδεὶς ἀκούει ταῦτα τῶν εὐδαιμόνων.
 ΧΟ. ἀλλ' εὐκλεῶς τοι καταθεῖν χάρις βροτῶ. 1275
 ΚΑ. ἰὼ, πάτερ, σοῦ τῶν τε γενναίων τέκνων.
 ΧΟ. τί δ' ἐστὶ χρῆμα; τίς σ' ἀποστρέφει φόβος;
 ΚΑ. φεῦ, φεῦ.
 ΧΟ. τί τοῦτ' ἔφευξας; εἴ τι μὴ φρενῶν στύγος.
 ΚΑ. φόνον δόμοι πνέουσιν αἵματοσταγῆ. 1280
 ΧΟ. καὶ πῶς; τόδ' ὄξει θυμάτων ἐφεστίων.
 ΚΑ. ὁμοῖος ἀτμὸς ὥσπερ ἐκ τάφου πρέπει.
 ΧΟ. οὐ Σύριον ἀγλάισμα δώμασιν λέγεις.
 ΚΑ. ἀλλ' εἶμι κὰν δόμοισι κωκύσουσ' ἐμὴν
 Ἄγαμέμνονός τε μοῖραν. ἀρκείτω βίος. 1285
 ἰὼ, ξένοι.

suits the following verse, 'Yes, but he who comes last is first in point of time,' where there is a play on *ὄστατος*, and *πρῶτος* implied in the verb. "Est lusus aliquis in hac sententia: quum alioquin is, qui ultimus adest, minimo colatur honore, in temporis ratione hoc prorsus contrarie se habet." *Klauser*. For the construction the editors have compared Cho. 620, *κακῶν δὲ πρᾶσβεύεται τὸ Λημνιον*. There is however a difference between the two passages, the present representing τοῦ χρόνου πρᾶσβεῖον ἔχει, the latter *κακῶν πρᾶσβιστόν ἐστι*. The allusion seems to be to the Athenian custom of condemned persons drawing lots to decide who should die first; see Schol. on Ar. Pac. 365, and compare Orest. 789, τῷ χρόνῳ δὲ κερδανεύς. Soph. El. 1485, τί γὰρ βροτῶν ἀνὰ ζῆν κακοῖς μεμιγμένων θηήσκειν ὁ μέλλον τοῦ χρόνου κέρδος φέροι;

1274—5. Prof. Conington has the credit of standing alone among recent editors in successfully defending the vulgate order of these verses. Even *Klauser* has transposed them (with, of course, a change of the persons) after Heath. But the argument really runs thus: Cho. 'Well, you are at least a patient sufferer of resolute heart.' Cas. 'These are not words that people hear when in prosperity.' Cho. 'Yet surely it is some gratification to

die reputably' (i. e. as you are dying, with credit for your courage). Cas. 'My poor father and his children died *εὐκλεῶς*, as men say, but still I pity them.' The verse *οὐδεὶς ἀκούει* is an answer to the poor consolation of the chorus, 'You praise my courage in meeting death; but this could only be said of one who is about to die, and therefore not *εὐδαιμόνων*.' It is entirely out of place to make Cassandra say ἀλλ' εὐκλεῶς τοι καταθεῖν χάρις βροτῶ. She holds no such magnanimous sentiments, but is throughout singularly afraid of death. We look for pathos, not chivalry, in the delineation of her character.—*τλήμων ἀπ' εὐτόλμου φρενός* is properly 'patient in consequence of an enduring spirit.' So ἀπὸ ψυχῆς κακῆς inf. 1621.

1277. φόβος. Cassandra must be supposed to have started or visibly shuddered, to call forth this question.

1281. καὶ πῶς; 'Indeed! There is no smell here but of sacrifice at the family altar,' i. e. the *κνίσσα* arising from the sheep which had been slaughtered at the altar of Zeus Κτήσιος, sup. 1005, 1024. The conception of the poet is extremely fine, that even the physical senses of the dying prophets are supernaturally sharpened to the presentiment of blood.

οὐ τοι δυσοίξω, θάμνον ὡς ὄρνις, φόβω
 ἄλλως· θανούση μαρτυρεῖτέ μοι τόδε,
 ὅταν γυνὴ γυναικὸς ἀντ' ἐμοῦ θάνῃ,
 ἀνὴρ τε δυσδάμαρτος ἀντ' ἀνδρὸς πέσῃ.
 ἐπιξενουῖμαι ταῦτα δ' ὡς θανουμένη.

1290

ΧΟ. ὦ τλήμων, οἰκτεῖρω σε θεσφάτου μόρου.

ΚΑ. ἅπαξ ἔτ' εἰπεῖν ῥῆσω, οὐ θρήνον θέλω
 ἐμὸν τὸν αὐτῆς. ἠλίψ δ' ἐπεύχομαι
 πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαῖροις

1295

1287. *δυσοίξω*. Formed after the analogy of *φεύξω* (1279), *ἀνοσιτίξω* (1041), this verb governs an accusative like most verbs expressing displeasure or grief. 'Tis not for nothing that I recoil through fear from the house, as a bird from a bush,'—suspicious, that is, of a lurking snake, or birdlime. Others have quoted Shakespear, iii. Hen. VI., act v., sc. 6, 'The bird that hath been limed in a bush, With trembling wings misdoubteth every bush.' Hesych. *δυσοίξω* φοβείσθαι, σκοπεῖν. Again, *δυσοίξω* *δυσχερεῖ* (*δυσχεραίνει* Herm.), *σκοπεῖ*. The word occurs Rhes. 724 and 806, *μηδὲν δύσοιξ' εὐ πολεμίου δράσαι τόδε*, where it bears the sense of *σκοπεῖν*.—*ἄλλως* is Hermann's necessary correction for *ἄλλ' ἔτι*. For *τόδε* means this very fact, that her fears were not vain. 'Bear witness of this for me, when a woman in place of me a woman shall have died, and a man (Aegisthus) in place of an unhappily wedded man (Agamemnon) shall have fallen.' That is, Do not attribute my present terror to mere cowardice, when all the scenes of blood have been witnessed which I have foretold, and which make this palace a human slaughter-house.—*δυσδάμαρτος* is doubtless the gentile, not the nominative, as some have supposed.

1291. *ἐπιξενουῖμαι ταῦτα*. 'And I call on you to attest this to me now, as one about to die.' Accordingly, the chorus acknowledge her prescience in the words *θεσφάτου μόρου*. Just before, she had desired to be well spoken of *after* death, *θανούση*. Now she wishes for a testimony (as sup. 1168) in her favour while she is alive to hear it.—Cf. *θανούση μαρτυρεῖτέ μοι τόδε*. Hesych. *ἐπιξενουῖσθαι* μαρτυρεῖσθαι. The proper meaning must have been 'to get another to stand to you in the relation of *ξένος*, or host,' and thence

to appeal to him as a witness in your favour. For in the heroic ages, the relation of a host to a guest, and *vice versa*, was more than a mere matter of friendship,—it involved religious and legal obligations of the highest kind, which were especially binding when claimed as a last request.

1293. *ῥῆσω, οὐ θρήνον*. So Hermann for the tame and unmeaning *ῥῆσω ἢ θρήνον*. 'Once more' (says Cassandra, who had already prepared to go, *ἄλλ' εἰμι*, 1284), 'I wish to utter dying words, though not as my own dirge,' i. e. not uselessly to bewail my fate, but for the purpose of invoking with my last breath a solemn imprecation on the heads of my murderers. Compare Suppl. 108, *ζῶσα γόοι με τιμῶ*. She is careful to specify *οὐ θρήνον*, because the morrhising in 1296 seqq. might have seemed to partake of this character.

1295. *τοῖς ἐμοῖς τιμαῖροις*. 'And I pray to the sun, as I gaze on his last light, for my avengers (Orestes) to pay my hated murderers for the death of a slave, an insignificant victim, at the same time,' i. e. when they are exacting vengeance for the death of Agamemnon. Though this interpretation is not free from serious difficulties, it is perhaps on the whole more probable than the construction I formerly adopted, *εὐχομαι ἠλίψ ἐπὶ τοῖς ἐμοῖς ἐχθροῖς φονεῦσι, τίθειν ἐμοῦ (δικῆν) τοῖς ἐμοῖς τιμαῖροις*. 'I pray to the sun, appealing to this his last light, upon the heads of my hated murderers, that they may together (cf. Cho. 548, 880) pay satisfaction to my avengers.' Nevertheless, an objection presents itself, which Klausen has noticed, but scarcely removed: the murderer is properly said *τίθειν δικῆν* to the avenger, not the avenger to the murderer. The ellipse of *δικῆν* or *μισθὸν* on

ἐχθροῖς φονεύσι τοῖς ἐμοῖς τίνειν ὁμοῦ
 δούλης θανούσης, εὐμαροῦς χειρώματος.
 ἰὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν
 σκιᾶ τις ἂν πρέψειεν· εἰ δὲ δυστυχή,
 βολαῖς ὑγρώσων σπόγγος ὤλεσεν γραφήν.
 καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτεῖρω πολύ.

1300

XO. τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφην
 πᾶσι βροτοῖσιν· δακτυλοδείκτων δ'

any view, is rather harsh, but perhaps the general notion of paying or requiting (cf. 796) seemed to the poet sufficiently to convey the idea; and it is very probable that *δικην* was purposely avoided for the reason just given, viz. not to pervert an established legal phrase. In this case it will be best to take *δόλης θανούσης* as the genitive of price.—*εὐμαροῦς*, 'a matter of indifference,' as Suppl. 333, i. e. a death supposed to be of no consequence, as only that of a slave.

1299. *σκιᾶ τις ἂν πρέψειεν*. The true reading of this much disputed passage is due to Professor Conington. The MSS. give *σκιᾶ τις ἀνπρέψειεν*, which has been variously altered. Both Hermann and Boissonade perceived that to this passage belongs the gloss of Photius, *πρέψαι τὸ ὁμοῦσαι* *Λισχύλος*. For *πρέπειν* and *πρέπειν* confused see on Suppl. 295. But none of the commentators had perceived that the meaning is, 'if prosperous, one may liken them to a sketch; but if unfortunate, a wet sponge by its application obliterates the painting.' The metaphor is from the outlines of a picture, before it is filled in with colours, the technical terms for which were *σκιὰ*, *σκίασμα*, *σκιαγραφεῖν* (Lat. *adumbrare*). The sense then is, that prosperity is as fickle and easily changed as the outline or cartoon of a picture, while adversity may be wiped out by one stroke, i. e. by death. Compare Eur. *Hel.* 262, *ἐξαλειφθεῖσ' ὡς ἀγαλμα*. Frag. *Pelaei* iv., *τὸν ἔλβαν οὐδὲν οὐδαμοῦ κρίνω βροτοῖς, ὃν γ' ἐξαλείφει ἢ γράφει θεός*. Antiphanes (*Phil.* *Mus.* Cant. i. p. 573), *λυπηρὸν ἀνθρώποισιν εἰ τὸ ἦν κακῶς, ὡς περ κολληοὶ ζωγράφοι τὰ χρώματα πρότιστον ἀφανίσουσιν ἐκ τοῦ σώματος*. Plutarch, *De Fortuna*, § iv., *γράφοντα παλλάκις ἐξαλείφειν, τίλος δ' ἐκ' ἄργης προσβαλεῖν τῷ πείσματι τὸν σπόγγον, ὡς περ εἶχε φαρμάκων ἀνακλήτων*. Where the two last

words seem to shew that the idea is rather that of *smearing over* than *wiping out* the colours already laid on.

1301. *ταῦτ' ἐκείνων μᾶλλον*. The change from prosperity to adversity, which is Agamemnon's lot, more than the sudden extinction of misery by death, which is her own case. For she had before (1153) described the one as *πολλὸν μείζον πῆμα* than the other. Ast remarks, on *Plat. Resp.* ii. § 11, "Saepe numero *οὐδὲς* id quod primo loco dictum est, igitur nomen *σομοτίως* respicit; *ἐκείνος* vero ad id quod propius est refertur." There is a very similar sentiment in *Troed.* 634—7,

δ' εὐτυχίας ἐς τὸ δυστυχῆ πεσὼν
 ψυχὴν ἀλάτοι τῆς παροῦσ' εὐπραξίας·
 κείνη δ' ὁμοίως ὡς περ οὐκ ἰδοῦσα φῶς
 τέθηκε, κοῦδὲν οἶδε τῶν αὐτῆς κακῶν.

Cassandra now enters the palace, and is no more seen. And here ends the second part or *act* of the play.

1302 seqq. Men are never satiated with prosperity, and never shut their doors against it, saying, with a prudent conviction of its danger, *Be off! I have had enough!* Thus Agamemnon has attained the perilous height of honours as a victor; but if he should fall, to atone for former deaths by his own, who can say that he was born out of the reach of calamity? —The above reflection (which is a repetition of that in 972 seqq.) prepares the reader for the scene which immediately follows. The preceding act has seen the king in his glory; this witnesses in his downfall the fulfilment of Cassandra's prophecy and the forebodings of the chorus.

1303. *δακτυλοδείκτων*. The accent (MSS. —*ῶν*) was altered by Schütz. 'No one forbidding (or perhaps, being weary of) it keeps it away from his house which is pointed at with the finger of envy, saying *No longer come in here.*' Blomf.

οὔτις ἀπειπὼν εἶργει μελάθρων,
 Μηκέτ' ἐσέλθης τάδε φωνῶν.
 καὶ τῷδε πόλιω μὲν ἐλείν ἔδοσαν
 μάκαρες Πριάμου,
 θεοτίμητος δ' οἰκαδ' ἰκάνει
 νῦν δ' εἰ προτέρων αἶμ' ἀποτίσει,
 καὶ τοῖσι θανούσι θανῶν ἄλλων
 πωνὰς θανάτων ἐπικραίνει,
 τίς ἂν εὔξαιτο † βροτὸς ἂν ἄσσει
 δαίμονι φῦναι, τὰδ' ἀκούων ;

1305

1310

ΑΓ. ὦμοι, πέπληγμαί καιρίαν πληγὴν ἔσω.

ΧΟ. σίγα· τίς πληγὴν αὐτεῖ καιρίως οὐτασμένος ; 1315

and Dind. read *δακτυλόδεικτον*, in a bad sense, 'No one keeps away too great prosperity as a thing to be pointed at with the finger of scorn.' But this gives an inferior sense, and the word is used in frag. 55, *δακτυλόδεικτον πικρῆσι μέλος* for 'attractive,' 'commanding attention' (unless indeed it refers to the *finger* of musicians). Wealth or prosperity is here personified (as in the common allegory of Plutus). Compare Pind. Pyth. v. init. Eur. Suppl. 876, *χρυσὸν — οὐκ εἰσεδέξατ' οἶκον*. Frag. Erechth. xx. 13, *τὰ γὰρ κακῶς οἴκου ἐσελθόντ' (sc. χρήματα) οὐκ ἔχει σωτηρίαν*. So also in the *Εἰρεσιώνη* attributed to Homer, *ἀντὰ ἀνακλίνεσθε θήραι· πλοῦτος γὰρ ἔσειαι πολλός*. Dobree appositely quotes Martial, i. 26, 5, 'Ante fores stantem dubitas admittere famam?'

1311. *ἐπικραίνει*. So Hermann for *ἐπικρανεῖ*. The MS. Farn. has *ἔγω ἐπικρανεῖ*, a clumsy metrical attempt to complete a catalectic verse. Translate, 'And if for those who are already dead' (viz. Iphigenia and the children of Thyestes) 'he himself by dying accomplishes the retribution of yet another death,' &c.—*ἄλλων θανάτων πωνὰς*, the recompense or requital of (consisting in) another violent death, sc. his own. Cf. *δεσποτῶν θανάτοις*, Cho. 47.

1312. *τίς ἂν εὔξαιτο*; 'Who, on hearing this, can declare that, being a mortal, he has been born with a lot exempt from harm?' The MSS. give *τίς ἂν εὔξαιτο βροτῶν*; Those who take *εὔξαιτο* in the sense of 'would pray,' necessarily read *τίς ἂν οὐκ κ.τ.λ.* with Canter. Hermann,

Dindorf, and Ahrens give *τίς ποτ' ἂν εὔξαιτο*; The reading in the text, which is that adopted by Franz and Bothe, appears to me by much the best. 'If Agamemnon falls when he seems most prosperous, there is no such thing as secure happiness in life.' We have the acorist of *εὔχεσθαι* in its primary sense of declaring or averring, in Od. xiv. 463, *εὐξάμενός τι ἔπος ἔρω, οἶστος γὰρ ἀνάγει*. Hermann and Klausen agree in rendering *ἀσυνῆς δαίμων ἰκνοσίης (securus) genius*, which is right, if we understand it as given above, rather than as Peile takes it, 'an inoffensive (i. e. humble) lot.' Cf. *πόλεως ἄσσει σωτηρί τύχη*, Theb. 822, 'the unharmed fortune of the city.'

1314. *ἔσω*. See on 1019. The use of *ἔσω*, where no idea of motion inwards is implied, is perhaps sufficiently proved; and yet even where it appears a mere synonym of *ἐνδόν* or *ἐντός*, it is not difficult to see that motion is in some way involved in the act. Thus *μένειν εἰσὼ δόμῳ*, Theb. 221, is really for *ἐλθεῖν ἐς δόμους καὶ μένειν αὐτοῦ*. So Trach. 866, *ἔχει τις οὐκ ἔσημον κωκῶντῳ εἰσὼ*, is equivalent to *πέμπει ἄχον εἰσὼ*. In the present case, 'a blow *within* the body' is a blow inflicted by steel thrust *into* it. Compare Ion 767, *διανταῖος ἔτυκεν ὀδύνα με πνευμόνων τῶνδ' ἔσω*. Eur. El. 1222, *φασγάνῳ κατηρέξαμην, ματέρος ἔσω δέρας μεθῆς*. This indeed is more fully expressed in Il. xxi. 116, *Ἀχιλεὺς — τῷφῃ κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἰσὼ δὺ ἕξιος ἔμφορες*.

1315—42. On the merely technical and perhaps not very profitable question

- ΑΓ. ὦμοι μάλ' αὖθις, δευτέραν πεπληγμένους.
 ΧΟ. τοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγατι.
 ἀλλὰ κοινωσώμεθ' ἂν πως ἀσφαλῆ βουλευμάτα.
 ΧΟ. α. ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω,
 πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν. 1320
 ΧΟ. β. ἐμοὶ δ' ὅπως τάχιστα γ' ἐμπασεῖν δοκεῖ,
 καὶ πρᾶγμ' ἐλέγχειν ξὺν νεορρῦτῳ ξίφει.
 ΧΟ. γ. κἀγὼ, τοιοῦτου γνώματος κοινωνὸς ὦν,
 ψηφίζομαι τι δρᾶν τὸ μὴ μέλλειν δ' ἀκμή.
 ΧΟ. δ. ὄρᾶν πάρεστι φρομιάζονται γὰρ ὡς 1325
 τυραννίδος σημεῖα πράσσοντες πόλει.
 ΧΟ. ε. χρορίζομεν γάρ· οἱ δὲ τῆς μελλοῦς κλέος

whether a chorus of twelve or fifteen members recite in succession the following verses, the student must be referred to the arguments of Müller and Klausen who (as I think) rightly maintain the former, and Hermann, who insists on the latter. In the one case, the three trochaic lines at the beginning must be regarded as spoken by the Coryphaeus, and the *twelve* iambic couplets which follow by the choreutae in succession, the Coryphaeus himself probably reciting the two last (1341—2). According to Hermann's view, the first choreute speaks 1315, the next 1317, and the third 1318, so that in all fifteen deliver their sentiments. See the matter fully discussed in "Dissertations on the *Eumenides*," p. 12—15 (ed. 2).

1316. *δευτέραν*, sc. *πληγὴν*, which it is unnecessary to supply from the preceding verse. The idiom is well known by which a substantive of cognate sense, implied in the verb itself, agrees with the adjective expressed. So (ζεύω *βαρείας* (ζεύγλαις) inf. 1618. *παῖσον διελθῆν* (πληγῆν) Soph. El. 1415. *Ἰσην* (τίσιον) *ἔτισεν* Oed. R. 804, &c.

1318. *ἂν πως*. This emendation, for the vulg. *ἂν πως*, had occurred to me before the publication of Hermann's edition, where it first appeared. See on Theb. 557. The omission of *ῖ* is justified by Thucyd. iv. 118, *τῇ θαλάσῃ χρωμένους, ὅσα ἂν κατὰ τὴν ἐαυτῶν καὶ τὴν ζυμμαχίαν*. Compare Antiphon, p. 133, 32, and Buttman on the *Midias*, p. 529, v. The chorus are here invited to give their opinions separately on the best course to be pursued,—'Let us im-

part to each other whatever safe counsels may chance to occur to us.' The plot of the play required the murder of the king to be perpetrated; and hence the poet represents the elders to hesitate so long that all chance of bringing aid in time is lost. Bamberger has pointed out the fact, that of the twelve couplets the second answers by the third, the fourth by the fifth, and so on, the first and last standing alone. It should further be remarked, that the more ardent and hasty suggestions come *first*, and are overruled by the more cautious considerations of the later speakers.

1320. *βοήν*. Here for *βοήθειαν*, 'the cry to the rescue.' Cf. Suppl. 710.

1322. *πρᾶγμ' ἐλέγχειν ξὺν ν. ξ.* 'To charge them with the deed before they have parted with the newly-stained sword.' For this use of *ἐλέγχειν* compare Antig. 434, *καὶ τὸ πρᾶγμ' ἠλέγχομεν*. Wellauer and Hermann assume the *ν* to be long, and explain 'newly-drawn sword.' It matters little to the sense, so long as *ξίφει* be taken for the weapon in the hand of the murderer. The more full construction would have been *ἐλέγχειν τὸν φονέα ξὺν ν. ξίφει ελημμένον*.

1325. *ὄρᾶν πάρεστι*, i. e. *ἂ θέλουσι*.—*πράσσοντες σημεῖα* is a singular instance of *brachylogy*, for *πράσσοντες πράγματα* (or rather *πράξεις*) *ἂ σημεῖα τυραννίδος ἐστί*. The remark is directed against Aegisthus, who has long been suspected by the chorus.

1327. *χρορίζομεν γάρ*. ('And no wonder if they attain their end,) *for* we are delaying, while they, trampling on the

- πέδοι πατοῦντες οὐ καθεύδουσιν χερσί.
 ΧΟ. ε'. οὐκ οἶδα βουλῆς ἧς τινος τυχῶν λέγω
 τοῦ δρώντός ἐστι καὶ τὸ βουλευσαί περὶ. 1330
 ΧΟ. ζ'. κἀγὼ τοιοῦτός εἰμ', ἐπεὶ δυσμηχανῶ
 λόγοισι τὸν θανόντ' ἀνιστάμαι πάλιν.
 ΧΟ. η'. ἦ καὶ βίον τείνοντες ἔδ' ὑπέιξομεν.
 δόμων καταισχυνηήρσι τοῖσδ' ἡγουμένοις ;
 ΧΟ. θ'. ἀλλ' οὐκ ἀνεκτὸν, ἀλλὰ κατθανεῖν κρατεῖ 1335
 πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.
 ΧΟ. ι'. ἦ γὰρ τεκμηρίοισιν ἔξ οἰμωγμάτων
 μαντευσόμεσθα τάνδρὸς ὡς ὀλωλότος ;
 ΧΟ. ια'. σάφ' εἰδότας χρῆ τῶνδε θυμοῦσθαι πέρι
 τὸ γὰρ τοπάξειν τοῦ σάφ' εἰδέναί δίχα. 1340
 ΧΟ. ιβ'. ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι,

ground (spurning) the character for hesitation, are not slumbering in action.' The MSS. give *μελλούσης* or *τῆς μελλούσης*, but in Flor. and Ven. the last syllable is superscribed. Hermann has recovered the true reading from the grammarian Trypho, who quotes the verse, but gives *τῆς μελλοῦς χάριν*. If *κλέος* be right, the meaning must be that the murderers disdain to have it said of them that they delayed, i. e. as the chorus are now doing.—*πέδοι* for *πέδον* is also due to Hermann, who has restored the same adverb in Cho. 631. It is simply the old form of *πέδιον*, life *οἶκοι*, *ἀρμοί*, &c.

1329. *οὐκ οἶδα*. 'I know not what counsel having hit upon I should declare it,' or, as Dr. Peile renders it on Cho. 12, 'I know not what counsel to offer at a venture,' that is, in our idiom, 'I know not what plan to devise as my suggestion in the general deliberation. 'Tis the part of the doer to have well considered about (the thing to be done).' On this latter verse, which is very obscure, Hermann says, "Si sana est librorum scriptura, haud dubie vera est Scholefeldii interpretatio, qui *aliquid facturus est, eum etiam deliberare decet de re gerenda.*" Peile also approves of this, and seems to be right in giving a past sense (unusual as it doubtless is) to the aorist infinitive (*deliberasse*, not *deliberare*). Thus the meaning is, 'I cannot give any advice as to action (τὸ δρᾶν, 1324), because I have not yet made up my mind upon it.' Her-

mann himself, unable to accept the very remarkable ellipse of *τοῦ δρωμένου*, reads *πέρα*. But the poet should in that case have given *βουλευεῖν* for *βουλεύσαι*.

1331. *τοιοῦτός εἰμι*, i. e. *ψηφίζομαι δρᾶν τι*. Thus there is an implied antithesis between *ἔργον* and *λόγος*.

1333. *βίον τείνοντες*. So Canter for *κτείνοντες*. The sense seems to be, 'And shall we, by way of prolonging our life (i. e. from a fear to die), yield in this way to the defilers of the palace (Cho. 977) assuming the chief authority?' But *βίον τείνοντες* ἔδε may mean, 'living all our life as we have lived of late,' viz., under the thraldom of Aegisthus. The answer however, *κατθανεῖν κρατεῖ*, seems in favour of the former.

1338. *τάνδρὸς ὡς ὀλ.* The genitive absolute. The remark amounts to advice to enter the palace, which is that ultimately carried by a majority (1341) and acted upon.

1339. *θυμοῦσθαι*. So Hermann, with Franz and Dindorf, after E. A. Ahrens, for *μυθοῦσθαι*, a "vox nihili." 'We ought,' says the eleventh choreutes, 'to be indignant about these things (the supposed designs of Aegisthus, 1334) with a clear knowledge on the subject.'

1341. *πληθύνομαι*. 'I am in a majority.' See on Suppl. 598. The Coryphaeus speaks last, and in a manner sums up the votes, which are 'to know clearly Atrides being how' (to know how he is, by entering the palace). Hermann renders *παν-*

τρανώς Ἀτρείδην εἶδέναι κυροῦνθ' ὄπως.

- ΚΔ. πολλῶν πάροιθεν καιρίως εἰρημῶνων,
 τάναντί εἰπεῖν οὐκ ἐπαισχυθῆσομαι.
 πῶς γάρ τις ἐχθροῖς ἐχθρὰ πορσίτων, φίλοις 1345
 δοκοῦσιν εἶναι, πημονὴν ἀρκύστατον
 φράζειεν ὕψος κρεῖσσον ἐκπηδήματος ;
 ἔμοι δ' ἀγὼν ὄδ' οὐκ ἀφρόντιστος πάλαι
 νίκης παλαιᾶς ἦλθε, σὺν χρόνῳ γε μὴν.
 ἔστηκα δ' ἔνθ' ἔπαισ' ἐπ' ἐξειργασμένοις. 1350
 οὕτω δ' ἔπραξα, καὶ τὰδ' οὐκ ἀρνήσομαι,
 ὡς μήτε φεύγειν μήτ' ἀμύνασθαι μάρον.

τόθεν πληθύνομαι, 'undique convenient mihi argumenta.' There can be no doubt that *παντόθεν* means 'the votes from all sides having been taken.' Perhaps a short pause intervened while 'yes' or 'no' was asked from each choreutes.

1343. "Tractis tabulatis conspicitur Clytemnestra in conclavi stans ad corpus Agamemnonis." Hermann. Klausen (Praef. ad Choeph. p. xi.) is of opinion that the eccyclema was not employed in this play, but that the doorway of the palace on the proscenium was sufficiently wide to admit of the interior action being seen, or at least partially so, by the spectators; and that the speech of Clytemnestra was delivered from her position a little within the portal. Translate, 'Having spoken many words before merely to suit my purpose, I shall not now be ashamed to assert the very contrary.' That is, Since what I said on a former occasion was falsely alleged, to gain my end by alluring my victim, I will not hesitate now to avow the truth, that I have long entertained enmity against him, and not the love I professed.

1345. πῶς γάρ κ.τ.λ. 'For how could one, by (openly) preparing hostile measures against enemies pretending to be friends, erect a fence of destruction for him as a hunting net to a height too great to be leaped over?' When a man passes for a friend, though really your enemy, it is only by the same arts of dissimulation and insincerity that you can circumvent him. Being conscious that he is disliked, he would at once take alarm at, and be on his guard against any hostile demonstration.

1346. ἀρκύστατον. Hermann and

Dindorf adopt, with Blomfield, Elmsley's correction, *πημονῆς ἀρκύστατ'* ἄν, on the ground that the verb requires (see however on v. 535) the participle, and that τὰ ἀρκύστατα is always found in the plural. We have indeed *ἐκ μέσων ἀρκυστάτων* Eum. 115, *ἐν μέσοις ἀρκυστάτοις* Soph. El. 1476, but *ἐς ἀρκυστάτων μηχανᾶν ἐμπλέκειν* Orest. 1420. The word appears to be properly an adjective, from *ἄρκυς* and *στατὸς* (Il. vi. 506), but is commonly used for a hunting-ground, or space enclosed by a stake-net, of sufficient height to prevent animals from overtopping it. Compare Pers. 100. *Supra* 350.' 796. The construction of *φράσειεν ὕψος* may be compared with the familiar *διδάσκειν τινὰ σοφόν*.

1348. οὐκ ἀφρόντιστος νίκης παλαιᾶς. 'Not irrespective of a former victory,' i. e. of the time when Agamemnon carried his point in slaying Iphigenia. Thus *νίκη παλαιά* is distinguished from the recent victory over Troy. The commentators generally adopt, but I think needlessly, Heath's conjecture *νείκης*, a word of rather dubious authority. Dr. Feile attaches an equally dubious sense to *ἀγὼν νείκης παλαιᾶς*, the 'fighting-out of an old feud.' In fact *ἀγὼν* much better suits *νίκης*,— a (new) contest resulting out of a former victory.—*σὺν χρόνῳ γε μὴν*, 'but with the course of time,' i. e. though long thought of, it has not been executed till late. Clytemnestra had long stored up the *μῆμων μῆνις τεκνόποιος* (150) which Calchas had predicted would fall on the devoted head of Agamemnon.

1350. ἐπ' ἐξειργασμένοις. See on Pers. 527.

- ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων,
 περιστιχίζω, πλοῦτον εἵματος κακόν.
 παίω δέ νιν δίς· κὰν δυοῖν οἰωγμάτω 1355
 μεθήκεν αὐτοῦ κῶλα· καὶ πεπτωκῶτι
 τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς
 Ἰδίου, νεκρῶν σωτήρος, εὐκταίαν χάριν.
 οὕτω τὸν αὐτοῦ θυμὸν ὀρμαίνει πεσῶν
 κάκφυσιῶν ὀξείαν αἵματος σφαγῆν 1360
 βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου,
 χαίρουσαν οὐδὲν ἦσσον ἢ διοσδότῳ
 γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.
 ὡς ᾧδ' ἐχόντων, πρέσβος Ἀργείων τόδε,
 χαίροιτ' ἄν, εἰ χαίροιτ', ἐγὼ δ' ἐπεύχομαι. 1365

1353. ἄπειρον. Made into a *cul de sac*. Cf. ἀτέρμονι δαυδάφ πεπλω Eum. 606. It is called ἀμφίβληστρον again in Cho. 483, δίκτυον and ἄρκυς id. 986—7.—περιστιχίζω is a technical word, explained by Harpocration, κατὰ τὰς ἐκδρομὰς τῶν θηρίων ὀρθὰ εὐλα ἰστάσιν, ἃ καλοῦσι στίχους, ἤγουν στοίχους, καταπετανόντες αὐτῶν δίκτυα. It is one of the many terms the poet has borrowed from the vocabulary of hunters; cf. ἀγρεῖ sup. 125, περιβαλὼν Cho. 567, &c. Another form of the word is διεστοιχίζετο, Prom. 238.

1355. δυοῖν. Sc. at v. 1314 and 1316.—οἰωγμάτω is Elmsley's correction for οἰωγμάσιν. So χερσῶν and χερσῶν are often confused; δακρύων, δάκρυσιν, δακρύοις, inf. 1526.

1356. αὐτοῦ, 'on the spot,' but (like *illico*) implying also 'at once.'—μεθήκεν, 'he relaxed,' as a paralysed limb is called *παρεμμένος*, Alcest. 204.

1365. πεπτωκῶτι. 'When down.' Not 'when dead,' which would have been an act of simple brutality, but the third blow was intended to despatch him because he 'died hard' (ὀρμαίνει πεσῶν, 1359). In τρίτην ζωτῆρι there is an allusion to the usual libation to Zeus ζωτῆρ (sup. 237). The number three was mystical, and in dealing a third blow she as it were ceremoniously consigned him to the care and keeping of the god of the dead, i. e. to perdition. For ὀρμαίνειν see Theb. 389. Hermann very needlessly gives ὀρμαίνειν, from Hesych. ὀρμαίνει· ἐρέθγεται. The

proper sense of ὀρμαίνειν is to aim after one thing being at the same time held back by another. It is like our words 'to fret,' 'to fidget.' Dr. Peile weakly renders it, 'he is left to the workings of his own spirit;' indeed, this conveys a wrong idea. For θυμὸν ὀρμαίνει here means, that he has his soul as it were in suspense between life and death. Compare the account of his death in Od. xi. 423, αὐτὰρ ἐγὼ ποτὶ γαίρ χεῖρας αἰείρων βάλλον ἀποθήσκων περὶ φασγάνῳ ἢ δὲ κυνῶπις νοσφίσσας'. Aeschylus seems to have improved on this by bringing in the idea of the finishing blow.

1362. διοσδότῳ. Porson's happy emendation for δίς νότῳ.—σπορητὸς, like the Latin *novatis*, an adjective used in place of a substantive, γῆ or ἀγρός being understood. By κάλυκος λοχεύματα she means the bursting (bringing forth) of the sheath in which the green ear is inclosed: 'cum coma lactentis spicae fruge tumet,' Propert. iv. ii. 14. Pl. xxiii. 597, τοῖο δὲ θυμὸς ἰάσθη, ὡς εἰ τε περὶ σταχύεσσιν ἔερον, λήϊου ἀλθῆσκοπος. In the same sense we have κάλυξιν ἐγκάρποις, Oed. R. 25. Herod. iii. 100, speaking of the Indians, καὶ αὐτοῖσι ἐστὶ θσον κέγχρος τὸ μέγας ἐν κάλυκι αὐτόματος ἐκ τῆς γῆς γενόμενον τὸ συλλέγοντες, αὐτῇ κάλυκι ἔψουσι τε καὶ σιτέονται. Theophrast. Hist. Plant. lib. viii. ii., οὐ πρότερον φανερός γίνεται (δ στάχυς) πρὶν ἂν προαυξηθεὶς ἐν τῇ κάλυκι γένηται, τότε δ' ἡ κῆσις φανερὰ διὰ τὸν ὄγκον.

εἰ δ' ἦν πρεπόντως ὥστ' ἐπισπένδειν νεκρῷ,
τάδ' ἂν δικαίως ἦν, ὑπερδίκως μὲν οὖν
τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὄδε
πλήσας ἀραίων αὐτὸς ἐκπίνει μολῶν.

ΧΟ. θαυμάζομέν σου γλώσσαν, ὡς θρασύστομος, 1370
ἦτις τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον.

ΚΛ. πειράσθῃ μου γυναικὸς ὡς ἀφράσμονος
ἐγὼ δ' ἀτρέστῳ καρδίᾳ πρὸς εἰδότας
λέγω—σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις,
ὁμοιον—οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς 1375
πόσις, νεκρὸς δὲ, τῆσδε δεξιᾶς χερὸς
ἔργον, δικαίας τέκτονος. τὰδ' ὧδ' ἔχει.

ΧΟ. τί κακὸν, ὦ γύναι, στρ.

1366. *πρεπόντως*. So Stanley for *πρεπόντων*, which Peile, Klausen, and Dindorf retain; but this (see on Cho. 352) is a very questionable construction, the Greek idiom requiring *τῶν πρεπόντων*, 'had it been in the number of becoming things,' &c. The terminations *-ως* and *-ων* are not unfrequently confused; and the following verse seems clearly to shew that the poet meant *εἰ ἦν πρεπόντως, ἦν ἂν καὶ δικαίως*. Hermann gives *εἰ δ' ἦν πρέπον τῷδ'*, which is not perhaps improbable. Translate, 'had it been possible with propriety (consistently with religion) to pour a libation over the corpse, that would justly have been done, nay, more than justly.' The dative *νεκρῷ* depends on *ἐπι* in the sense of *τῆδε λαμπάδι ἐπορθιάζειν*, sup. 29, 'in joy or gratitude for it.' For *ἦν ὥστε (= ἐξῆν)* compare Hippol. 705, *ἀλλ' ἔστι κακ τῶνδ' ὥστε σωθῆναι, τέκνον*. Dem. p. 375, fin. *εἰ ἦν ὥστε ἰδεῖν ἀπαντας*. Soph. Phil. 656, *ἀρ' ἔστιν ὥστε κάγγροθεν θῆαν λαβεῖν*.

1368. *τοσῶνδε κ.τ.λ.* 'A bowl of so many evils in the house has this man filled with curses, and now drains it himself on his return.' It was the custom (see Plutarch quoted on v. 237) to make a libation after the mixing each bowl at the end of a banquet. Agamemnon, having both mixed and drained (figuratively) the bowl of family evils, ought also to have made the usual libation; but having died first, Clytemnestra speaks of pouring it, vicariously as it were, for him when dead.—*ἀραίων* does not go with *κακῶν*, but stands for

ἀρῶν, as *εὐκαταία* in Suppl. 626, for *εὐχάς*. 1371. *ἦτις*. See on Prom. 38.

1372. *ἀφράσμονος* (sup. 281. Pers. 419), without sense, intelligence, or mental energy. Hesych. *ἀφρόδμων ἀσύνετος, ἀμαθής*.—*πειράσθῃ* does not appear to me to be the imperative, as Peile thinks: but it is impossible certainly to decide.

1373. *πρὸς εἰδότας*. It may be doubted if Hermann is right in translating *ut scitis scientes*. But there can be no doubt at all that Peile is wrong in construing *ἀτρέστῳ καρδίᾳ πρὸς εἰδότας*, 'with heart undaunted in the face of your knowing it.' When she says, 'I tell you who know it well,' she speaks not to inform, but to brave indignation,—not as assuming their ignorance, but as daring them to do the worst.

1375. *ὁμοιον*. See sup. 244. Eur. Suppl. 1069, *ὁμοιον οὐ γὰρ μὴ κίχρη μ' ἐλῶν χερσὶ*.

1376. Peile and Klausen place the stop at *χερὸς*, and connect *ἔργον δικαίας τέκτονος*. Granting that *νεκρὸς χερὸς* might be defended, for *φουευθὲς ὑπὸ χερὸς*, we need not object to taking *ἔργον* in direct apposition with *νεκρὸς*. Compare Thuc. vi. 8, *Σικελίας ἀπάσης, μεγάλου ἔργου, ἐφέσθαι*.

1378 seqq. 'What baleful drug have you taken, either solid or liquid' (*φάρμακον βρώσιμον ἢ πικτόν*, Prom. 488), 'that you have thus as it were prepared yourself to be sacrificed, and have set at nought the execrations of the people?'—*ποτόν* is to be construed equally with *κακόν*,

- χθονοτρεφὲς ἔδανον ἢ ποτόν
 πασαμένα ῥντᾶς ἐξ ἀλὸς ὄρμενον 1380
 τόδ' ἐπέθου θύος, δημοθρόους τ' ἀρὰς
 ἀπέδικες; ἀπέταμες,
 ἀπόπολις δ' ἔσει,
 μῖσος ὄβριμον ἀστοῖς.
- ΚΑ. νῦν μὲν δικάζεις ἐκ πόλεως φυγὴν ἐμοὶ 1385
 καὶ μῖσος ἀστῶν δημόθρους τ' ἔχειν ἀρὰς,
 οὐδὲν τότ' ἀνδρὶ τῷδ' ἐναντίον φέρων
 ὅς οὐ προτιμῶν ὡσπερὶ βοτοῦ μόρον,
 μῆλων φλεόντων εὐπόκοις νομεύμασιν,
 ἔθυσεν αὐτοῦ παῖδα, φιλάτην ἐμοὶ 1390
 ὠδῶν', ἐπῳδὸν Θρηγκίων ἀημάτων.
 οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ' ἀνδρηλατεῖν,
 μιασμμάτων ἄποιον'; ἐπήκοος δ' ἐμῶν
 ἔργων δικαστῆς τραχὺς εἶ. λέγω δέ σοι

the sea being mentioned not as a *source* of poison, but as descriptive of the *sort*, liquid opposed to solid.—ἐπέθου θύος, 'placed on yourself this incense,' sc. the incense of the people's wrath on her devoted head. θύος seems in fact identical with the Latin *thus*. Cf. Antiphanes (Camb. Phil. Mus. i. p. 584), λιβανωτὸς ἐπετέθη. Ar. Nub. 426, οὐδ' ἐπιθέην λιβανωτόν.—ἀπέταμες, sc. τὸν ἄνδρα, as we have ἐνόσφισας Theb. 974. Hermann reads ἀπέδικες ἀποτόμως, *contempnisti praefraete*, comparing ἀπότομον λῆμα Alcest. 992. Other editors place the question at ἀρὰς. We might perhaps defend ἀπέδικες (τὸν ἄνδρα) by ἀπορρίπτειν τιὰ, 'to make a man an outcast,' Cho. 900. But we have ἀπέρριπται in Eum. 206, which means 'is disregarded,' 'is cast away as a thing of no account.'

1383. ἀπόπολις. So Hermann for ἄπολις, on account of the metre. The meaning is, ὡς ἐκεῖνον ἀπέταμες, οὕτω καὶ αὐτὴ ἀπόπολις ἔσει.

1385 seqq. You are eager enough to condemn me to banishment and popular execration, though no one raised a voice against him for needlessly, cruelly, foully slaying his own daughter! Threaten me, when you have got me in your power. Should the contrary be the will of heaven,

I will teach you, old as you are, to be discreet.

1387. οὐδὲν τότ'. So Blomf., Dind., Franz, after Vossius, for οὐδὲν τόδ'. The antithesis with νῦν μὲν, added to the ambiguity of οὐδὲν τόδε, which can hardly signify *nothing tale*, renders the correction highly probable. Hermann translates *non hoc*, referring *hoc* to the following sentence. None of the commentators have compared μηδὲν τοῦτ' οὐκ εἰδὼς ἐμοὶ Androm. 88, μηδὲν τόδε λίσσου Med. 153, where μηδὲν stands for μηδαμῶς, as inf. 1438, μηδὲν θανάτου μοῖραν ἐπέυχου, —passages which justify Hermann's view.

1393. ἄποινα. The accusative is used as Alcest. 7, καὶ με θητεύειν πατῆρ θνητῶ παρ' ἀνδρῶν, τῶνδ' ἄποιον', ἠνάγκασεν. See on Prom. 575.

1394. λέγω δέ σοι. 'But I tell you to threaten me thus, with the understanding that I am prepared on the same terms to submit to your rule if you should have conquered me by force.' Literally, 'as being prepared for you to rule me,' ὡς παρεσκευασμένης (ἐμοῦ) ἄρχειν σε ἐμοῦ ἐὰν τὰ αὐτὰ σοι γένηται ἂν νῦν ἐμοὶ, sc. τὸ κράτος. This implies open defiance, and a determination to resist to the last: 'Conquer before you presume to use threats.'

- τοιαύτ' ἀπειλεῖν, ὡς παρεσκευασμένης 1395
 ἐκ τῶν ὁμοίων χειρὶ νικήσαντ' ἐμοῦ
 ἄρχειν ἔαν δὲ τοῦμπαλιν κραίη θεός,
 γνώσει διδαχθεῖς ὄψέ γοῦν τὸ σωφρονεῖν.
- ΧΟ. μεγαλόμητις εἶ, ἀντ.
 περίφρονα δ' ἔλακες, ὥσπερ οὖν 1400
 φονολιβεῖ τύχα φρῆν ἐπιμαίνεται,
 λίπος ἐπ' ὀμμάτων αἵματος ἐμπρέπει
 ἀτίετον ἔτι σε χρῆ
 στερομένην φίλων
 τύμμα τύμματι τίσαι. 1405
- ΚΔ. καὶ τήνδ' ἀκούεις ὀρκίων ἐμῶν θέμιν
 μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
 Ἄτην, Ἐρινύν θ', αἰσι τόνδ' ἔσφαξ' ἐγώ,
 οὐ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν,
 ἕως ἂν αἴθῃ πῦρ ἐφ' ἐστίας ἐμῆς 1410
 Αἴγισθος, ὡς τὸ πρόσθεν εὖ φρονῶν ἐμοί.
 οὗτος γὰρ ἡμῖν ἄσπις οὐ σμικρὰ θράσους.

1398. ὄψέ γοῦν. Compare 567. 1598.

1400. περίφρονα, 'proud,' Suppl. 737.
 —ὥσπερ οὖν, see 1142. I was, I believe,
 the first to remove the full stop usually
 placed at ἐλακες. The sense is, 'You
 have proudly boasted, as indeed your
 mind is maddened by a sense of your
 condition as a murderer, (or perhaps, 'is
 bent upon a murderer's lot,') that a blood-
 spot yet unavenged is conspicuous on your
 brow.' The allusion is to v. 1361, βάλλει
 μ' ἐρεμῆ ψακᾶδι φοινίας δρόσου. The
 MSS. give εἰ πρέπει ἀτίετον, or εἰ πρέ-
 πειαν τίετον, the superscribed *ν* of the
 infinitive having been misplaced. Her-
 mann and Dindorf read ἐμπρέπειν. Franz,
 Klausen, and Dindorf ἄτιτον. Hermann
 and Peile retain ἀτίετον, which occurs in
 the sense of 'unhonoured' Eum: 363.
 834. In either case we must here under-
 stand 'unavenged.'

1405. τύμματι. So Canter for τύμμα.
 Cf. Cho. 304, ἀντὶ δὲ πληγῆς φονίας
 φονίαν πληγὴν τινέτω.

1406. The chorus having just replied
 to her former defiance, by saying that she
 shall yet suffer for it, Clytemnestra now
 adds a solemn asseveration that so long as

Aegisthus lives and remains her friend she
 will have nothing to fear.—θέμιν ὀρκίων,
 a periphrasis like Ἰκεσία Διὸς θέμιν Suppl.
 354, but giving the notion of a divine
 sanction to the oath on the part of the
 powers invoked.—τέλειον Δίκην, the ac-
 complished or satisfied vengeance for
 Iphigenia.

1409. φόβου. 'I have no expectation
 of fear (for it) to tread in the palace.'
 Hermann reads φόβου, while Franz and
 Dindorf retain ἐμπατεῖ with the MSS.
 'my expectation does not dwell with
 fear,'—has nothing to be continually
 anxious about. But φόβου μέλαθρον,
 'the hall of Fear,' is a phrase almost
 too figurative even for Aeschylus, though
 it might perhaps be compared with the
 personification of Wealth, v. 1305, μη-
 κέτ' ἐσέλθῃς τὰδε. Hermann further
 reads μέλαθρ' ἂν, comparing Antig. 235,
 ἐλπίδος — τὸ μὴ παθεῖν ἂν. But this
 is, perhaps, hardly necessary, since ἐμπα-
 τεῖν does not depend directly on ἐλπίς,
 in which case the aorist or the future is
 the more usual construction. Herodotus
 has ἐλπομαι ποιέειν ἂν, ii. 26, fin.

κεῖται, γυναικὸς τῆσδε λυμαντήριος,
 Χρυσηίδων μείλιγμα τῶν ὑπ' Ἰλίῳ
 ἢ τ' αἰχμάλωτος ἦδε καὶ τερασκόπος, 1415
 καὶ κοινόλεκτρος τοῦδε, θεσφατηλόγος
 πιστῆ ξύνεννος, ναυτίλοις δὲ σελμάτων
 ἰσοτριβῆς. ἄτιμα δ' οὐκ ἐπραξάτην
 ὁ μὲν γὰρ οὕτως ἢ δέ τοι, κύκνου δίκην,
 τὸν ὕστατον μέλψασα θανάσμιον γόνυ 1420
 κεῖται φιλήτωρ τῷδ', ἐμοὶ δ' ἐπήγαγεν
 εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς.

1413. κεῖται. 'There he lies,—one who has wronged me his own wife, and been the darling of the Chryseises at Troy.' I have placed a comma at κεῖται, to obviate a difficulty which Hermann thinks can only be met by supposing the omission of a verse following, namely, that λυμαντήριος is used where we should have expected λυμαντήρ. We have indeed ἄνδρα τῶνδε λυμαντήριον οἶκον in Cho. 753, where however the addition of ἄνδρα makes all the difference, for a Greek could not have said στεῖχω ἐπὶ λυμαντήριον. If, in this place, we understand κεῖται οὗτος or κεῖται ἄνθρωπος, the objection seems to lose much of its force. For λυμαντήριος is not the subject, but merely its epithet or attribute.

1417. ναυτίλοις δέ. So I formerly conjectured, and now perceive that Dr. Peile had proposed the same correction, as Hermann has also done. The common reading is ναυτίλων, and in the next verse ἰσοτριβῆς,—which latter corruption accounts for the change of the dative into the genitive. The force of δέ should be noticed, as also the irony in πιστῆ ξύνεννος,—'faithful, forsooth to him, but at the same time as familiar with the sailors as their own benches.' (The somewhat coarse expression, *navitis aequae cum trans-tritis trita*, Herm., hardly admits of a closer English version.) As for ἰσοτριβῆς, it is not easily defended, and has been given up even by Klausen. 'Mast-frequenter of naval benches' can hardly be tortured into Dr. Peile's, 'Well known, too, about the mast and on the seamen's benches.' Scholefield well compares Juven. vi. 101—2, 'haec inter nautas et prandet et errat Per puppim, et duros gaudet tractare rudentes.'

1418. ἄτιμα δ' οὐκ ἐπραξάτην. 'And they have not fared undeservedly.' So ἔπραξαν ἔνδικα Orest. 638. χαλεπώτατα Thucyd. viii. 95. See Monk on Alcest. 621. Cf. sup. 846, χάρις οὐκ ἔτιμος πόνοιν.

1419. κύκνου δίκην. The well-known superstition of the ancients, about the sweet and plaintive death-notes of the swan, arose from a confusion of the common swan with the *cycnus musicus*, a very large bird with yellowish head, and wings said to measure, when extended, eight feet across. It is migratory, and flies towards the north. "In the long Arctic night their song is heard, as they pass in flocks: it is like the notes of a violin." (Mrs. Somerville's Physical Geography.) Aelian, Var. Hist. i. xiv., seems to have had a glimpse of the truth, διαβαίνουσι δὲ καὶ πέλαγος, καὶ πέτονται κατὰ θαλάσσης, καὶ αὐτοῖς οὐ κάμνει τὸ πτερόν. See also Aristot. Hist. An. ix. 12, ἀναπέτονται γὰρ καὶ εἰς τὸ πέλαγος, καὶ τιναε ἤθη πλείοντες παρὰ τὴν λιβήην περιέτυχον ἐν τῇ θαλάσῃ πολλοῖς ἔβουσι φωνῇ γοῦδει.

1421. φιλήτωρ τῷδ'. The MSS. give τοῦδ', but Hermann has restored the dative from the scholium ἐκ ψυχῆς φιλοῦμενον τῷ Ἀγαμέμνονι, rightly observing that the word is not a substantive from φιλεῖν, but an adjective compounded of φίλος and ἤτωρ, like μεγαλήτωρ. By adopting τῷδ', we gain an antithesis between it and ἐμοὶ,—'dear to him in death, while to me she has brought a new relish to the enjoyment of my union (with Aegisthus).' It is perhaps, on the whole, best to construe παροψώνημα χλιδῆς τῆς ἐμῆς εὐνῆς, rather than εὐνῆς παροψ. χλιδῆς, which is rendered by Prof. Co-

ΧΟ. φεῦ, τίς ἄν ἐν τάχει, μὴ περιώδυνος, στρ. α.
 μηδὲ δεμνιοτήρης,
 μόλοι τὸν αἰεὶ φέρουσ' ἐν ἡμῶν 1425
 μοῖρ' ἀτέλευτον ὕπνον, δαμέντος
 φύλακος εὐμενεστάτου,
 [καὶ] πολλὰ τλάντος γυναικὸς διαί;
 πρὸς γυναικὸς δ' ἀπέφθισεν βίον.
 ἰὼ ἰὼ παράνουσ' Ἑλένα, στρ. β. 1430

nington 'A nuptial dainty dish of new delight.' Blomfield, who reads *χλιδῆ*, illustrates the proverbial meaning of *παροψίς* or *παροψάνημα*, said of a paramour secretly kept by a married woman, from Aristoph. frag. 236, *πάσαις γυναξίν ἐξ ἐνός γε τοῦ τρόπου ὡσπερ παροψίς μοίχος ἐσκευασμένος*. Properly, *παροψάνειν* (Ar. Eccl. 226) is to get some extra fare besides the appointed meal. Hermann chooses to read *εὐχῆς* for *εὐνής*, "tollit, quod ei contigerat Agamemnonem interficere." But this loses sight of the evident connexion between the words as suggested by the passage of Aristophanes. Klausen, Wellauer, and Peile, take *εὐνής* for Cassandra's death, comparing *κοίταρ ἰαφ*. 1496, as if the poet had meant 'a death-relish of my luxurious pleasure;' which, for the same reason, cannot be maintained.

1423. The long ode which follows, and which, Müller observes, partakes of a Commatic character (with many resemblances to the long *Commos* in Cho. 300 seqq.), has been variously arranged by metrists into strophes and antistrophes, and (for the anapaests) systems (*συστήματα*) and corresponding or counter-systems (*ἀντισυστήματα*). All these methods presuppose considerable *lacunae* in two or three places where nothing seems wanting to the sense. As Blomfield, Peile, Klausen, and Hermann differ more or less widely in their disposition of these complex and interlacing metrical schemes, the present editor may be pardoned for adopting a notation in which simplicity has been aimed at as far as appeared consistent with probability. As regards the subject-matter of the ode, Klausen — perhaps rather fancifully — divides it into three parts, (viz. 1423—1456, —1507, —1554,) each of which he considers as having a distinct argument, subordinate however to

the general idea, that the deed of Clytemnestra is the crowning point of the family troubles. The drift of the whole may be summed up in a few words. The chorus asserts that Helen is to be blamed for having revived the family curse which led to all this woe; that some evil demon has possessed the house of the Tantalidae; that Zeus has allowed it the power to use Clytemnestra as an agent; that other deaths are yet in store before the curse has run out. Clytemnestra's replies are apologetic; she admits that a demon is the real cause, and pleads that she has only been the helpless minister of his wrath; that Agamemnon, after all, deserved his death for slaying Iphigenia; that as she has killed him, so she will bury him without a tear from any but his dead daughter, who will meet him in Hades; that she trusts her deed may prove the final work of blood in the family, and that the evil genius will henceforth leave it and her in peace.

1423—30. 'Would that some easy death would come quickly upon us, bringing the sleep of eternity, now that the dear guardian of the state is dead, who suffered much through one woman, and lost his life by the hand of another.'—*ἐν ἡμῶν*, for which Hermann reads *ἐφ' ἡμῶν*, is explained by Conington and Peile as if for *φέρουσα μένειν ἐν ἡμῶν*. But I think 'in us' may be more simply understood 'in our case,' the easy death wished for being contrasted with the painful death of Agamemnon.

1430. *ἰὼ ἰὼ παράνουσ*. The MSS. give *ἰὼ παρανόμους*, corrected by Hermann and Blomfield. If this strophe (or system) really corresponds with 1515 seqq., it follows that several lines have been lost after *τελελειαν*. But it is not a little remarkable that the sense shews no indication of many, or indeed any, verses

μία τὰς πολλὰς, τὰς πάνυ πολλὰς
 ψυχὰς ὀλέσασ' ὑπὸ Τροίᾳ,
 νῦν δὲ τελείαν
 * * * *

† πολύμναστον ἐπηνθίσω [στρ. γ.]
 δι' αἰμ' ἄνικτον 1435

ἦτις ἦν τότε' ἐν δόμοις
 ἔρις ἐρίδματος, ἀνδρὸς οἰζύς.

ΚΔ. μηδὲν θανάτου μοῖραν ἐπέυχου στρ. δ.
 τοῖσδε βαρυνθείς

μηδ' εἰς Ἑλένην κότον ἐκτρέψης, 1440
 ὡς ἀνδρολέτειρ', ὡς μία πολλῶν
 ἀνδρῶν ψυχὰς Δαναῶν ὀλέσασ',
 ἀξύστατον ἄλγος ἔπραξεν.

ΧΘ. δαῖμον, ὃς ἐμπίτνεις δάμασι καὶ διφυί- ἀντ. α.
 οἰσι Τανταλίδαισι, 1445

κράτος τ' ἰσόψυχον ἐκ γυναικῶν
 καρδιόδηκτον ἐμοὶ κρατύνεις.

omitted, so that one is led to question whether anapaests do not sometimes stand alone, though inserted in regularly anti-strophic odes. See inf. 1499.

1434. The text here is so corrupt, that it seems quite a vain attempt to explain or restore it. If the corresponding antistrophe is at 1525, it is possible that the poet wrote thus:—

νῦν δὲ τέλειον ἐπηνθίσω αἰμ' ἄνικτον
 ἦν δὲ τότε' ἐν δόμοισιν
 ἐρίδματος τις ἀνδρὸς οἰζύς.

'Now you (Helen) have caused to blossom a bloody murder accomplished, indelible; for there already (i. e. before, *sup.* 150) existed in the house a heavy woe in store for a husband.' Hermann thinks ἐρίδματος is for ἐρίδμητος, 'domitrix viri calamitas.' The idea was, that the conduct of Helen has stirred up the curse of the Fury which, but for her, might have lain dormant. For the *origin* of all the calamity to the house of Atreus is throughout referred to deeds done before her misconduct. Nevertheless, she had an equal share with Clytemnestra in bringing about the death of Agamemnon.

1438. μηδὲν ἐπέυχου — μηδ' ἐκτρέψης. These words are a reply to 1423 and 1430.

1443. ἀξύστατον. The exact sense we can hardly hope to ascertain, for it appears to refer to some lost words of the chorus following 1433. Klausen's explanation seems the most probable, 'incomparable,' because the point of Clytemnestra's remark is to deny that Helen was worse than others, or the sole cause of calamity. She does not even accept the excuse which it offers for her own crime, but attributes it all, in a spirit of mixed pride and blind fatalism, to the demon which possesses the family.

1444. διφυίσι. So Hermann for διφυέσι. The Aeolic form φυίω is quoted from the Etymol. M. p. 254, 14.—ἐμπίτνεις, see on 1146, δαίμον σπερθεῖ βαρὺς ἐμπίτνων.

1447. καρδιόδηκτον. So Abresch for καρδίη δηκτόν. The chorus merely means that the γυναικοκρατία, or usurped female authority over them, is intolerable to bear. The legitimate power of Agamemnon and Menelaus has been allowed to fall into the hands of their wives, who themselves ex-

- ἐπὶ δὲ σώματος δίκαν
 [μοι] κόρακος ἐχθροῦ σταθεῖς ἐκνόμως
 ὕμνον ὕμνῶν ἐπέυχεται * * 1450
 ΚΑ. νῦν δ' ὄρθωσας στόματος γνώμη, ἀντ. δ'.
 τὸν τριπάχιον
 δαίμονα γέννης τῆσδε κικλήσκων
 ἐκ τοῦ γὰρ ἔρωσ αἱματολοιχὸς
 νεῖρα τρέφεται πρὶν καταλήξαι 1455
 τὸ παλαιὸν ἄχος, νέος ἴχωρ,
 ΧΟ. ἧ μέγαν † οἴκοις τοῖσδε στρ. ε.
 δαίμονα καὶ βαρύμηνην αἰνεῖς,
 φεῦ, φεῦ, κακὸν αἶνον ἀτηρᾶς τύχας ἀκορέστου. 1460
 ἰῶ, ἰῆ, διαὶ Διὸς
 παναιτίου, πανεργέτα·

ercise a κράτος ἰσόθυγον, a like-minded (i. e. equally imperious) authority; but, as they are influenced by the demon of the house, he is said to hold sway in and through the women.

1448. δίκαν κόρακος. A crow perched on a body seems to have been regarded with the same horror, as something of evil import, as a bird fouling the roof of a house or snatching entrails from the altar, Suppl. 636, 732. The chorus fancies the demon is actually there in the form of a crow or raven uttering its dismal strain (ἐκνόμως). But Hermann, Dind., Blomf., and Franz, read σταθεῖς, referring it to Clytemnestra who stands over the body and glories in the deed (1350, 1365). The loss of a word at the end of the verse adds considerably to the uncertainty.—ὕμνον, the song or paean of victory.

1452. τριπάχιον. Dr. Peile has suggested a plausible meaning of this much disputed word, 'well-gorged,' or 'overgrown,' as if from feeding on human blood. He aptly compares Eum. 254, 295, and sup. 1160. He defends the form of the word by the close analogy of τριπήχιος from πήχυς. Hermann and Franz give τριπάχυντον, Blomf. and Klausen τριπάλιον, neither of which appears to have any high probability.

1455. νεῖρα. So Klausen after Casaubon for νεῖραι, which Hermann retains as the dative of an old word νεῖρος, "quod intimum locum significaverit." But νεῖραι and νεῖρη were written in the same way

in the time of Aeschylus, so we need not have recourse to this supposition. The old comparative of νέος was νεῖρος, the superlative νεάτος. From νεῖρος a lengthened form νεῖαιρος arose, also νεῖαιρος contracted into νεῖρος, whence νεῖρα here and νεῖαιρα in Homer took the place of a substantive, γαστήρ being understood. In Soph. Oed. Col. 475, there is a suspected word which perhaps may be explained on these considerations, οἶς νεαρᾶς νεοτόκῳ μαλλῶ λαβόν. Either νεῖαιρας or νεῖαιρας would be defensible, the latter on the analogy of Ἄρης (ᾶ) for Ἄρρης.—Translate: 'For it is from him that the desire of blood-lapping is nourished in their hearts; hence that before the old woe has well ceased, there is new gore.'

1458. Confirmed in their opinion, by Clytemnestra's eager assent, that an evil genius really possesses the house, the chorus now adds, that it is by the permission of Zeus, who, as the Consummator (946), is the real author of every event.—The words οἴκοις τοῖσδε are corrupt. Hermann gives ἧ μέγα δόμοις τοῖσδ' αἶμονα, Franz ἧ μέγα τοῖσδε δόμοις αἶμονα, κ.τ.λ. But δαίμονα seems absolutely essential to the context, 'Truly the genius you speak of in the family is one of power and heavy wrath,' if he has the fatal influence you describe. Perhaps we should restore ἐν γενεῖᾳ or ἐκ γενεᾶς, which latter is given as a gloss in MS. Farn.—With αἰνεῖς αἶνον δαίμονα compare νέωσον αἶνον ἡμέτερον γένος, Suppl. 527.

- τί γὰρ βροτοῖς ἄνευ Διὸς
τελείται ; τί τῶνδ'
οὐ θεόκρατόν ἐστω ; 1465
ἰὼ ἰὼ, 8 στρ. ε'.
βασιλεῦ, βασιλεῦ, πῶς σε δακρύσω ;
φρενὸς ἐκ φιλίας τί ποτ' εἶπω ;
κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῶδ'
ἀσεβείῃ θανάτῳ βίον ἐκπνέων— 1470
ὦ μοί μοι, κοίταν τάνδ' ἀνελεύθερον, στρ. ζ'.
δολίῳ μόρῳ δαμείς
ἐκ χερὸς ἀμφιτόμῳ βελέμνω.
ΚΔ. αὐχεῖς εἶναι τόδε τούργον ἐμόν. στρ. η'.
μῆ δ' ἐπιλεχθῆς 1475
'Αγαμεινονίαν εἶναι μ' ἄλοχον
φανταζόμενος δὲ γυναικὶ νεκροῦ
τοῦδ' ὁ παλαιὸς δριμύς ἀλάστρω
'Ατρώως, χαλεποῦ θουατήρος,
τόνδ' ἀπέτισεν, 1480

1463. τί γὰρ: Cf. Suppl. 802, τί δ' ἔνευ σέθεν θνατοῖσι τέλειόν ἐστι :

1471. κοίταν. Wellauer rightly supplies κείσαι from the preceding sentence. The addition of ἀνελεύθερον makes δολίῳ for δολίῳ in the next verse, and δόλιον in 1501, a tempting alteration. For not only does the metre seem to favour it, but also the complaint of Orestes in Cho. 470, πάτερ, τρέποισιν οὐ τυραννικοῖς θανάτῳ. Dobree indeed conjectured δόλιον, which Hermann is pleased to call "prorsus absurdum." The question depends mainly on the genuineness of 1499—1500, on which see the note.

1474. 'You insist,' retorts Clytemnestra, by your words ἐκ χερὸς κ.τ.λ., 'that this deed is mine. I tell you, it was not I who did it, but the genius of the family in my form and shape, who paid the debt that was due by offering up a full-grown victim for young ones' (the slain infants of Thyestes).—μῆ ἐπιλεχθῆς, if genuine, can only mean 'do not reckon,' 'do not assume.' The difficulty is, that this use, as far as is known, is confined to ἐπιλέγεσθαι and ἐπιλέζεσθαι. (Hesych. ἐπιλεγόμενος· ἐπιλογίζμενος. ἐπιλεξά-

μενος διαλεγείσ, ἐνδομηθείς.) Klausen's version, *poli amplitus recordari, poli amplitus cogitare*, is purely arbitrary. Franz has edited ἐπιλέξῃς, but ἐπιλέγειν is simply 'to add to what has been said.' There appears to be much probability in Hermann's *μηκέτι λεχθῆ δ'*, 'let it no longer be said.' I formerly suggested *μῆ δ' ἐπελεχθῆς*, 'do not inveigh against me,' 'do not bring to my charge that,' &c., as in Herod. viii. 61, ταῦτα λέγοντος Θεμιστοκλέους, αὐτίς δὲ Κορίνθιος Ἀδελμάντος ἐπεφέρετο.

1477. φανταζόμενος, 'likening himself to,'—as Homer uses *εἰδόμενος* and *εἰσάμενος*. Usually, *φαντάζεσθαι* is simply 'to appear;' but it properly means 'to present oneself so as to be recognised by resemblance,' whence it easily passes into the meaning in the text.

1480. ἀπέτισεν, *persoluit*, Hermann. And so Mr. Conington had before rightly explained it. Klausen's *hunc ultus est* cannot be maintained, though Dr. Peile follows him; for the poet should have said *ἀπετίσατο*, whereas he rather means *ἀπέδωκεν*.

τέλεον νεαροῖς ἐπιθύσας.

ΧΟ. ὧς μὲν ἀναίτιος εἶ ἀντ. ε΄.

τοῦδε φόνου, τίς ὁ μαρτυρήσων ;

πῶ ; πῶ ; πατρόθεν δὲ συλλήπτωρ γένοιτ' ἂν ἀλάστωρ. 1485

βιάζεται δ' ὁμοσπόροις

ἐπιρροαῖσιν αἱμάτων

μέλας Ἄρης, ὅποι δίκαν

προβαίνων πάχνη

κουροβόρῳ παρέξει.

1490

ἰῶ, ἰῶ,

ἀντ. ε΄.

βασιλεῦ, βασιλεῦ, πῶς σε δακρύσω ;

φρενὸς ἐκ φιλίας τί ποτ' εἶπω ;

κείσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'

ἄσεβεί θανάτῳ βίον ἐκπνέων.

1495

ὦ μοί μοι, κοίταν τάνδ' ἀνελεύθερον,

ἀντ. ζ΄.

δολίῳ μόρῳ δαμείς

ἐκ χερὸς ἀμφιτόμῳ βελέμνω.

ΚΑ. [οὔτ' ἀνελεύθερον οἶμαι θάνατον

1482. 'No one will bear you guiltless, though perhaps the genius or demon you speak of may have assisted you. By the successive murder of relations Ares is gradually driving the family up to a point, on attaining which he will allow satisfaction to be taken for the devoured children of Thyestes.'

1485. πῶ ; πῶ ; "Hesychius πῶ, ποῦ, ὅθεν, ἐπόθεν. Δαρειεῖς. Significat qua ratione. Rectius Etym. M. p. 773, 18, πόθεν interpretatur, male ille tamen ex eo factum censens." Hermann. The form appears to exist in the compound πώμαλα, 'by no means.'—πατρόθεν, resulting from the crime of Atreus, father of Agamemnon.

1488. δίκαν. So Butler for δὲ καί. The editors generally retain the vulgate ; but it appears utterly hopeless to extort any plausible meaning out of it. On the other hand, nothing can be simpler or more natural than δίκην παρέχειν κουροβόρῳ πάχνη (even though the periphrasis in the last words is rather a bold one), 'to afford satisfaction for the congealed blood (φόνος πέπηγεν, Cho. 59) of the devoured children of Thyestes.' Cf. παιδο-

βόροι μόχοι Cho. 1067. Ares is here spoken of as the author of domestic broils ; and the sense simply is, that he will not be satisfied till vengeance is complete, which, the chorus implies, may perhaps yet demand the death of Clytemnestra.

1499. Klausen, in defending the two verses which Franz, Dind., and Peile have inclosed in brackets, and which have been omitted by Hermann, confirms an opinion I have elsewhere expressed, that anapaestic systems are not invariably followed by an exactly equal number of verses, as in ordinary antistrophes. Still, the two verses are suspicious, because (not to dwell on the hiatus after γενέσθαι, for which see sup. 78) οὔτε has nothing to answer to it, and δολίῳ μόρῳ, especially with γάρ, can only refer to δολίῳ μόρῳ above, the sense being 'he died by craft as he slew Iphigenia by craft,' or stealthy abduction, i. e. for the feigned marriage with Achilles, as Euripides represents it. "Clytemnestra," Dr. Peile observes, "now no longer attempting to exculpate herself as having been merely an instrument in the hands of a higher power, again takes refuge in the great Heathen principle of

- τῶδε γενέσθαι,] 1500
 οὐδὲ γὰρ οὗτος δολίαν αἴτην ἀντ. ἦ.
 οἰκοισιν ἔθηκ' ;
 ἀλλ' ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθὲν
 τὴν πολυκλαύτην Ἰφιδγένειάν τ'
 † ἄξια δράσας, ἄξια πάσχων,
 μηδὲν ἐν Ἄιδου μεγαλαυχεῖτω, 1505
 ξιφοδηλήτῳ
 θανάτῳ τίσας ἅπερ ἤρξεν.
 ΧΟ. ἀμηχανῶ φροντίδος στερηθεῖς στρ. θ'.
 εὐπάλαμον μέριμναν,
 ὅπα τράπωμαι, τίτνοντος οἴκου. 1510
 δέδοικα δ' ὄμβρου κτύπον δομοσφαλῆ
 τὸν αἵματηρόν ψεκὰς δὲ λήγει.
 δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης

Retaliation, and, more successful in this, is emboldened once more to avow, and triumph in, what she has done." If the two verses are genuine, we can hardly help reading *δούλιον ἄτην* (see on 1471) with Blomfield; 'Not so, for it was not the death of a slave, but of his own child, that he caused to the house.'

1504. Ἰφιδγένειάν τ'. The MSS. give τὴν πολυκλαυτόν τ' Ἰφιδγένειαν ἀνάξια δράσας. Elmsley on Med. 807 proposed to omit Ἰφιδγένειαν as a gloss, while Porson read τὴν πολυκλαύτην to get rid of the τε, which, after all, may be defended by such passages as *eur.* 10, 208, as giving a merely exegetical sense (*netpve*). But there is a more serious corruption in ἀνάξια, which at once renders the sense weak and the metre intolerable. Various corrections have been proposed, all of which admit Hermann's ἄξια. Franz gives, after H. L. Ahrens, τὴν πολυκλαυτον καὶδ' Ἰφιδγόνην. Hermann, τῆς πολυκλαύτης Ἰφιδγένειας. Klausen and Peile, τὴν πολυκλαυτόν τ' Ἰφιδγενεῖαν, while Dindorf edits τὴν πολυκλαύτην Ἰφιδγενεῖαν. The long *ā* is defended by what I believe to be a spurious verse, Theb. 682, κακῶν δὲ κσχρῶν οβτιν' εὐκλείαν ἐρεῖς. Besides, in 1532 we have Ἰφιδγενεῖα short; so that it seems safer and better to give the reading in the text, involving as it does a very trifling change. As for ἄξια δράσας, it is explained to mean

ἄξια ἄξιων δραμάτων πάσχων, 'suffering worthy punishment for deeds deserving it.' My own suspicion is, that ἀνάξια has crept in from a gloss on the original word, ἀσεβῆ or ἐκδικα, perhaps from a desire to improve the verse by introducing an antithesis, as in Suppl. 492.

1505. μηδὲν μεγαλαυχεῖτω. 'Having suffered his deserts, let him not boast in Hades.' Compare *eur.* 516, ἐξεύχεται τὸ δράμα τοῦ πάθους πλέον, where see the note.—ἅπερ ἤρξεν, is, 'what he began,' 'what he set the example of.'

1508. στερηθεῖς μέριμναν. Hermann compares Soph. El. 960, πλοῦτον πατρώου κτήσιν ἐστερημένῳ. Indeed, ἀποστερεῖν τινά τι is the common idiom, though, as it naturally implies previous possession, we may be tempted to join ἀμηχανῶ μέριμναν, like τέρμα ἀμηχανῶ sup. 1148, ἀπορεῖν τι Ar. Eccl. 664.

1512. ψεκὰς δὲ λήγει. It no longer rains in mere drops, but with a full stream of blood. Cf. Oed. Col. 1251, ἀστακτὶ λείβων δάκρυον. Apoll. Rhod. iii. 805, τὰ δ' ἔρρεον ἀσταγῆς ἀβτῶς (said of flowing tears).

1513. θηγάνει. So Hermann for θήγει. Auratus had previously corrected δίκην for δίκη or δικά. 'Fate is whetting (the sword of) Justice upon another whetstone, for a new business of harm,' i. e. is bringing back Orestes to execute vengeance on the murderers.

- πρὸς ἄλλαις θηγάταισι Μοῖρα.
 ἰὼ γὰ, γὰ, εἴθε μ' ἐδέξω, ἀντ. β'. 1515
 πρὶν τόνδ' ἐπιδεῖν ἀργυροτοίχου
 δροίτας κατέχοντα χαμεύναν.
 τίς ὁ θάψων νιν, τίς ὁ θρηνήσων ;
 ἦ σὺ τόδ' ἔρξαι 1520
 τλήσει, κτείνας' ἄνδρα τὸν αὐτῆς
 ἀποκωκῦσαι, ψυχῇ τ' ἄχαριν
 χάριν ἀντ' ἔργων
 μεγάλων ἀδίκως ἐπικρᾶναι ;
 τίς δ' ἐπιτύμβιον αἶνον ἐπ' ἀνδρὶ θείῳ [ἀντ. γ'.] 1525
 ξὺν δακρύοις ἰάπτων
 ἀληθείᾳ φρενῶν πονήσει ;
ΚΔ. οὐ σὲ προσήκει τὸ μέλημα λέγειν στρ. ἰ.
 τοῦτο· πρὸς ἡμῶν
 κάππεσε, κάτθανε, καὶ καταθάψομεν, 1530
 οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων,
 ἀλλ' Ἴφιγένειά νιν ἀσπασίως
 θυγατῆρ, ὡς χρῆ,
 πατέρ' ἀντιάσασα πρὸς ὠκύπορον
 πόρθμευμ' ἀχέων, 1535
 περὶ χεῖρε βαλοῦσα φιλήσει.
ΧΟ. ὄνειδος ἦκει τόδ' ἀντ' ὄνειδους· ἀντ. θ'.

1515. εἴθε μ' ἐδέξω. So Hermann with MS. Farn. for εἴθ' ἐμ' ἐδέξω, which he rightly remarks would have meant 'me in place of Agamemnon.'

1522. ψυχῇ τ'. So Hermann for ψυχῆν. Translate, 'Will you have the boldness to do this,—after having killed your own husband to bewail him, and unrighteously to perform a thankless favour to his shade, as a requital for your daring deeds?'—*χάριν ἄχαριν*, like *χάριν ἀχαριτον* Cho. 36, is said of the heartless and useless lamentations and propitiatory offerings intended as a recompense or atonement (ἀντι) for her wicked deed. Compare Cho. 506—9.

1525. ἐπιτύμβιον αἶνον. So Stanley for ἐπιτύμβιος αἶνος. The nominative is defended by Hermann, Klausen, and Peile, on the ground that ἰάπτων may be

used intransitively (aiming or pointing at him), as in Suppl. 541. Granting this, we must still urge, that *πυθήσει* can only be said of the *speaker* of the funeral oration.—*ἀληθείᾳ φρενῶν*, *sup.* 761 seq.

1528. 'Never you mind about the manner of his funeral; we who killed him will bury him.' Cho. 432, *ἔκραςσε δ' ἔπερ νιν, ἔδε θάπτει*. *Ibid.* 423, *ἔνευ πολιτῶν ἔνακτ'*, *ἔνευ δὲ πενθημάτων ἔτλης ἀνομιωκτον ἄνδρα θάψαι*.

1531. After this verse the editors assume a lacuna; but see on 1499.

1536. χεῖρε. So Porson for χεῖρα, which, perhaps, might be allowed to stand, but that the poet would seem to have borrowed an Homeric phrase, Od. xi. 211, *καὶ εἰν Ἀἴδαο φίλας περὶ χεῖρε βαλόντε*.

1537. *ὄνειδος ἦκει τόδε*. The general sense appears to be, 'This is a case in

δύσμαχα δ' ἐστὶ κρῖναι
 φέρει φέροντ', ἐκτίνει δ' ὁ καίνων.
 μίμνει δὲ, μίμνοντος ἐν χρόνῳ Διὸς,
 παθεῖν τὸν ἔρξαντα· θέσμιον γάρ
 τίς ἂν γονὰν ἀραίων ἐκβάλοι δόμων ;
 κεκόλληται γένος πρὸς ἄτα.

1540

ΚΑ. εἰς τόνδ' ἐνέβηθς ξὺν ἀληθείᾳ

ἀντ. ἰ.

χρησμόν' ἐγὼ δ' οὖν
 ἐθέλω, δαίμονι τῷ Πλεισθενιδᾶν
 ὄρκους θεμένη, τάδε μὲν στέργειν,
 δύσκλητά περ οὖθ'· ὁ δὲ λοιπὸν, ἰόντ'

1545

which the law of retaliation, *παθεῖν τὸν ἔρξαντα*, holds good,—a law which says 'reproach for reproach, reprisal for robbery, death for death.' See sup. on 513. Cho. 301, *ἀντι μὲν ἐχθρᾶς γλώσσης ἐχθρὰ γλώσσα τελείσθω*. In *φέρει φέροντα*, sc. *ὁ φερόμενος* (cf. Theb. 344), the doctrine of the *ῥύσιον* (Suppl. 406) is obscurely hinted at, and hence the poet premises *δύσμαχα δ' ἐστὶ κρῖναι*, 'what I mean is hard to interpret.' The application is of course intended for Clytemnestra, who has deserved death by her crimes.

1540. *ἐν χρόνῳ*. A short expression for 'While time remains and Zeus is lord of all.' Hermann and Dindorf give *θρόνῳ* after Schütz. These words are said to be occasionally confused in MSS.; but the correction, though an easy one, certainly weakens the sentiment and, albeit, as remarked on Suppl. 94, the idea of majesty and authority is sometimes conveyed by a word expressive of *sitting*.

1541. *θέσμιον γάρ*. 'For it is an established law.' Dr. Peile quotes Hesych. *θέσμιον δίκαιον*, and *θέσμιον νόμιμον*, but he prefers, with most editors, to join *θέσμιον γονὰν ἀραίων*.

1542. *ἀραίων*. So Hermann for *ῥᾶον*, a correction justly adopted by all the recent editors. The sense is, 'No one can now eject from the family a brood of curses,' i. e. the calamities in store for it from the imprecation of Thyestes, inf. 1579. See on 729, and Cho. 636, 792, for the notion of one evil begetting another.

1543. *πρὸς ἄτα*. This is Blomfield's happy emendation for *προσάτα*. On T and Ψ confused see Suppl. 856. Hermann's reading, *προσάπει*, gives a very

far-fetched meaning. With Dindorf and Peile, I think *ἄτα* is right, 'the family has been glued to (implicated in) misfortune,' so that the *γονὴ ἀραίων*, or consequences of the *πρόταρχος ἄτη*, is inseparable from it,—though *ἄτη* may here mean, as usual, 'a blind and infatuated course of action.'

1544. *ἐνέβηθς*. So Herm., Dind., Peile, Franz, after Canter for *ἐνέβηθς*. 'You have rightly entered into this topic of the divine law of retribution.' The remark was directed at herself; but she pretends not to see this, and understands it generally of the house, or perhaps more generally still of any criminal to whom it may apply. There is no difficulty in interpreting *χρησμός* of a divine declaration, especially as the earliest use of oracles was to guide men in a just course of action (*θεμιστεύειν*, cf. Eum. 2).

1545. *ἐγὼ δ' οὖν*. 'I however,' i. e. be that as it may. See sup. on 217.

1548. *ὁ δὲ λοιπὸν*. 'But for what remains,' i. e. as the other side or condition of the compact; that on the part of Clytemnestra being simply a passive endurance of all the past woes. See below, 1637. This would appear, at first sight, by no means an equitable bargain, and it has this further difficulty, that Clytemnestra thereby places herself in the situation of one who has been wronged rather than one who has done a wrong. The idea, in fact, which still engrosses her mind, is the loss of her daughter, and so far from regarding the murder of her husband as a crime, she views it simply as a just retaliation (sup. 1407). The proposed compact then amounts to this,—

ἐκ τῶνδε δόμων ἄλλην γενεὰν
 τρίβειν θανάτοις αὐθένταισιw. 1550

κτεάνων τε μέρος
 βαιὸν ἐχούση πᾶν ἀπόχρη μοι
 ἄλληλοφόνους
 μανίας μελάθρων ἀφελούση.

ΑΙΓΙΣΘΟΣ.

ὦ φέγγος εὐφρον ἡμέρας δικηφόρου
 φαίην ἂν ἤδη νῦν βροτῶν τιμαόρους
 θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχη,
 ἰδῶν ὑφαντοῖς ἐν πέπλοις Ἑρινύων
 τὸν ἄνδρα τόνδε κείμενον φίλως ἐμοί,

χερὸς πατρώας ἐκτίνοντα μηχανάς. 1560
 Ἄτρεὺς γὰρ ἄρχων τῆσδε γῆς, τούτου πατήρ,
 πατέρα θυέστην τὸν ἐμὸν, ὡς τορῶς φράσαι,
 αὐτοῦ τ' ἀδελφὸν, ἀμφίλεκτος ὦν κράτει,

that she should let bygones be bygones, since they cannot be altered, and that the demon should cease to incite the family of the Atridae to the commission of domestic murders.

1552. μοι. The MSS. give μοι δ', where δ' must be regarded as an insertion on account of the hiatus. For the same reason Canter proposed καλληλοφόνους. In the second edition of this play I admitted Hermann's probable conjecture τᾶσδ', but I have now recalled the vulgate, believing the hiatus capable of defence. See on v. 79. Clytemnestra lays the flattering unction to her soul, that she has after all done good service if she has brought to a close the family curse.

1555. The character of Aegisthus, who now first appears on the stage, is marked by a cowardly selfishness and a spiteful resentment against the dead Agamemnon, very different from the heroic avowal, on the plea of Justice, made by Clytemnestra. He owed a grudge to Agamemnon because his father Atreus had banished Thyestes, and on his return home as a Suppliant had brutally served up to him a banquet on the flesh of his own children. This was an ancestral wrong; and in fulfilment of his father's curse, but not less from the personal consideration, because he had

himself been banished when an infant together with Thyestes, he had planned and executed the murder. He dwells on the word δικη (1582, —5, —9), but it is the δικη of pure revenge, not the plausible δικη, or eternal law of retribution, of Clytemnestra. When boldly bearded by the chorus, he has recourse to threats, and is with difficulty pacified by the more collected and shocked, if not now repentant Clytemnestra, 1632 seqq.

1557. ἄχη. See on 1222. Hermann gives ἄγη after Auratus. But γῆς ἄχη are rightly said of human troubles in the most general sense. To the mind of a philosopher-poet, crime and woe would appear intimately associated. He speaks in reference to the infidel sentiment before quoted, v. 340, οὐκ ἔφα τις θεοὺς βροτῶν ἀξιοῦσθαι μέλειw.

1560. χερὸς πατρώας μηχανάς. The deeds devised and executed by Atreus with his own hand, inf. 1571.

1562. ὡς τορῶς φράσαι. If this clause is not merely expletive, it seems to mean, 'to tell in detail the nature and circumstances of Atreus' crime.' Klausen refers it to the exact specification of relationship between the parties just mentioned.

1563. αὐτοῦ τ' ἀδελφόν. 'Thyestes, who was my father and at the same time

ἠνδρηλάτησεν ἐκ πόλεώς τε καὶ δόμων.
καὶ προστρόπαιος ἐστίας μολὼν πάλιν 1565
τλήμων Θυέστης μοῖραν ἠῦρετ' ἀσφαλῆ,
τὸ μὴ θανὼν πατρῶον αἰμάξαι πέδον
αὐτοῦ· ξένια δὲ τοῦδε δύσθεος πατῆρ
Ἄτρεὺς προθύμως μᾶλλον ἢ φίλως πατρὶ
τῷ ᾠῶ, κρεουργὸν ἤμαρ εὐθύμως ἄγειν 1570
δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν.
τὰ μὲν ποδῆρη καὶ χερῶν ἄκρους κτένας
ἔκρυπτ' ἄνωθεν ἀνδρακάς καθήμενος

his (Atreus) brother.' Elmsley on Med. 940, whom Franz and Dindorf follow, read αὐτοῦ ὁ ἀδελφόν. Dr. Peile defends the MSS. reading at some length, but not on the right principle, in supposing there is any emphasis meant on 'my father.' Elmsley's rule is an arbitrary one, and does not require a page of notes to disprove its application to particular instances. — ἀμφίλεκτος ὢν κράτει, literally, 'being questioned (disputed) in the matter of sovereignty' by Thyestes. Cf. 854. The real subject of quarrel was the adultery of Thyestes with the wife of Atreus (sup. 1164); but it was clearly not the object of Aegisthus to speak of the crimes done by his father, in endeavouring to establish his right to revenge. Why then was Thyestes banished on this plea? He appears to have been suspected of using his influence with the wife to secure the throne, much in the same way as Aegisthus himself has acted by Clytemnestra. Hence Atreus as ruler (1561) drove him out, and on his return avenged the deeper wrong by the horrible banquet so often alluded to in the play.

1568. αὐτοῦ. 'There on the spot,' viz. at his own hearth and home, which would have been a piteous fate for one who had escaped all the chances and dangers of exile. Compare 439, 1356. So Homer has αὐτοῦ ἐν Τροίῃ, ὅπ' Ἴλιον αὐτοῦ, κ.τ.λ. Soph. Trach. 144, τὸ γὰρ νεῖσον ἐν τοιοῦσδε βόσκειται χῶροισιν αὐτοῦ. — ξένια, in apposition with δαῖτα, 'by way of a hospitable entertainment.' Thyestes obtained safety so far that his life was spared; but he met with a reception worse than death itself. Thus τοῦδε πατῆρ must be taken together like τοῦτου πατῆρ, 1561. As for Hermann's emendation, ἀστοξένια,

to which Peile and Conington incline, as rightly expressing (see on Suppl. 350) the relation of Thyestes on his return from exile and ἔτιμος, it appears neither necessary nor metrically satisfactory. With the verse as it now stands compare Cho. 1.

1570. κρεουργὸν ἤμαρ, 'a festive day,' — a day on which meat was distributed after a solemn sacrifice. Compare βουθότοις ἐν ἡμασιν Cho. 253. — ἄγειν, precisely as the Romans said *agere ferias, agere festum diem*, &c.

1571. παιδείων. This form is properly used on the analogy of βδέια, μήλεια, χοίρεια, &c. Sup. 1213, Θυέστου δαῖτα παιδείων κρεῶν.

1573. ἔκρυπτ'. So Blomf. and Hermann for ἔθρυπτ'. The emendation derives great weight from the almost identical narrative of Herodotus about the banquet served up to Harpagus on the flesh of his sons, i. 119, τοῖσι μὲν ἄλλοισι καὶ αὐτῷ Ἀστυάγει παρετιθέατο τράπεζαι ἐπιπλέαι μηλείων κρεῶν, Ἀρπάγῳ δὲ τοῦ παιδὸς τοῦ ἑωντοῦ πλὴν κεφαλῆς τε καὶ ἄκρων χειρῶν τε καὶ ποδῶν τὰ ἄλλα πάντα· ταῦτα δὲ χωρὶς ἔκειτο ἐπὶ κανέφ κατακεκαλυμμένα. And Hermann quotes from Hyginus (fab. 88) the very same account of the Thyestean feast, *qui quum vesce-retur, Atreus imperavit brachia et ora puerorum afferri*. Those who construe ἔθρυπτ' ἄνωθεν 'broke (or, was breaking) from the parts above,' fail to give any intelligible explanation how the hands and feet could be so detached, or in what position the said parts must be supposed to lie. Klausen reads *καθήμενος*, and understands that Atreus minced or chopped up the fingers (in order to obliterate their form) laid separately on the top of the dish, so that the guest first served

ἄσημα δ' αὐτῶν αὐτίκ' ἀγνοία λαβὼν
 ἔσθει βορὰν ἄστων, ὡς ὄρας, γένει.
 κᾶπειτ' ἐπιγνοὺς ἔργον οὐ καταίσιον,
 ῥιμῶξεν, ἀμπίπτει δ' ἀπὸ σφαγῆς ἐμῶν
 μόρον δ' ἀφερτον Πελοπίδαις ἐπέυχεται,
 λάκτισμα δείπνου ξυνδίκως τιθεὶς ἄρα,

1575

could not avoid taking them. But this is liable to the objection, that the very parts are here eaten which in the similar narrative of Herodotus are represented as laid aside to be afterwards produced. Hermann now gives *καθήμενός*, which he appears to construe with *ἄσημα*. Retaining *καθήμενος*, I translate as follows: 'The parts of the feet, and the fingers at the extremities of the hands, he covered over, sitting apart at the top of the table; and he (Thyestes) having at once (*αὐτίκα*, without hesitation or suspicion) taken in ignorance portions of the flesh which could not be distinguished, eats a food which has now proved ruinous to the race, as you behold.' By *ἄνωθεν* we may understand that the action done proceeded from the head of the table; although there is abundant authority (e. g. Thuc. ii. 52) for regarding it here as simply a synonym of *ἄνω*. Compare *δοκάτω κατακλίνεσθαι* and *ἔσχατος κατακείσθαι*, said of guests, Plat. Symp. p. 175, c, and p. 222, *ad fin.* Suidas explains *ἀνδρακὰς* by *χωρὶς*, and so a gloss in MS. Farn., *ἀντὶ τοῦ, καθ' ἑαυτόν*.—The reader will notice the antithesis between *τὰ μὲν ποδῆρη* and *ἄσημα δ' αὐτῶν*,—the articulated extremities which would have at once revealed the contents of the dish, and the fleshy parts which bore no such distinguishing mark. Thyestes is said to have eaten the heart (*σπλάγχνα*, *sup.* 1192. Cic. Tusc. Disp. iv. § 77). As for the change of subject from *ἔκρυπτε* to *ἔσθει*, it could not have caused any ambiguity to those who were conversant with the story. Hermann and Dindorf needlessly give *ἄσημα*: *ὁ δ' αὐτῶν*, κ.τ.λ.

1576. *ἐπιγνοὺς*. Subsequently discovering the deed, viz., on the hands and feet being shewn to him.

1577. *ἀμπίπτει*. So Canter for *ἀνπίπτει* κ.τ.λ.—*ἐμῶν* for *ἐρῶν* was first given by Auratus. 'He shrieked, and fell back (recoiled) vomiting from the slaughter,' i. e. slain flesh. We may notice the somewhat vague way in which

σφαγή is used by the poets. It signifies not only the infliction of the wound, but (1360, Pers. 812) the blood spurting from it, the slain victim (= *σφαγεῖον*), and (Prom. 882) the throat itself, as the part usually incised.

1579. *ἄρα*. So Hermann after Abresch; and the correction had occurred to me independently. There is difficulty in explaining the *ἄρα* λεγόμενον adverb *ξυνδίκως*. Those who retain *ἄρα* make the dative depend on the *σὸν* in composition, but fail to elicit a satisfactory sense. Hermann seems right in his view, *communiter, communi justitia*, referring it to *πάν τὸ Π. γένος*. We may therefore translate, 'Making the act of overturning the table a curse of comprehensive retribution, that so the whole race of Pleisthenes might perish.' The imprecation was founded on an act which, though involuntary, was a symbolical one; for both *οἶκος* and *τράπεζα* are familiarly said *ἀνατραπήναι*. So Theb. 1081, *ἴδε Καθμείων ἦρυε πόλιν μὴ ἀνατραπήναι*. The commentators have remarked that the Pelopidae (1578), Tantalidae (1445), and Pleisthenidae (1546), are synonyms by which the poet describes the family of the Atridae; but who Pleisthenes was, is not recorded. According to some authorities, quoted by Hermann and Butler, he was a son of Atreus, and the real father of Agamemnon and Menelaus, but, dying young, left them to be brought up by Atreus. If this account be received, *πατρὸς πατρὸς* in v. 1561, can only mean 'his reputed father.' And hence perhaps Ovid (Remed. Amor. 778) has 'Pleisthenio toro' for 'the bed of Agamemnon.' Of course, on this supposition, the curse of Thyestes would fall only on the immediate descendants of his brother Atreus; whereas, if Pleisthenes be supposed to intervene between Pelops and Atreus, it will have a wider application, and include Thyestes himself as well as Aegisthus. The former seems quite sufficient for the argument.

- οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος. 1580
 ἐκ τῶνδ' ἐσσι πεσόντα τόνδ'· ἰδεῖν πάρα.
 κἀγὼ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς·
 τρίτον γὰρ ὄντα μ' ἐπὶ δέκ' ἀθλίῳ πατρὶ
 ξυνεξελάυνει τυτθὸν ὄντ' ἐν σπαργάνοις
 τραφέντα δ' αὖθις ἢ δίκη κατήγαγε. 1585
 καὶ τοῦδε τάνδρὸς ἡψάμην θυραῖος ὦν,
 πᾶσαν ξυνάψας μηχανὴν δυσβουλίας.
 οὕτω καλὸν δὴ καὶ τὸ καθθανεῖν ἐμοὶ,
 ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν.
- ΧΟ. Αἴγισθ', ὕβριζεν ἐν κακοῖσιν οὐ σέβω. 1590
 σὺ δ' ἄνδρα τόνδε φῆς ἔκων κατακτανεῖν,
 μόνος δ' ἔποικτον τόνδε βουλευσαί φόνον.
 οὐ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κᾶρα

1581. ἐκ τῶνδ'. 'It is in consequence of this that,' &c. See on 850.

1584. ξυνεξελάυνει. 'Banished me with my poor father, being his thirteenth child, yet an infant in swathing-clothes.' There is much uncertainty whether the subject to the verb is Atreus, continued from 1569 seqq., and so whether this is the same banishment as that before mentioned in v. 1564; or whether Agamemnon is meant, the author of a subsequent banishment, as Klausen supposes. But he assumes, without any evidence, and on rather slight presumptive grounds, that Thyestes had killed Atreus, returned to Argos, and had Aegisthus among other children after the affair of the banquet. Dr. Peile takes the former view, and thinks that the special mention of τοῦδε τάνδρως in 1586 of itself implies a transition from Atreus to Agamemnon. This is however met by Hermann's remark, that this verse is a continuation of τόνδ' ἰδεῖν πάρα in 1581. There is more point in the same learned editor's (Peile's) observation, that the poet was not likely to have made the discrepancy in age in Agamemnon and Aegisthus so great as Klausen's supposition represents it. Unquestionably, if we regard only the natural tenour of the passage, we shall take the words of Aegisthus thus: 'The curse of Thyestes was the cause of Agamemnon's fall, and I was justly the contriver of it, for he banished me when young, and I have returned when full grown to execute

vengeance upon him.' This would still allow the prime cause of retaliation to be the crime of Atreus, 1560. But, all things considered, I think the real meaning is, that Agamemnon has justly paid for the crimes of his father Atreus by the hand of Aegisthus, who owed a double debt to Atreus, his own banishment beside the wrong done to his father Thyestes.

1586. θυραῖος, 'abroad,' sc. even when exiled I successfully plotted his death. Cho. 107, μέμνησ' Ὀρέστου, κεί θυραῖος ἐστ' ὄμωσ.

1589. ἰδόντα. The construction is, τὸ καθθανεῖν ἐμὲ, ἰδόντα τοῦτον, κ.τ.λ., καλὸν ἔστιν ἐμοὶ. But he could not have said (see on 1022) καλὸν ἔστιν ἰδόντα τοῦτον ἐμοὶ καθθανεῖν.—καθθανεῖν, sc. by the hand of the people, 1594.

1590. ἐν κακοῖσιν. 'I approve not insolence in misfortunes,' i. e. in a crisis like the present. Cf. 739, νεύουσαν ἐν κακοῖς βροτῶν ὕβριν. Ajac. 1151, ὅς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας. Antig. 482, ὕβρις δ', ἐπεὶ δέδρακεν, ἦδε δευτέρα, τοῖτοῖς ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν. The ὕβρις of Aegisthus consisted in his attempting to justify the murder of Agamemnon, which is meant by ἐν κακοῖς. It was a time for penitence and mourning, not for exultation and vindictiveness.—οὐ σέβω, cf. 763.

1591. ἔκων. Deliberately, intentionally (1587). Not 'gladly,' as Dr. Peile translates it.

- δημορριφεῖς, σάφ' ἴσθι, λευσίμους ἀράς.
 ΑΙ. σὺ ταῦτα φωνεῖς νερτέρῃ προσηήμεος 1595
 κώπη, κρατούντων τῶν ἐπὶ ζυγῷ δορός ;
 γνώσει, γέρων ὦν, ὡς διδάσκεισθαι βαρὺ
 τῷ τηλικούτῳ, σωφρονεῖν εἰρημένον.
 δεσμός δὲ καὶ τὸ γῆρας αἶ τε νήστιδες
 δῦαι διδάσκειν ἐξοχώταται φρενῶν 1600
 ἱατρομάντεις. οὐχ ὄρας ὄρων τάδε ;
 πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογγῆς.
 ΧΟ. γύναι, σὺ † τοῦδ' ἤκουτος ἐκ μάχης νέον

1596. τῶν ἐπὶ ζυγῷ, i. e. ζυγίων, the middle rank in the three orders of rowers, θρανίων, ζυγιῶν, θαλαμιῶν. But the upper or principal bench is lost sight of in the comparison, which merely implies that the chorus are inferiors, while others above them have the real management of the ship (cf. Theb. 2). The same metaphor is used by Euripides, Phoen. 74, ἐπεὶ δ' ἐπὶ ζυγίοις καθέσεται ἀρχῆς. Ion 595, ἦν δ' ἐς τὸ πρῶτον πόλεος ὀρηθεὶς ζυγὸν ζητῶ τις εἶναι. Klausen conjectures that the poet is not speaking of a trireme, but of a bireme, in which the θρανῖται were altogether wanting.

1598. εἰρημένον. 'It having been told him to be discreet.' See on σωφρονεῖν κεκρημένον, Pers. 825. So Thucyd. v. 30, εἰρημένον κύριον εἶναι ὅτι ἂν τὸ πλῆθος τῶν συμμάχων ψηφίσσεται.—γέρων ὦν, cf. sup. 567.

1599. δεσμός δὲ κ.τ.λ. 'But imprisonment and the pangs of hunger are first-rate trainers of the mind for teaching even old age,' which under ordinary circumstances is slow to be instructed.—ἱατρομάντεις, a word which has no English equivalent, is said of Apis, Suppl. 259, and was derived from the double office of Apollo as healer (παῖων, ἰήσιος) and prophet (sup. 1173). Apollo himself is ἱατρομαντῆς καὶ τερασκῆπος, Eum. 62. Between bards and medical practitioners there was anciently the same connection as between incantations and cures by physic (sup. 989).

1602. παίσας, 'having struck (your foot) against it.' On the proverb see Prom. 331. Pind. Pyth. ii. 174. The MSS. reading is πῆσας, which seems to be a *vox nihili*, though defended by Scholefield, Klausen, and Peile, as an aorist from πᾶσχω, or rather its obsolete present

πῆσω. The Scholiast on Pindar, Pyth. ii. ad fin., rightly quotes the verse with παίσας. Blomfield and others give πταίσας, 'having stumbled;' but this interferes with the metaphor, which is altogether different from πταίσας τῷδε πρὸς κακῷ, Prom. 947.—μογγῆς, 'be pained,' 'suffer for it,' Prom. 283.

1603. τοῦδ' ἤκουτος. Either with Hermann and Dindorf, we must so read, after Stanley, for τοὺς ἤκουτας, or we must suppose a verse to have been lost which governed the accusative. But not only is the singular more appropriate than the plural, but Hermann has shewn the probability that the whole of this dialogue from 1590 was *antithetical*, viz. that the five verses of Aegisthus (1606—10) intervene between *three* of the chorus immediately before and after, while the eight of Aegisthus (1595 seqq.) answer to the same number (assuming the loss of one) at 1614, and the succeeding six of the chorus at 1621, to those at 1590 (one being again supposed to have dropped out). Though these assumed *lacunae* throw some doubt on the whole scheme, we may fairly suppose that the three verses here answer to the three at 1611, &c., and therefore there is little probability in τοὺς ἤκουτας, which Klausen labours to construe with ἀσχύνοισα, and Peile and Scholefield to explain as an anacoluthon, as if he had said σὺ ταῦτα ἔδρασας τοὺς ἤκουτας, κ.τ.λ. In fact, ἀσχύνειν εὐνήν evidently goes together. So ἀσχυνητήρ is 'an adulterer,' Cho. 977.—ἄμα, as βρίζων ἄμα, *inter dormiendum*, Cho. 883.—οἰκουρὸς is, 'while keeping house for him at home,'—clearly from οὐρός 'a warder,' not from ὄρος 'a boundary,' as Klausen derives it. Sup. 1196, οἰκουρὸν τῷ μολόντι διασπότηρ.

- οἰκουρὸς εὐνήν ἀνδρὸς αἰσχύνουσ' ἄμα
ἀνδρὶ στρατηγῷ τόνδ' ἐβούλευσας μόρον. 1605
- ΑΙ. καὶ ταῦτα τᾶπη κλανμάτων ἀρχηγενῆ.
'Ορφεὶ δὲ γλώσσαν τὴν ἐναντίαν ἔχεις
ὁ μὲν γὰρ ἦγε πάντ' ἀπὸ φθογγῆς χαρᾶ,
σὺ δ' ἐξορίνας νηπίοις ὑλάγμασιν
ἄξει κρατηθεὶς δ' ἡμερώτερος φανεῖ. 1610
- ΧΟ. ὡς δὴ σὺ μοι τύραννος Ἀργείων ἔσει,
ὃς οὐδ' ἐπειδὴ τῷδ' ἐβούλευσας μόρον
δρᾶσαι τόδ' ἔργον οὐκ ἔτλης αὐτοκτόνως.
- ΑΙ. τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς
ἐγὼ δ' ὑποπτος ἐχθρὸς ἦ παλαιγενής. 1615
ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι
ἄρχειν πολιτῶν τὸν δὲ μὴ πειθάνορα
ζεύξω βαρείαις οὔτι μὴ σειραφόρον

1606. καὶ ταῦτα τᾶπη. The chorus, though always suspicious, had not before openly charged the queen or Aegisthus with adultery, unless indeed we so understand *δόμων κατασχυντήρσι* sup. 1334.

1609. *νηπίοις*. So Herm., Dind., Peile, and Conington after Jacob for *ἡπίοις*, which Klausen thinks ironically applied to *δολύμασιν*. Compare however *ματαίων ὑλαγμάτων* inf. 1650.—*ἄξει*: appears to be the middle voice,—‘You forsooth, after irritating people by your senseless barkings, think to lead them to your own purposes.’ Dr. Peile, with Butler, supposes the antithesis to be this,—‘he led captive by his songs, you shall be led captive (*δεσμὸς*, v. 1699) in consequence of your insolence.’ The poet however merely speaks of the *γλώσσα ἐναντία*, or two opposite kinds of eloquence, viz. that which soothed and that which irritated. The object of both was the same, but the latter was a mistaken way to effect it.

1611. *ὡς δὴ σὺ*. ‘As if forsooth I should ever have you for a ruler over Argives! You who, when you had plotted a murder, had not even the courage to execute it yourself!’ Compare Herc. Fur. 1407, *ὡς δὴ τί φίλτρον τοῦτ' ἔχων βῆων ἔσει*; Androm. 235, *ὡς δὴ σὺ σάφρων, τὰμὰ δ' οὐχὶ σάφρονα*. Oed.

Col. 809, *ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις*.

1612. οὐδ'. The MSS. give *οὐκ*. See on Pers. 431. More usually the clause containing *οὐδὲ* follows that with *οὐκ*, thus, *ὃς οὐκ ἔτλης δρᾶσαι τόδ' ἔργον οὐδ' ἐπειδὴ κ.τ.λ.—αὐτοκτόνως*, cf. Theb. 731. Suppl. 63.

1615. *ἐγὼ — ἐχθρὸς ἦ*. See on 1345, where a similar argument is alleged by Clytemnestra. Aegisthus, as having entertained an hereditary hatred in consequence of the misdeeds of Atreus to both himself and his father, would have put Agamemnon immediately on his guard, had he attempted hostility.

1616. *χρημάτων*. A boast, or rather, a confession, characteristic of a tyrant and a coward, and vainly intended to frighten into obedience the chorus, against whom the next threat is especially directed. “Ante omnia enim locatis satellitibus opus erat tyranno, neque adhuc habuerat Aegisthus, quo his stipendium solveret.” Klausen.

1618. *βαρείαις*. Supply *ζεύγλαις* (Prom. 471) from *ζεύξω*. See sup. 1316. For *οὔτι μὴ* Porson, Dind., Blomf., Conington, read *οὔτι μοι* after Pauw. Hermann calls this “*pessima conjectura*,” and certainly it seems a very needless one. Dr. Peile, retaining the vulgate, has recourse to an abstruse theory about an accompanying

κριθῶντα πῶλον ἄλλ' ὁ δυσφιλῆς σκότῳ
 λιμὸς ξύνοικος μαλθακὸν σφ' ἐπόψεται. 1620

XO. τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς
 οὐκ αὐτὸς ἠνάριζες, ἀλλὰ σὺν γυνῇ,
 χώρας μίασμα καὶ θεῶν ἐγχωρίων,
 ἔκτειψ' ; Ὀρέστης ἄρα που βλέπει φάος,
 ὅπως κατελθὼν δεῦρο πρευμενεῖ τύχη 1625
 ἀμφοῖν γένηται τοῖνδε παγκρατῆς φονεύς ;

AI. ἄλλ' ἐπεὶ δοκεῖς τάδ' ἔρδειν κοῦ λέγειν, γνώσει τάχα.
 * * * * *

AI. εἶα δὴ, φίλοι λοχῖται, τοῦργον οὐχ ἐκὰς τόδε.

XO. εἶα δὴ, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.

AI. ἀλλὰ καὶ γὰρ μὴν πρόκωπος οὐκ ἀναίνομαι θανεῖν. 1630

XO. δεχομένους λέγεις θανεῖν σε τὴν τύχην δ' αἰρούμεθα.

mental negation. The simple truth is, that instead of saying *οὐ μὴ ζεύξω βαρεῖαις* (*ἔς*) *σειραφόρον*, the poet prefixed the negative to the word which strictly required it,—‘I will yoke him in a heavy collar by no means as a trace-horse,’—which, as not being under the yoke, had no collar at all. Similarly we have *εἰπέ μὴ παρὰ γνώμην*, sup. 904, for *μὴ εἰπῆς παρὰ γνώμην*.—*κριθῶντα*, ‘barley-fed.’ Hermann says, “*κριθῶν* dicuntur equi qui morbo hordeationis affecti sunt, *κριθῶν* autem qui bene pasti ferociunt.”

1619. *σκότῳ*. So Auratus for *κότῳ*. ‘Unwelcome hunger dwelling with darkness’ (*θεσμός* *αἱ* *τε* *νηστίδες* *δύαι*, sup. 1599) is opposed, Klausen remarks, to the friskiness of a high-fed colt.

1621. *τί δὴ*; ‘Why then, admitting that τὸ δολῶσαι was the part of a woman,—why, I repeat, in a craven spirit did you not yourself essay to kill him, but leave it to an accomplice with you in the crime, a woman, to slay him?’ Most editors, not even Klausen excepted, alter *σὺν* to *νῦν*. But *αἰτῶς*, ‘alone,’ requires the antithesis of *σὺν*, and though Aegisthus was not actually present at the murder, he unquestionably aided and abetted it. In truth, since the attempted defence of Aegisthus, 1555 seqq., the chorus has regarded him as equally guilty; cf. 1591, 1612. It is evident that the chorus neither cares for nor fears Aegisthus. Their whole reliance is on the

return of Orestes from exile, for their allegiance is unshaken towards the house of the Atridae. The mention of Orestes in the relation of an avenger forms a connecting link between this and the next play, just as the sight of the Eumenides, Cho. 1037, connects it with the last play of the trilogy. Cassandra had foretold his return, v. 1251.

1626. *ἀμφοῖν τοῖνδε*. “*Loquitur coryphaeus aversus ab Aegistho, conversus autem ad alterum hemichorium*. Alioqui non τοῖνδε, sed ὁμῖν diceret.” Hermann.

1627. *δοκεῖς*, sup. 16.—*κοῦ λέγειν*, i. e. *καὶ οὐ μόνον*, is Hermann’s correction of *καὶ λέγειν*. On *καὶ* and *κοῦ* confused see Suppl. 291. Those who translate *ἔρδειν καὶ λέγειν* ‘to act as well as to say,’ may compare Suppl. 509, *σὺ καὶ λέγων εὐφρανε καὶ πρῶστων φρένα*, which is equivalent to *οὐ μόνον λόγους, ἀλλὰ καὶ ἔργους*.—*γνώσει τάχα*, a formula of threatening, see on Cho. 297.

1628. *εἶα δὴ*. This verse is usually given to the chorus, who are supposed to call themselves *λοχῖται* for the reason given on Theb. 106. But Hermann and Franz are probably right in assigning it to Aegisthus, whose satellites, called *λοχῖται* also in Cho. 757, are so stationed as to be in sight and within call. Thus the reply of the chorus, *εἶα δὴ* &c., implies that they have no reluctance to bring matters to the decision of the sword.

1631. *δεχομένους*. ‘We accept your

ΚΔ. μηδαμῶς, ὧ φίλτατ' ἀνδρῶν, ἄλλα δράσωμεν κακά·
 ἄλλα καὶ τὰδ' ἐξαμῆσαι πολλὰ δύστηνον θέρος·
 πημοιῆς δ' ἄλις γ' ὑπάρχει· μηδὲν αἱματώμεθα.
 στείχε † καὶ σὺ χοῖ γέροντες πρὸς δόμους πεπρω-
 μένους, 1635
 πρὶν παθεῖν ἔρξαντες † ἀρκεῖν χρῆν τὰδ' ὡς ἐπράξ-
 αμεν.
 εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις, δεχοίμεθ' ἄν,

words, when you say you are ready to die; and we take our chance in the conflict.' The use of *δέχεσθαι* in taking up and acting on any ominous expression which has been dropped, like the Latin *accipere*, is well known. Cf. Herod. ix. 91, *δέκομαι τὸν οἰωνόν, τὸν Ἥγησιστρατον*. Soph. El. 668, *ἐδέξμην τὸ βῆθὲν, scil. ἠδεῖς λόγους*. Ar. Av. 646, *ἄλλα χαιρετον ἔμφω*. ΠΕ. *δεχόμεθα*.—*αἰρούμεθα* is the conjecture of Aurratus for *ερούμεθα*, rightly adopted by Dind., Franz., Herm. from Suppl. 374, *τύχην ελεῖν*. In the same way *ἀρεσθαί* has been corrupted to *ερεσθε* Suppl. 927. Dr. Peile prefers, with Blomfield, Schütz's correction *εράμεθα*. And Photius has *εράμεθα: ἐρωτήσωμεν*, while *ἐξιστορήσαι μοῖραν*, Theb. 501, is a parallel idiom, so that the choice of readings is not easy. But Dr. Peile is wrong in saying that *αἰρούμεθα* "contains only an unmeaning repetition of what has just preceded."

1632. Clytemnestra now comes forward between the two parties who are about to fight, and endeavours to calm them by alleging that enough blood has been shed already. Aegisthus (1640) is with difficulty induced to put up with the insult he has received, and the chorus are equally reluctant to desist from their taunts and defiance. Finally (1650), Clytemnestra appears to lead Aegisthus with gentle force from the stage.

1633. *καὶ τὰδ' ἐξαμῆσαι πολλὰ*. 'To have reaped even these evils, so many in number, is an unhappy harvest.' Hermann construes *ἄλλα καὶ τὰδε πολλὰ ἔστιν, ἐξαμῆσαι, κ.τ.λ.*, *sed haec quoque satis multa sunt, ut inde tristitem messem metamus*. 'We have already done enough for reaping a bitter harvest,' i. e. in the vengeance which will be paid for Agamemnon. The order of the words is, on this view, rather intricate. Klausen takes

πολλὰ δύστηνον like *πολλὰ τέλαια, sup. 1266*.—*θέρος* for *ἔρος* is Schütz's correction.

1635. *στείχε καὶ σὺ*. So Hermann and Franz for *στείχετε δ' οἱ γέροντες*. By *δόμοι πεπρωμένοι* the proper and allotted habitations of *δοιά* parties are implied. By adopting Blomfield's correction, *στείχετ' ἤδη δ'*, we lose this signification as applied to distinct and respective positions.

1636. *ἀρκεῖν*. The reading here is extremely doubtful. The above is the emendation of Hermann for *ἐρξαντες καιρὸν* or *ἐρξαντα καιρὸν*. Many corrections have been proposed, among the best of which is Heath's *στέφαντας αἰεῖν*, though this seems to require *χρῆ* rather than *χρῆν*. But the usual antithesis between *παθεῖν* and *ερεῖν* or *εἶναι* favours the reading in the text.—'Go home before you have suffered for what you shall have done. These things ought to have sufficed, as we have done them,' i. e. we ought to have been contented with the deed we have done already, without preparing to commit new murders.

1637. *δεχοίμεθ' ἄν*. So Hermann and Franz (as I had proposed to read in the first edition) for *ἐχοίμεθ' ἄν*. The sense appears to be, 'Should there have been enough of these troubles (i. e. if it is the will of the gods that they should henceforth cease, cf. 1554) we will take it,' viz. according to the terms of the bargain in 1547, *τὰδε μὲν στέργειν δύσκλητὰ περ ἐσθ'*.—For *χαλῆ* MSS. Farn. Ven. give *χηλῆ*, 'the claw,' or 'hoof.' This reading is not rashly to be rejected, for the notion of a demon as it were pouncing on its prey from above is a common one. See above on 1146, 1444. Besides, the word for 'wrath' is *χόλος* rather than *χαλῆ*.

δαίμονος χολῇ βαρεία δυστυχῶς πεπληγμένοι.
ὧδ' ἔχει λόγος γυναικὸς, εἴ τις ἀξιοῖ μαθεῖν.

- ΑΙ. ἀλλὰ τούσδ' ἐμοὶ ματαίαν γλῶσσαν ὧδ' ἀπανθίσαι,
κάκβαλεῖν ἔπη τοιαῦτα, δαίμονος πειρωμένους, 1641
σώφρονος γνώμης δ' ἀμαρτεῖν, τὸν κρατοῦντά *θ'
ὑβρίσαι.
- ΧΟ. οὐκ ἂν Ἀργείων τόδ' εἴη, φῶτα προσσαίνειν κακόν.
- ΑΙ. ἀλλ' ἐγὼ σ' ἐν ὑστέραισιν ἡμέραις μέτειμ' ἔτι.
- ΧΟ. οὐκ, εἰάν δαίμων Ὀρέστην δεῦρ' ἀπευθύνη μολεῖν. 1645
- ΑΙ. οἶδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.
- ΧΟ. πρᾶσσε, παιῶνου, μαιίνων τὴν δίκην· ἐπεὶ πάρα.
- ΑΙ. ἴσθι μοι δώσω ἀποῖνα τῆσδε μωρίας χάριν.
- ΧΟ. κόμπασον θαρσῶν, ἀλέκτωρ ὥστε θηλείας πέλας.
- ΚΔ. μὴ προτιμήσης ματαίων τῶνδ' ὕλαγμάτων· ἐγὼ 1650
καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων καλῶς.

1639. εἴ τις ἀξιοῖ. See 339, τοιαῦτα τοὶ γυναικὸς ἐξ ἐμοῦ κλέβεις.

1640. ὧδ' ἀπανθίσαι. 'But to think that these men should thus gather the flowers of their vain tongue against me!' The Greek metaphors from flowers are almost endless, and often of the harshest kind; take, as a few instances in Aeschylus, γοεδνά ἀνθεμίζομαι, Suppl. 69. τὰ λῆστα τούτων λωτίσασθε, *id.* 940. πολύμηστον ἐπηθίσω (ἔριν), *sup.* 1434. πόνοις ἐπανθίσειν γενεάν, Theb. 944. κωκυτοῖς ἐπανθίσειν παιᾶνα, Cho. 143. ἀνθούν πέλαγος νεκροῖς, *sup.* 642.

1641. δαίμονος. So Casaub. for δαίμονος. Cf. Cho. 504, δαίμονος πειρωμένους. The phrase is like our 'tempting fortune,' for 'daring a risk.'

1642. θ' ὑβρίσαι. These words are wanting in the MSS., and are given from the conjecture of Blomfield, which seems the most likely of the many that have been proposed.

1646. οἶδ' ἐγώ. He speaks from personal experience, as having been an exile, *sup.* 1583.

1647. πρᾶσσε. 'Go on faring,'—it is implied, ὡς νῦν πρᾶσσεις, and therefore it was not necessary to add καλῶς. See on 1261.

1649. ἀλέκτωρ. See Pers. 752. Eum. 828.

1650. ματαίων ὕλαγμάτων. Aegisthus had called them νῆπια ὕλαγματα, v. 1609, and the repetition of the insulting expression shews that Clytemnestra has no wish to gain over the chorus, or treat them otherwise than contumeliously as rebel slaves. The reason why the play ends, not, as usual, with some remark or reflection of the chorus, but with the speech of an actor, is this, according to Hermann,—that the chorus having been engaged in an angry dialogue, and in a certain sense taking upon itself the province of an actor, could not properly conclude; whereas Clytemnestra, having satisfied her vengeance, and so being free from violent emotion, was the fit person to appease the excitement of the contending parties.

ΧΟΗΦΟΡΟΙ.

CHOEPHOROE.

THE second play of the *Oresteia* takes its name from the chorus of Trojan captives, who, as handmaids in the palace, act also as libation-bearers for Electra to the tomb of her father. While she is engaged in this duty at the desire of her mother, who has been alarmed by a dream sent by Agamemnon, that dream is being fulfilled by the presence of Orestes, who by the command of the oracle has just returned from exile in Phocis to his native land, to bring *his* offering,—a long-cherished lock of his hair,—to the manes of his father. After the recognition of the brother and sister, the aid of Agamemnon, as a hero or daemon-king having power in Hades, is solemnly invoked over his tomb, and a plan for vengeance on Aegisthus and Clytemnestra is arranged between them with the concurrence of the chorus, and successfully executed. After the perpetration of the deed, Orestes is seized with sudden horror and remorse. He feels his mind is giving way, discerns the awful Furies with their snaky locks, and prepares to fly to Delphi for the promised expiation from his patron-god Apollo.

Orestes acts throughout in obedience to the will of the gods and in reliance on the aid of his father. His piety and faith do not allow him to disregard the peremptory commands of Apollo; but he is not actuated by a vindictiveness which would voluntarily seek the murder of a parent. He is fully conscious of the enormity and responsibility of the crime, but on the other hand, not forgetful of his own rights as heir to the throne, nor of the denunciation of Apollo if he should shrink from the task.

The part taken by Electra is that of a daughter thoroughly devoted to her father, hopefully mindful of her long-lost brother, and irreconcilably inimical to her mother. By recounting her own wrongs and the indignities done to her father, she endeavours to rouse Orestes to action. While she exhibits the sternness of implacable hatred against her mother, she still abstains from reproaching her, and everywhere shews that she is influenced by a high sense of family honour and duty rather than by malice.

Clytemnestra is portrayed consistently with her character in the Agamemnon. She is far from being either heartless or abandoned by all sense of virtue; but she lives in perpetual fear of Orestes' return, and is therefore rejoiced, though she has sufficient sense of propriety to conceal her feelings, at the false report of his death. Nor does her courage for an instant forsake her when confronted with her murderer.

The same subject has been treated by both Sophocles and Euripides in their tragedies entitled *Electra*.

The theatrical arrangements for the representation of the *Choephoroe* are essentially the same as in the *Agamemnon*, except that the tomb of Agamemnon now occupies the centre of the stage. On one side Orestes is seen advancing, and shortly afterwards the chorus enter on the other, singing the parode, v. 20—75. Klausen supposes them to issue from the central doorway of the palace; but he also assumes that the tomb of Agamemnon was represented by the thymele.

The Medicean MS., as before stated, is the sole source and authority known to exist for the text of the present play, which in parts is exceedingly corrupt, and in other respects may be regarded as the most difficult of extant Greek tragedies. In the early editions and the MS. Guelf., all derived from the Medicean after its mutilation, the *Choephoroe* is continued from v. 1124 of the Agamemnon (in Guelf. from 1129) to the verse beginning *τί χροῖμα λείσσω*; Nor was the *lacuna* suspected, till the edition of Robortello in 1552.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΡΕΣΤΗΣ.

ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ.

ΗΛΕΚΤΡΑ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΛΙΓΙΣΘΟΣ.

ΠΥΛΑΔΗΣ.

ΤΡΟΦΟΣ.

ΟΙΚΕΤΗΣ.

ΧΟΗΦΟΡΟΙ.

ΟΡΕΣΤΗΣ.

Ἐρμῆ χθόνιε, πατρῷ ἐποπτεύων κράτη,
σωτήρ γενοῦ μοι ξύμμαχος τ' αἰτουμένῳ
ἦκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι
τύμβου δ' ἐπ' ὄχθῳ τῷδε κηρύσσω πατρί

1. The first part of the prologue, now lost, seems to have existed in the ancient Medicean copy till the thirteenth century, when the Venice MSS. of the Agamemnon (see introductory note, p. 301) were transcribed from it. Three fragments have fortunately been preserved, viz. the opening verses, quoted by Aristoph. Ran. 1125 seqq., the greater part of two, by the Schol. on Pind. Pyth. iv. 146, and two others by the Schol. on Eur. Alcest. 784, first published by G. Dindorf from a Vatican MS. How much more has perished it is of course impossible to say; but the prologues of the Agamemnon and the Eumenides are considerably longer, if these should be thought to furnish any grounds of analogy.

Ibid. πατρῷ ἐποπτεύων κράτη. 'Directing (or superintending) the powers of your father' Zeus. "Orestes prays at his father's tomb that Hermes may have such a share in the power of his father, the Soter Zeus, as to become a Soter to him in his undertaking." (Müller, Dissert. p. 191.) The ambiguity of these words gives rise to the discussion in the *Ranae*, where (1142) Euripides understands πατρῷα κράτη of 'the victory of Clytemnestra over Orestes' father,' but Aeschylus (or Dionysus as his interpreter) ex-

plains it *ὅτι πατρῶν τοῦτο κέκτηται γέρας*, referring however the γέρας not, as he ought, to σωτήρ and ξύμμαχος (inf. 17), but to χθόνιος. The plural κράτη, which elsewhere (see Suppl. 431) means 'commands,' here signifies 'attributes' or 'prerogatives,' τιμὰ, which Hermes is said to manage, control, or direct, and so to apply them, by a delegated authority from Zeus. It is singular that Hermann should accept, in preference, Euripides' far-fetched explanation of πατρῷα κράτη, which the Schol. on Aristoph. says that Aristarchus the grammarian also regarded as the true one, τὰ τοῦ ἐμοῦ πατρὸς κράτη ἐποπτεύων, ὃς κρατηθεὶς ὑπὸ τῶν περὶ Αἰγισθὸν ἀπέλεγε.

3. ἦκω γάρ. The γάρ assigns the reason of the appeal to Hermes, not only as σωτήρ, but as πομπαῖος and κῆρυξ. 'As an exile just returned, I ask your protection; as a son that has something to communicate to a dead parent, I require you to convey to him my behests.'

4. It is not certain, as Hermann acutely remarks, that this verse really followed next after the first three. For Euripides in the *Ranae* is only looking for faults; and any intervening verses which presented nothing to carp at would hardly have been brought forward by Aristo-

κλύειν, ἀκούσαι * * * * * 5
 * * πλόκαμον Ἰνάχῳ θρεπτήριον
 τὸν δεύτερον δὲ τόνδε πενθητήριον
 οὐ γὰρ παρῶν ᾤμωξα σὸν, πάτερ, μόρον,
 οὐδ' ἐξέτεινα χεῖρ' ἐπ' ἐκφορᾷ νεκροῦ.
 τί χροῖμα λεύσσω; τίς ποθ' ἦδ' ὀμήγγυρις
 στείχει γυναικῶν φάρεσιν μελαγχίμοις
 πρέπουσα; ποῖα ξυμφορᾷ προσεικάσω; 10
 πότερα δόμοισι πῆμα προσκυρεῖ νέον;
 ἢ πατρὶ τῷ μῆ τάσδ' ἐπεικάσας τύχῳ

phanes, with whom fairness was no consideration. From the Aeschylean expressions used in Euripides' comment on the passage (Ran. 1141—4), Hermann suggests the following as a probable restoration of the text:

ἦκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι,
 τλήμων Ὀρέστης, κρυπτὸν εἰσβαλὼν
 πίδα,
 οὐδ' ἄθ' βιαίως ἐκ γυναικείας χερσὶς
 δόλοισι λαθραίως οὐμὸς ἄλλανται πατῆρ.
 τύμβου δ' κ.τ.λ.

6. πλόκαμον. Perhaps φέρω δὲ is wanting to complete the original verse. As we cannot tell what may have dropped out before it, it is impossible to decide whether Orestes means really to offer (or that he has offered) a lock of hair to the river-god, as a propitiatory gift to an elemental power on his first entering the Argive land (cf. Suppl. 23 seqq.), or whether, as Achilles in Il. xxiii. 142, cuts off for the dead Patroclus the hair he had kept in reserve for the Spercheius, so here Orestes intends to divert his river-lock from its proper destination, and thus to lay a double gift on his father's tomb. Again, it is doubtful whether *θρεπτήριον* is an adjective in a passive sense (see on Ag. 629, 1060), or a substantive implying 'the price of nourishment' (*τροφεία*, Theb. 472), as inf. 41, *λύτρον* is 'a ransom,' i. e. 'the price of releasing,' or (as I incline to believe) *θρεπτήριος πλόκαμος* means 'nurture-hair' in such a sense as to retain a signification closely allied to that of the substantive, *πλόκαμος χάριτι τοῦ τρέφεσθαι ἀποδοῦς*. The origin of the mourning-lock was, without doubt, the eastern custom of shaving the head in grief. The Greeks, who set a value beyond other

nations on fine hair, adopted the practice of merely cutting off a portion as a symbol, apology, or acknowledgment of the obligation. There is more obscurity about the *πλόκαμος ἱερὸς* or *θρεπτήριος*. Klausen asserts, but does not attempt to prove, that the cutting off of such a lock implied an entire surrender of the votary to the god whom he had chosen as his patron, on the principle that a tuft of hair cut from the head of a victim was a ceremonial dedication or consecration of it. Hence, he thinks, the *πλόκαμος πενθητήριος* symbolised the same entire dedication of a son to a parent. The river-lock, however, would seem rather to have been offered by youths on coming of age as *ἀναρχαί* or first-fruits to the elementary power (water) that had fed them or produced food for them from infancy. Thus both Earth and Rivers were called *κουροτρόφοι*. And hair was offered, not only as a thing of value, but as being the only part of the living body that could be isolated, as a material offering, without mutilation, danger, or inconvenience.

8. οὐ γὰρ παρῶν. The γὰρ appears to shew that this fragment is closely connected with the last. 'I bring this lock to the tomb (which is all I can now do), for I was not present at my father's funeral.'

10. προσεικάσω; 'Should I refer it by conjecture?' Cf. Ag. 158, οὐκ ἔχω προσεικάσαι. Ib. 1100, κακῶ δέ τῃ προσεικάσω τάδε.

12. ἐπεικάσας τύχῳ; 'Shall I be right in guessing?' 'Must I hazard a conjecture that'—Peile; who distinguishes between *τύχῳ* and *τύχοιμ' ἄν* with a participle, the latter meaning, 'can I hit upon if I try'; but it may be doubted if the distinction is not a fanciful one.

χοὰς φερούσας νερτέροις μειλίγμασιν ;
 οὐδέν ποτ' ἄλλο· καὶ γὰρ Ἑλέκτραν δοκῶ
 στείχειν, ἀδελφὴν τὴν ἐμὴν, πένθει λυγρῷ 15
 πρέπουσαν. ὦ Ζεῦ, δός με τίσασθαι μόρον
 πατρὸς, γενοῦ δὲ ζύμμαχος θέλων ἐμοί.
 Πυλάδην, σταθῶμεν ἐκποδῶν, ὡς ἂν σαφῶς
 μάθω γυναικῶν ἧτις ἦδε προστροπή.

ΧΟΡΟΣ.

ιαλτὸς ἐκ δόμων ἔβην στρ. ἀ.
 χοὰς προπομπὸς ὀξύχειρι σὺν κτύπῳ. 21
 πρέπει παρηΐς φοινίσι ἀμυγμοῖς,
 ὄνυχος ἄλοκι νεοτόμῳ
 δι' αἰῶνος δ' ἰνυμοῖσι βόσκεται κέαρ
 λυοφθόροι δ' ὑφασμάτων 25
 λακίδες ἔφλαδον ὑπ' ἄλγεσιν

13. νερτέροις μειλίγμασιν; 'For offerings to appease the dead.' Blomf., Dind., and Herm. give μειλίγματα, a probable correction, since transcribers often fell into the error of assimilating terminations, and we have *νηφάλια μειλίγματα* in Eum. 107, and *ἄπερ νεκροῖσι μειλικτήρια* in Pers. 612, both immediately in juxtaposition with *χοὰς*. The dative is defended by Well., Peile, and Franz. Cf. Thucyd. iii. 82, *ζυμμαχίας ἅμα ἑκατέρους τῆ τῶν ἐναντίων κακώσει*. *Ibid.* vi. 33, *Ἀθηναῖοι ἐφ' ἡμᾶς ἔρημηται — πρόφασιν μὲν Ἐγεσταίων ζυμμαχία καὶ Λεοντίων κατοικίσει*.

15. πένθει λυγρῷ πρέπουσαν. 'Dressed in sad mourning' (for so in our idiom we use *mourning* for habiliments of mourning). So *πρέπουσα* sup. 10.

16. ὦ Ζεῦ, δός, κ.τ.λ. The sight of his sister in grief, as Klansen well observes, rouses Orestes to a desire for vengeance.

19. προστροπή. *Supplicatio*,—here, as the context shews, used for those conducting it, i. e. a band of suppliants.

20 seqq. The chorus in the parade declare the reasons why they have been sent to accompany the libations to the tomb, and how they do so with a real sorrow for their own fortunes and those of the family. Clytemnestra has seen a dream, which has alarmed her and in-

duced her to appease by offerings the shade of Agamemnon. Their respect for their lord, their dislike of the queen, their expectation of vengeance, are expressed, though with a certain degree of reserve. Their own unhappy lot in being under the thralldom of an unjust tyranny, and so forced to dissemble their feelings, is bewailed (66 seqq.).

21. χοὰς προπομπὸς. Dind. gives *χοῶν* with Casaubon. The accusative is defended by *ἄπορα πόριμος*, Prom. 924; *τὸ πᾶν μῆχαρ οὐβιος Ζεὺς*, Suppl. 588. Cf. Pers. 624, *γαπῶτους δ' ἐγὼ τιμὰς προπέμψω*.

22. φοινίσι ἀμυγμοῖς. The Med. has *φουισσαμυγμοῖς*, which differs only in C for O. There is another reading in Ald. Rob. Guelf., *φοίνισσα γωγμοῖς*, whence Hermann, followed by Franz, gives *πρήσι παρηΐς φοίνισι διωγμῶς*, the antistrophic verse consisting of pure iambics. Prof. Conington remarks that if the metre requires the change, it would be easier to read *πρέπει παρηΐς φοίνισι ἀμυγμῶς*.—*ὄνυχος ἄλοκι*, the rending or laceration of the face, according to ancient Eastern usage, as Eur. Suppl. 826, *ὄνυξι κατηλοπίσμεθα*.

24. δι' αἰῶνος. Not merely as a mourner for the occasion, but as never ceasing to grieve.

26. λακίδες ἔφλαδον. 'Have burst

πρόστεροι στολμοὶ πέπλων ἀγελάστοις
 ζυμφοραῖς πεπληγμένων.
 τορὸς δὲ φοῖτος ὀρθόθριξ, ἀντ. ἀ.
 δόμων ὄνειρόμαντις, ἐξ ὕπνου κότον 30
 πνέων, ἀωρόνυκτον ἀμβόαμα
 μυχόθεν ἔλακε περὶ φόβω,
 γυναικείοισιν ἐν δώμασιν βαρὺς πίτνων
 κριταὶ δὲ τῶνδ' ὄνειράτων
 θεόθεν ἔλακον ὑπέγγυοι, 35

asunder in readings (or tatters) destructive of the threads of the texture.' Schol. οἱ στολισμοὶ τῶν ὄρασματων πρὸς τοῖς στέρνοις λινοφόβοι λακίδες ἐρρήγησαν. Hermann, by removing the comma after ἄλγισιν, adopts this construction, but rightly connects λινοφόβοι ὄρασματων. See on Pers. 830. Others take στολισμοὶ in apposition with λακίδες, as just before ἀμνημοῖς, βρυχος ἔλακι. Ag. 966, σπλάγχνα οὐ ματάζει, πρὸς φρεσὶν κυκλοῦμενον κέαρ.—στολισμοὶ πέπλων, the folds of the tragic dress (Suppl. 451), called πέπλος κολπία Pers. 1039. Cf. στολισμοὶ λαίφους Suppl. 695.—πεπληγμένων, if taken to agree with πέπλων, leaves the dative ζυμφοραῖς dependent on the sense of ἐπι, 'in consequence of,' cf. inf. 47, 74. Klausen supplies ἡμῶν, and it is certain that a person is said πεπληγῆσθαι ζυμφορᾷ, while the garment itself is rather 'rent' than 'beaten or struck.' Perhaps, without referring this to the idiom illustrated on Suppl. 437, we may say that the poet identifies or confuses the thing with the person, of which it forms as it were a part, just as he uses ἐξ ἐλευθέρου δέρης Ag. 320, δέρης πρὸς βίαν λελημμένης id. 849. Or did he mean rather στέρνων from πρόστεροι?

29. τορὸς δὲ φοῖτος. The conjecture of Hermann and Bamberger, adopted by Franz, for τορὸς γὰρ φοῖτος. The common reading, suggested by Heath, is τορὸς γὰρ ὀρθόθριξ φόβος, to which the repetition of περὶ φόβω in 32 is an objection not satisfactorily met by translating 'a fright uttered (caused the utterance of) a shriek through fear.' Now φοῖτος is an Aeschylean word (Theb. 658), which here seems to retain a signification closely connected with φοιτᾶν, 'a stalking nightly visitant' in the form of a dream, inf. 526, 538. Thus τορὸς will mean 'clear,' 'of unequivocal import,' and the whole pas-

sage (which contains the reason of the chorus' mission, v. 20) may be rendered thus: 'For a plain spectral vision, making the hair to stand on end, declaring the destiny of the family by dreams, breathing resentment in sleep, uttered from the interior of the house a cry through terror in the dead of night, falling heavily on the women's apartments.' Clytemnestra, whose dream of a serpent is described below (526 seqq.), is there said ἐξ ὕπνου κεκραγέσθαι ἐπισημένη.—κότον πνέων, cf. ἐγκοτεῖν, v. 37. So πνέω μένος Eum. 804. πνέουσ' ἐπ' ἔχθροῖς κότον inf. 939.—βαρὺς πίτνων, see on Ag. 1146, δαίμων—ὄπαρθεν βαρὺς ἐμπίτνων.—περὶ φόβω, *grae timore*, Pers. 692. In μυχόθεν ἔλακε there seems an allusion to the prophetic adytum (inf. 775) which accounts for the reading φοῖτος for φοῖτος. The Schol. seems to have read φόβος, from his comment on this verse (32), ἀναλακεῖν καὶ βοῆσαι τὴν Κλυταιμνήστραν ἐποίησεν ὁ σαφὴς φόβος, δι' ὄνειρων μαντευόμενος. Klausen objects that the dream itself could not be said λακεῖν, and gives ἔλαχε with Aldus and MS. Guelf. But ὄνειρόμαντις justifies λακεῖν, since the dream thereby assumes the character of a person; whence also βαρὺς πίτνων.

34. κριταὶ, the interpreters,—δόμων προφήται, Ag. 399. The δὲ was inserted by Schütz.—θεόθεν ὑπέγγυοι, Schol. ἐκ θεῶν ἠσφαλισμένοι τὴν μαντείαν. This is added to impress the certainty of the result, and that the interpretation was not the vain conjecture of a mere θυμῶμαντις, Pers. 226. The seers, as the ministers of the gods, were pledged by the most solemn obligations not to falsify predictions, and were in turn secured by the gods from misapprehension of the true meaning. Perhaps however (cf. 32) it is better to join θεόθεν ἔλακον.

- μέμφεσθαι τοὺς γὰς νέρθεν περιθύμωσ,
 τοῖς κτανουσί τ' ἔγκοτεῖν.
 τοιάνδε χάριν ἀχάριτον ἀπότροπον κακῶν, στρ. β'.
 ἰὼ Γαῖα μαῖα, μωμένα μ' ἰάλλει
 δύσθεος γυνά· φοβούμαι δ' ἔπος τόδ' ἐκβαλεῖν 40
 τί γὰρ λύτρον πεσόντος αἵματος πέδω ;
 ἰὼ πάνοιζυς ἐστία,
 ἰὼ κατασκαφαὶ δόμων.
 ἀνήλιοι βροτοστυγεῖς 45
 δνόφοι καλύπτουσιν δόμους,
 δεσποτῶν θανάτοισιν.
 σέβας δ' ἄμαχον, ἀδάματον, ἀπόλεμον τὸ πρὶν, ἀντ. β'.
 δι' ὧτων φρενός τε δαμίας περαίνων,
 νῦν ἀφίσταται. φοβεῖται δέ τις. τὸ δ' εὐτυχεῖν, 50
 τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον.

36. μέμφεσθαι, 'are dissatisfied,' 'are discontented' with their unavenged and unhonoured state in Hades.—περιθύμωσ, cf. περιόργωσ, Ag. 209.

36. χάριν ἀχάριτον. So Herm., Franz., Dind., Peile, after Elmsley, for χάριν ἔχαριν, on account of the metre (for χάριν ἔχαριν occurs in precisely the same sense Ag. 1522).—Γαῖα μαῖα, cf. χθονὸς τροφοῦ, v. 58, and also v. 120. The exclamation seems to imply that the chorus are shocked at the idea of Mother earth receiving libations so impiously sent, and intend to deprecate the φθόνος which they might incur as agents in the transaction.

40. ἔπος τόδε. I fear to utter the prescribed words ἀπότροπον κακῶν (inf. 149) being well aware that there is no atonement for the blood that has been shed by her,—no ransom that can be paid to satisfy divine vengeance. It is a πάθος ἀνήκεστον, inf. 507. Cf. Ag. 978. Theb. 678. Eum. 615 seqq.—λύτρον for λυγρόν is the correction of Canter. The word is rather rare, and particularly in the singular. Cf. λάτρων ἄτερθεν, from λάω, Suppl. 988. Demosth. p. 394, εἰδανέ(οντο) δ' μὲν τρεῖς μῶσ, δ' δὲ τέττε, δ' δὲ ὅπως συνέβαιεν ἐκάστῃ τὰ λύτρα.

47. δεσποτῶν. Perhaps δεσποτῶν, as inf. 74. The plural is used, not only to suit θανάτοισιν (which means more than a natural death, see Ag. 1311), but as

before, v. 36, and as it generally is, when the intention is to allude rather than to specify.

49. δι' ὧτων φρενός τε. They not only obeyed Agamemnon, but had an affection for him in their hearts; whereas they submitted to Aegisthus reluctantly and only from necessity (Ag. 1618). The Schol. explains, τοῦτο δὲ θέλει εἰπεῖν, ὅτι ἡ αἰδώς, ἣν περὶ Ἀγαμέμνονος εἶχον οἱ δῆμοι, νῦν εἰς φόβον ἐτρέπη. ἐκείνων γὰρ ἠδούντο καὶ ἐφίλουσιν, τὸν δὲ φοβοῦνται ὡς τύραννον διατελούμενον.—φοβεῖται δέ τις, i. e. the combined αἰδώς and σέβας of the former reign is changed into φόβος. Schol. ἀντὶ τοῦ, ἕκαστος φοβεῖται φθέγγασθαι. Klausen thinks the point of the passage lies in Agamemnon's power to coerce, as ἔμαχος, ἀδάματος, ἀπόλεμος, and that φοβεῖται is said of Clytemnestra and the inhabitants of the palace, who have reason to dread the δημόδρους ἀναρχία of Ag. 856, so that no man thinks himself secure under Aegisthus' feeble sway.

50. τὸ δ' εὐτυχεῖν, κ.τ.λ. Men worship worldly prosperity, and attribute to it all the power of a god (this is said in respect of Aegisthus and Clytemnestra who had 'ruled by money,' Ag. 1616), but justice will sooner or later overtake the wicked, and not the less surely because it is slow.

ῥοπή δ' ἐπισκοπεῖ Δίκας
 ταχέια τοὺς μὲν ἐν φάει,
 τὰ δ' ἐν μεταιχμῷ σκότου
 μένει χρονίζονθ' ἄσυχᾶ,
 τοὺς δ' ἄκραντος ἔχει νύξ.
 δι' αἷματ' ἐκποθένθ' ὑπὸ χθονὸς τροφοῦ στρ. δ'.
 τίτας φόνος πέπηγεν οὐ διαρρίδαν.

53. Δίκας. The Med. has δίκαν, but the Schol. has ἡ τῆς δίκης ῥοπή.

54. τοὺς μὲν. So the Schol. and ed. Turn. The Med. has τοῖς μὲν, and another scholium, founded perhaps on a various reading, τοῖς μὲν, ἀντὶ τοῦ τοὺς μὲν. It may be observed that δίκαν — τοῖς μὲν form a connected construction, and must be adopted or rejected together. For ἐπισκοπεῖ, 'regards,' 'does not lose sight of,' cf. Suppl. 396, ἀμφοτέρους — ἐπισκοπεῖ Ζεὺς ἑτερορρεχῆς. Ib. 374, τὸν ὀφθῆεν σκοπὸν ἐπισκοπεῖ. Three periods are spoken of; the present time, or prime of life, when the stroke of justice (cf. Ag. 241) falls most heavily and least expected; the twilight, or evening of life; and the night, or death, which comes ἀκραντος, before punishment has overtaken its victim. It is thus that bad men hope to escape, because divine retribution is dispensed in this mysterious way. Translate: 'But swiftly descending Justice has in view (i. e. observant Justice falls quickly upon) some in the light, while other (crimes) remain silently awaiting her for a long time in the hour between it and darkness, and others ineffective night possesses.' The antithesis between ταχέια and χρονίζοντα will not escape the student.

56. ἄσυχᾶ. So I formerly corrected ἔχη or εἴχη of the Med., an alteration which suits both sense and metre at the small cost of changing εἰ into C. Hermann now gives ἀτυχῆ, having formerly omitted the word as a gloss, in which he is followed by Klausen, Franz, and Peile. He interprets the three terms, not of periods, but of the reigning Aegisthus, the exiled (ἀτυχῆς) Orestes, and the dead Agamemnon. The first has his day; that of the second is dawning; that of the third is past and gone. In this case, δίκη, as referred to Orestes, must mean that retributive justice which will restore him to his rights, while in respect of the

others it will signify the justice which punishes (Aegisthus) and avenges (Agamemnon). The words however in the text seem peculiarly applicable to crimes which, as it were, lie dormant till old age, and then have their penalty in a miserable and remorseful evening of life. This is nearly the view of the Scholiast; ἡ τῆς δίκης ῥοπή τοὺς μὲν ἐπισκοπεῖ ταχέως καὶ ἀμύνεται, ἄλλοις δὲ ἐν ἀμφιβόλῃ ἐξ τὴν τιμωρίαν, οὐκ ἀθρόως αὐτοὺς ἀμυνομένη, ὥστε τοὺς ἠδικημένους ὑπ' αὐτῶν λυπεῖσθαι (this remark applying to Agamemnon, cf. v. 36), ἄλλους δὲ σκότος καλύπτει, ὡς μὴδὲ ὁρᾶσθαι ὑπ' αὐτῆς.

56. μένει. Those who read χρονίζοντα βρῦει are compelled to take this as a substantive, and, by consequence, μεταιχμῷ as an adjective. But cf. Ag. 820, ὄρας χρονίζον εἰς μενεῖ. After ἔχη the MSS. and early edd. add βρῦει, which seems to have crept in from v. 61. The Schol. also has βρῦει ἀθεῖ. Either ἔχη or βρῦει must be sacrificed to the necessities of the metre. Dr. Peile rightly judges, that in the scholium quoted above, ἄλλους δὲ σκότος καλύπτει, κ.τ.λ., βρῦει evidently finds no place.

59. τίτας φόνος. Schol. τιμωρῆς.—οὐ διαρρίδαν, Schol. ἀντὶ τοῦ, εἰ διαρρίδαν. This adverb is commonly interpreted, 'indelibly,' 'so as not to be washed out,' according to an ancient superstition that the blood of a murdered man leaves a stain that no water will efface. Prof. Conington however explains 'not flowing through,' i. e. Mother earth will not receive into her lap the blood of her own child, but casts it out and lets it lie bare and festering on the surface. How then could the same blood be said to have been 'drunk up?' It seems that διαρρίδαν implies the dilution and consequent spreading of a stain, when water is mixed with it to wipe it up.

διαλλαγῆς ἅτα διαφέρει 60
 τὸν αἴτιον παναρκέτας νόσου βρύειν.
 θιγόντι δ' οὔτι νυμφικῶν ἐδωλίω 61
 ἄκος, πόροι τε πάντες ἐκ μιᾶς οδοῦ
 † βαίνοντες τὸν χερομυστῆ
 φόνου καθαίροντες † ἰούσαν ἄτην. 65
 ἐμοὶ δ' (ἀνάγκαν γὰρ ἀμφίπτωλι 62
 ἐπωδός.

60. διαλλαγῆς. Schol. ἡ διαωνίζουσα. Did he read *αιωνής*? (Eum. 642.) 'Acerda *perniciosa*,' Klausen.—*διαφέρει*, 'puts off the guilty one, that he may break out hereafter in a lasting affliction.' Of the many interpretations that have been proposed, this of Hermann's ("differt auctorem, i. e. differt auctori poenam") is by far the best. The Schol. gives *διασπαρσσει*. The reference appears to be to the crimes which are not immediately punished, but remain *χρονίζοντα*, v. 56.—*πανάρκετος*, though *ἄπαξ λεγόμενον*, is defended by the analogous form *ἀνάρκετος* Eum. 501. It may be regarded as a synonym of *παναρκής* and *πανταρκής*, 'all-sufficing,' and therefore 'holding out against all' the remedies next mentioned. For the feminine termination see Theb. 104. Pers. 598. Schol. τῆς εἰς πάντα τὸν χρόνον ἀρκούσης αὐτῆς. Cf. Theb. 838, *βουλαὶ δ' ἄπιστοι δαίτου διήκεσαν*. Klausen takes *παναρκέτας* for the nominative.—After this verse the MSS. repeat v. 57, the error arising from *βρύει* having been added at the end of 56.

62. θιγόντι. So Scaliger for *ὄγοντι*. Cf. *πυλικῶν ἐδωλίω*, 'virgin chambers,' Theb. 450. The double crime of Aegisthus, adultery and murder, neither of which admit of any remedy, is here meant. Schol. ὅσπερ τῷ ἐπιβάντι νυμφικῆς κλίτης οὐκ ἔστιν ἰασις πρὸς ἀναπαρθένευσιν τῆς κόρης, οὕτως οὐδὲ τῷ φονεῖ πᾶρασι πόρος πρὸς ἄκασιν τοῦ φόνου. It is clear that he read *θιγόντι*, not *ὄγοντι*, which leaves *ἐδωλίω* to depend on *ἄκος*. For the Homeric *ἐπιβημένοι ἐνῆς* (Suppl. 39) is a synonym of *θιγεῖν ἐνῆς*. Besides, the metre is against *ὄγοντι*, which should not have been retained by Klausen, Franz, and Peile.

63. ἐκ μιᾶς οδοῦ. Rushing in one common channel, and therefore, in one direction upon the guilty spot. There can be little doubt that *βαίνοντες* is a mere gloss. The metre might be restored either by

προβαίνοντες (Bamberger), or *διαίνοντες* (Lachmann and Hermann); or, more probably still, we should transfer *καθαίροντες* to this place, and leave the next verse with the marks of a lacuna. The words *ἰούσαν ἄτην* are also corrupt. No correction is of sufficient certainty to be admitted; but *ἔλουσαν μέτην*, though it does not suit the strophic verse, probably represents the general meaning. Hermann gives *καθαροῖσι ἰοιεν ἂν μέτην*. Klausen, Dindorf, and Peile retain the vulgate, but Klausen alone ventures to explain it, taking *πόροι*, after the Schol., for 'ways and means' (Prom. 59). There can be no doubt however that *water* is meant, the usual purification in murder (*βυτοὶ πόροι*, Eum. 430), especially as *χερομυστῆ* is contrasted with *καθαρὰ χεῖρες* (*ib.* 303).

66. The general sense of the difficult passage which commences the *epode* is this: 'However, since I am a slave, I must not rebel, but put up with the conduct of my superiors, just or unjust, suppressing my dislike.' "Excusant se servare, quod Clytaemnestrae morem gerunt in faciendis inferiis, quas Agamemnoni parum acceptas fore satis intelligunt." Klausen.—*ἀνάγκη ἀμφίπτωλις*, according to Hermann, means "*duplicitis sedis necessitas*," the being driven from their native city, Troy, to another, Argos. And so the Schol. τῆν ἐκ διαφόρων πόλεων ἀνάγκην. The ordinary explanation seems at least equally probable, 'slavery thrown (like a net, Ag. 351) round the city' by the beleaguering army. Prof. Conington understands, nearly with Peile, *ἀλλὰ γὰρ ἐμοὶ θεοὶ προσήνεγκαν ἀνάγκην αἰνέσαι δίκαια καὶ μὴ δίκαια πρέποντι* ἀρχαῖς βίου, i. e. 'things which, right or wrong, seem right and fitting to the rulers of my life,' τὰ δοκούντα τοῖς ἐμοῖς δεσπόταις. Ho thus construes *βία φερομένην* as a genitive absolute, 'since things go by force.' To him also is due *δοῦλόν μ'* for *δοῦλιον*, for

θεοὶ προσήνεγκαν ἕκ γὰρ οἴκων
 πατρώων δούλιόν μ' ἐσάγον αἴσαν,)
 δίκαια καὶ μὴ δίκαια
 πρέποντ' ἀπ' ἀρχαῖς βίου 70
 βία φερομένων αἰνέσαι, πικρὸν φρενῶν
 στύγος κρατούση.
 δακρῦν δ' ὑφ' εἰμάτων ματαίοις
 δεσποτῶν τύχαις, κρυφαίοις
 πένθεσιν παχνομένη. 75

ΗΛΕΚΤΡΑ.

δμωαὶ γυναῖκες, δωμάτων εὐθήμονες,
 ἐπεὶ πάρεστε τῆσδε προστροπῆς ἔμοι
 πομποὶ, γένεσθε τῶνδε σύμβουλοι πέρι
 τί φῶ χέουσα τάσδε κηδείους χοάς ;
 πῶς εὐφρον' εἶπω, πῶς κατεύξομαι πατρί ; 80

which others give *δουλίαν*. Cf. Od. vi. 91, *εἴματα χερσὶν ἔλοιστο, καὶ ἐσφόρεον μέλαν ὕδωρ*. The chief obscurity of the passage lies in *πρέποντ' ἀρχαῖς βίου*. As the Med. gives *ἀρχαῖς*, and the Schol. explains *ἔμοι δὲ πρέποντα καὶ ὀφειλόμενά ἐστιν ἀπ' ἀρχαῖς* (MS. *ἀπαρχαῖς*) *βίου τὰ τῶν βία φερομένων αἰνέσαι*, and again, *ἐξέτε τοῦτον ἐπαρήρημαι τὸν βίον*, I have ventured to restore *ἀπ' ἀρχαῖς* in the text. Translate: 'For to me it has been becoming (i. e. a matter of duty) from the commencement of (this) life, to acquiesce in the deeds of those who behave overbearingly, whether righteous or unrighteous, suppressing the bitter detestation of my heart.' Literally, 'Justice and injustice alike have been proper for me to assent to,' as inf. 114, *καὶ ταῦτα μοῖστίην εὐσεβῆ θεῶν πάρα*; i. e. *εὐσεβῆ ἔμοι ὥστε εὐχεσθαι αὐτά*. On the article omitted before *φερομένων*, see inf. 352.

69. *δίκαια καὶ μὴ δίκαια*. Schol. *ἔστι δὲ παροιμία, Δοῦλε, δεσποτῶν ἔκουε καὶ δίκαια κἀδικα*. Compare Tac. Ann. ii. 38, 'haec atque talia, quanquam cum adsensu audita ab iis quibus omnia principum, honesta atque inhonesta, laudare mos est, plures per silentium aut occultum murmur exceperet.' The *μὴ* is used, as in Prom. 959. Theb. 750, as if the article had been prefixed, *τὰ μὴ δίκαια*, the same notion of generality being sufficiently conveyed by

the context.

71. *πικρὸν*. So ed. Vict. for *πικρῶν*.

73. *ὕφ' εἰμάτων*, 'secretly,' so as to conceal my tears from my masters. — *ματαίοις*, 'helpless,' 'frustrated of their hopes.' By *δεσποτῶν* she means Orestes (cf. 757), including perhaps Agamemnon.

76 seqq. Electra, being assured by the sentiments in the parade, that the chorus are unwilling agents in carrying the libations according to the purpose of Clytemnestra, now asks their advice as to the course she ought to pursue, proposing to them several plans which she well knows they will severally reject. The object of this, Klausen observes, was to fortify herself by the counsel of others in treating her mother as an enemy, and so to avoid the *φθόνος* of originating an imprecation upon her.

79. *τί φῶ*. So Franz with H. L. Ahrens for *τίφω δέ*. In the Med. *οἶμαι τύμβω* is added as a conjecture. Hence *τάφω* Stanley, *τύμβω χέουσα* Herm., Dind., Blomf. Klausen and Peile retain *δὲ (τάφω δὲ χέουσα)*, for the insertion of which it is not easy to account, though neither is it easy to defend it satisfactorily (see a similar instance in 198). I believe *τί φῶ* is the true reading; compare 83 and 110. — *κηδείους*, Schol. *συγγενικάς*. Rather, perhaps, 'funeral offerings,' as inf. 529.

80. *κατεύξομαι*. Some recent editors

πότερα λέγουσα παρὰ φίλης φίλῳ φέρειν
 γυναικὸς ἀνδρὶ, τῆς ἐμῆς μητρὸς πάρα ;
 τῶνδ' οὐ πάρεστι θάρσος, οὐδ' ἔχω τί φῶ,
 χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός.
 ἢ τοῦτο φάσκω τοῦπος, ὡς νόμος βροτοῖς, 85
 ἔσθλ' ἀντιδοῦναι τοῖσι πέμπουσιν τάδε
 στέφῃ, δόσω γε τῶν κακῶν ἐπαξίαν ;
 ἢ σίγ' ἀτίμως, ὥσπερ οὖν ἀπώλετο
 πατήρ, τὰδ' ἐκχέουσα, γάποτον χύσω,
 στείχω, καθάρμαθ' ὡς τις ἐκπέμψας, πάλω 90
 δικούσα τεύχος ἀστρόφοισιν ὄμμασιν ;
 τῆσδ' ἔστε βουλῆς, ὦ φίλοι, μεταίτιαι
 κωνὸν γὰρ ἔχθος ἐν δόμοις νομίζομεν.
 μὴ κεύθετ' ἔνδον καρδίας φόβῳ τινῶς

change this to *κατεύξομαι*. But the tragic writers frequently combine the future with the conjunctive of the aorist. Cf. Eur. Ion 758. Iph. Aul. 442. 456. Trach. 973. Ajac. 403. Pers. 124. Suppl. 757. *Inf.* 257. Of course, there is a slight difference in sense, as in English between *shall I* and *must or should I*.—*εὐφρονα*, 'acceptable to my father.'

85. ἢ τοῦτο κ.τ.λ. 'Or should I utter this form of prayer, as is usual among mankind, *That he may give in return blessings to those who are sending these garlands*, a return which, forsooth, their evil actions have deserved?' The reading *ἔσθλ'* for *ἔστ'*, admitted by Dindorf and Hermann, is Elmsley's, and it so improves the sense of the whole passage that one can hardly doubt of its truth; and the same may be said of *γε* for *τε*, since τῶν κακῶν is opposed to ἔσθλα, and the absurdity, in the mind of a Greek, of rendering good for evil justifies the introduction of the ironical particle. — *στέφῃ*, Schol. ἀπὸ τοῦ τὰς χοάς. And this may be the meaning here. Cf. Soph. El. 440, *τάσδε δυσμενεῖς χοὰς οὐκ ἔν ποθ', ὅν γ' ἔκτεινε, τῶδ' ἐπίστεφε*. Antig. 431, *χοαῖσι τρισπόροισι τὸν νέκυν στέφει*. The term may have arisen from comprising various offerings, flowers, hair, chaplets, &c. under one general name (cf. Pers. 611 seqq. Soph. El. 898, *περιστεφῆ κύκλω πάντων ὅσ' ἔστιν ἀνθέων θήκην πατρὸς*), or even from the Homeric *κρητῆρα ἐπιστέφασθαι ποσιῶ*, in allusion to the foam or 'head'

upon poured-out liquids.

88. *ὥσπερ οὖν*. See on Ag. 1142. 'Ought I not rather to commemorate my father's ignominious death by a silent and unceremonious offering of the libations? To symbolize my loathing for the deed by casting away these libations like some polluted thing?' But this (she implies) would be as unnatural and ungracious as the other proposals, since it would seem that the daughter did him dishonour as well as the wife.

90. *στείχω* κ.τ.λ. 'Should I, like one who has carried away refuse from a purification, after toosing away the urn, go back again with eyes not turned behind me?' (or without looking back to see what became of the lustral ashes and water which had just been thrown away.) On this ancient and curious superstition the Schol. observes, *τοῦτο πρὸς τὸ παρ' Ἀθηναίων ἔθος, ὅτι καθάροντες οἰκίαν ὄστρακινῃ θυμιατηρίῳ βίψαντες ἐν ταῖς τριόδοις τὸ ὄστρακον ἀμεταστρεπτὶ ἀνεχέουρον*. See Eum. 430. Virg. Eccl. viii. 102. Theocr. xxiv. 91. Oed. Col. 490. Ovid, Fast. v. 436, '*Aversusque jacit, sed dum jacit, Haec ego mitto, His, inquit, redimo meque meosque fabis. Hoc novae dicit, nec respicit; umbra putatur Colligere, et nullo terga vidente sequi.*'

93. *νομίζομεν*. 'We entertain,' 'we habitually hold,' (*inf.* 990.) The use of the word in this sense is rare; but the poet perhaps meant *τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομίζομεν*.

- τὸ μόρσιμον γὰρ τὸν τ' ἐλεύθερον μένει, 95
καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός.
λέγοις ἄν, εἴ τι τῶνδ' ἔχοις ὑπέρτερον.
- ΧΟ. αἰδουμένη σοι βωμὸν ὡς τύμβον πατρὸς,
λέξω, κελεύεις γὰρ, τὸν ἐκ φρενὸς λόγον.
- ΗΛ. λέγοις ἄν, ὥσπερ ἠδέσω τάφον πατρὸς. 100
- ΧΟ. φθέγγου χέουσα σεμνὰ τοῖσιω εὐφροσιν.
- ΗΛ. τίνας δὲ τούτους τῶν φίλων προσενέπω ;
- ΧΟ. πρῶτον μὲν αὐτήν, χῶστις Λίγισθον στυγεῖ.
- ΗΛ. ἐμοί τε καὶ σοὶ τὰρ' ἐπεύξομαι τάδε ;
- ΧΟ. αὐτὴ σὺ ταῦτα μανθάνουσ' ἤδη φράσαι. 105
- ΗΛ. τί' οὖν ἔτ' ἄλλον τῆδε προστιθῶ στάσει ;
- ΧΟ. μέμνησ' Ὀρέστου, κεί θυραῖός ἐσθ' ὄμως.
- ΗΛ. εὖ τοῦτο, κάφρένωσας οὐχ ἤκιστα με.
- ΧΟ. τοῖς αἰτίοις νυν τοῦ φόνου μεμνημένη—
- ΗΛ. τί φῶ ; δίδασκ' ἄπειρον ἐξηγουμένη. 110
- ΧΟ. ἔλθειν τι' αὐτοῖς δαίμον', ἢ βροτῶν τινα—

95. τὸ μόρσιμον γὰρ, i. e. the chances of harm are common to slaves and free, and you can suffer nothing unless fate wills it. Do not therefore withhold your sentiments through fear of offending your superiors. Compare *sup.* 73.

97. λέγοις ἄν. Literally, 'You would tell it, if you had any thing superior to the above proposals.' In our idiom, 'Say, if you have any thing better to suggest.' And the chorus proceeds to dictate a more suitable prayer to be uttered while the libations are being poured. 'From the reverence which I feel for your father's tomb, I will speak, as you bid me, the real sentiments of my heart.'—'Speak on then, with all the sincerity implied in that profession,' by which you are in a manner pledged to consult only the interests of Agamemnon and his family. With ὥσπερ ἠδέσω compare *inf.* 663, ὥσπερ δεῦρ' ἀπεξίτην πῶδας.

101. φθέγγου. 'Utter, as you pour, solemn words for those who are well-disposed.' What follows defines σεμνὰ, and shews that the prayer was for good. But the chorus speak at first very guardedly, and as it were by feeling the pulse of Electra. Thus both σεμνὰ and εὐφροσιν are purposely ambiguous. Had

they said plainly and at once, εἴξει ἀγαθὰ τοῖς Ἀγαμέμνονος φίλοις, Electra might have reproved their audacity, or refused to accept so bold an expression. As it is, she cautiously inquires whom of her acquaintances and relations (φίλοι) she is to address as 'the well-disposed,' and the chorus with equal caution reply, so as not directly to implicate themselves.

104. ἐμοί τε καὶ σοί. 'Shall I pray this (τὰ σεμνὰ, implying τὰ ἀγαθὰ) for you as well as for myself?'—'Do you yourself consider that, now that you begin to understand my meaning.' On the sense of τε — καὶ see *Suppl.* 734.

106. στάσει. Here and *inf.* 449, simply, 'company,' without reference, as Klausen thinks, to political factions against Aegisthus and Clytemnestra. Properly (*Ag.* 1086. *Eum.* 301) used of the chorus drawn up in their proper *station* at the thymele; whence also *λόχος* *Theb.* 106.

110. ἐξηγουμένη, 'dictating.' Electra wishes to shift the responsibility of a vindictive prayer from herself, on the pretence of ignorance what to say. See on 76. It has been supposed that there is an allusion to the Athenian ἐξηγηταί, or authorised expositors of difficult legal and religious questions.

- ΗΛ. πότερα δικαστήν, ἢ δικηφόρον λέγεις ;
 ΧΟ. ἀπλῶς τι φράζουσ', ὅστις ἀνταποκτενεῖ.
 ΗΛ. καὶ ταῦτα μούστῃν εὐσεβῆ θεῶν πάρα ;
 ΧΟ. πῶς δ' οὐ, τὸν ἐχθρὸν ἀνταμείβεσθαι κακοῖς ; 115
 ΗΛ. κῆρυξ μέγιστε τῶν ἄνω τε καὶ κάτω,
 * * * Ἐρμῆ χθόνιε, κηρύξας ἐμοὶ
 τοὺς γῆς ἔνερθε δαίμονας κλύειν ἐμὰς
 εὐχὰς πατρῶων δωμάτων ἐπισκόπους,
 καὶ Γαίαν αὐτήν, ἣ τὰ πάντα τίκτεται 120
 θρέμασά τ' αὖθις τῶνδε κῦμα λαμβάνει
 κἀγὼ χέουσα τάσδε χέρνιβας βροτοῖς
 λέγω καλοῦσα πατέρ', Ἐποίκτηιρόν τ' ἐμὲ

112. δικαστήν, ἢ δικηφόρον; 'A judge to hear the cause, or an avenger to inflict summary justice?'

113. ἀπλῶς, 'plainly,' 'without disguise.' Prom. 628, οὐκ ἐμπλέκων ἀνίγματο' ἀλλ' ἀπλῶ λόγῳ. Ib. 906, ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεούς. Hermann reads ἀπλωστί.

114. εὐσεβῆ θεῶν πάρα. Schol. καὶ τὰ ταῦτα εἰπεῖν (i. εἰπεῖν) παρὰ θεῶν ὁσιδμοὶ κρίνεται; Apparently a short or imperfectly enunciated expression for καὶ ταῦτα εὐσεβῆ ἐστὶ μοι εἴχεσθαι λαβεῖν παρὰ θεῶν;

115. πῶς δ' οὐ; i. e. the law of retribution is natural, just, and immutable. Theb. 1052, παθὼν κακῶς κακοῖσιν ἀντημείβετο.

116. κῆρυξ. This verse occurs in the old copies after 157. Later editors follow Hermann, who first transposed it to its present place. In the next verse either ἄκουσον or ἔρῃον is thought to have been lost.—τῶν ἄνω καὶ (τῶν) κάτω, the more correct expression, is disregarded as too prosaic; cf. τῶν ἀλότων καὶ κρατησάντων Ag. 316. Properly, οἱ ἄνω τε καὶ κάτω should mean 'those who have to do with both the upper and the lower world,' like Hermes himself.—κηρύξας κ.τ.λ., 'having summoned for me the powers below the earth to hear my prayers which have reference to my father's house.' For the construction of κηρύσσειν compare Ar. Ach. 748, ἐγὼ δὲ καρυξὶ Δικαιοπόλιν, and for ἐπισκόπους, agreeing with εὐχὰς and not with δαίμονας, Eum. 863, ὅσῳ εἰκῆς μὴ κακῆς ἐπίσκοπα. The whole prayer as far as 132 (or at least 130), is

for the restoration of Orestes to his home. From not sufficiently noticing this, Hermann and Frans read αἰμάτων. The Med. has δ' ὀμμάτων. The obvious correction δωμάτων was made by Stanley.

120. τὰ πάντα τίκτεται, 'has all things produced from herself, and having reared them to maturity, again receives the increase of them,' e. g. wine, the produce of the grape, oil from the olive, &c. She is not only μήτηρ and τροφὸς, but she is the careful guardian of all that she has taken back into her lap, and therefore of the dead. Photius, κύμα· τὸ κνύμενον. See Eum. 629, τροφὸς δὲ κύματος νεοσπύρου, i. e. κνήματος.

122. καὶ ἐγὼ. 'As you (Hermes) have your part to do, so I here do mine.' Hermann gives ἀγῶ, and φθιτοῖς for βροτοῖς, in the latter of which arbitrary changes he is followed by Dindorf and Franz. The Med. has γρ. νεκροῖς, which seems to have originated in a gloss to shew that the dead Agamemnon was meant. But βροτοῖς is rightly used in contrast with τοὺς γῆς ἔνερθε δαίμονας. Hermes summons the powers below by his office of herald, Electra calls on those who have ἡμῶν relations to her family, namely Agamemnon, by her libations. Though βροτοῖς is of itself indefinite, the immediate addition of καλοῦσα πατέρα removes the ambiguity. Dr. Peile follows Klausen in harshly construing χέρνιβας βροτοῖς, 'what mortals are accustomed to consider expiatory (or lustral) streams.'

123. ἐποίκτηιρόν κ.τ.λ. 'Pity me, and how shall we restore dear Orestes to his house?' i. e. and show us how we may

φίλον τ' Ὀρέστην πῶς ἀνάξομεν δόμοις ;
 πεπραμένοι γὰρ νῦν γέ πως ἀλώμεθα 125
 πρὸς τῆς τεκούσης, ἄνδρα δ' ἀντηλλάξατο
 Αἴγισθον, ὅσπερ σοῦ φόνου μεταίτιος.
 καγὼ μὲν ἀντίδουλος· ἐκ δὲ χρημάτων
 φεύγων Ὀρέστης ἐστίν· οἱ δ' ὑπερκόπως
 ἐν τοῖσι σοῖς πόνοισι χλίουσιν μέγα. 130
 ἔλθειν δ' Ὀρέστην δεῦρο σὺν τύχῃ τῷ
 κατεύχομαί σοι, καὶ σὺ κλύθι μου, πάτερ·
 αὐτῇ τ' ἐμοὶ δὸς σωφρονεστέραν πολὺ
 μητρὸς γενέσθαι χεῖρά τ' εὐσεβεστέραν.
 ἡμῖν μὲν εὐχὰς τάσδε, τοῖς δ' ἐναντίοις 135
 λέγω φανῆναι σοῦ, πάτερ, τιμᾶρον
 καὶ τοὺς κτανόντας ἀντικατθανεῖν δίκην.
 ταῦτ' ἐν μέσῳ τίθημι τῆς καλῆς ἀρᾶς,

restore him. There is some uncertainty whether ἀνάξομεν is from ἀνάγω, or, as the Schol. takes it, from ἀνάσσω. The latter verb has the dative in Homer, πολλῶσιν νῆσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν, while it must be confessed that κατάξομεν would have been more appropriate in the sense of 'bringing back,' than ἀνάγειν (Ag. 991). So however Il. xv. 29 (quoted by Klausen), καὶ ἀνάγαγον αὐτὸς Ἄργος ἐς ἰσθόβοτον καὶ πολλὰ περ ἀλλήσαντα. But Klausen, with the Schol., explains πῶς as if for ὅπως, which can only be maintained by taking ἐποικτεῖρον for λέγε or δεῖξον ἐποικτεῖρων. Hermann thinks something has been lost, and reads ἐποικτεῖροντ' ἐμέ. And Prof. Conington adopts this, 'addressing my father as one that has pity on me and my loved Orestes.'

125. πεπραμένοι. So Casaubon for πεπραγμένοι, which Peile alone defends, very inelegantly rendering it 'For now we are converted into produce as it were and shipped off by our mother.' It is hazardous to attach such a strange sense to a participle familiar to every Greek in a very different one. And in truth, ἀντηλλάξατο immediately following, not to say διχῶς ἐπράθην and ὁ τίμος used of the same transaction inf. 902, is altogether in favour of πεπραμένοι, 'sold,' i. e. discarded and turned off (inf. 900) in order that the mother might gain possession of the man she coveted, at the price of her own flesh

and blood.

129. ὑπερκόπως. See on Theb. 386.

130. ἐν τοῖσι σοῖς πόνοισι, "iis quae labore tuo parta sunt," Klausen; who compares πλοῦτον πόνοσ οὐδὸς, Pers. 747.

136. The construction is, εὐχομαι (λέγω εὐχὰς) φανῆναι τιμᾶρον σοῦ δίκην τῆσ τοῦ (or ἐν τῷ) καὶ τοὺς κτανόντας ἀντικατθανεῖν. So δίκην κακῶν τιμῶρον Soph. frag. 94. τιμῶρον δίκην Eur. Electr. 676. The words καὶ τοὺς — ἀντικατθανεῖν form one notion with δίκην, 'the justice which consists in the death of your murderers in return.' The Med. has γρ. ἀντικατακτανεῖν, whence Hermann reads with Scaliger ἀντικακτανεῖν δίκην. It appears to me utterly out of the question either to explain δίκην 'in like manner,' with Peile, or to join ἀντ. δίκην with Klausen, moriendo solvere id quod justum est. It would surely be much better than either alternative to read λέγω φανῆναι σ', ὃ πάτερ, with Canter, and δίκην for δίκην. Or τιμᾶρον might thus mean Orestes, and the next verse depend on ὅσπερ. The former change is justified by the Schol., who takes τοῖς ἐναντίοις with τιμᾶρον φανῆναι. Still the antithesis clearly is ἡμῖν μὲν εὐχομαι τάδε (ταῦτα), τοῖς δ' ἐναντίοις ἐπεισόχομαι, κ.τ.λ.

138. τῆς καλῆς ἀρᾶς. So Herm., Blomf., after Schütz for τῆς κακῆς. It is surprising that a correction so easy, so obvious,—one is tempted to add, so neces-

κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν
 ἡμῶν δὲ πομπὸς ἴσθι τῶνδ' ἐσθλῶν ἄνω, 140
 ξὺν θεοῖσι καὶ Γῆ καὶ Δίκη νικηφόρῳ.
 τοιαῖσδ' ἐπ' εὐχαῖς τάσδ' ἐπισπένδω χοῶς.
 ὑμᾶς δὲ κωκυτοῖς ἐπανθίζεω νόμος
 παιᾶνα τοῦ θανόντος ἐξαυδωμένας.

XO. ἴτε δάκρυ καταχῆς στρ. 145
 ὀλόμενον ὀλομένῳ
 δεσπότη πρὸς † ἔρυμα

sary,—should have met with very little favour from modern editors. The *good* prayer is the body of the petition generally; but the *κακὴ ἀρά*, or imprecation on her enemies, is contained in the intervening lines, 135—7. 'This last,' says Electra, 'I interpose, and wish to keep distinct from the other.' For the doctrine *κακῶ ἐσθλῶν οὐ ζυμμιγνόμενα* see Ag. 620. Prof. Conington retains *κακῆς*, 'This I interpose to bar *their* prayer for evil' (rather, perhaps, 'their bad, or iniquitous petition'), 'uttering against them this *my* prayer for evil,' and understands it of the prayer which Clytemnestra wished to have presented along with the libations. I cannot believe such to be the poet's meaning. It is true that *ἀρὰ* does not usually signify a *good* prayer; but the addition of a strongly contrasted epithet in this case disposes of that objection. Butler quotes *κέδν' ἀρόμενοι τυχεῖν*, Orest. 1138.

140. *τῶνδ' ἐσθλῶν*. Aldus and MS. Guelf. have *τῶνδ'*. The Med. *τῶν* with δ' written above. Cf. *εὐχὰς τάσδε*, 135. Recent editors give *τῶν*, Klausen excepted.

142. *ἐπ' εὐχαῖς*. The *ἐπ'* may be rendered 'after,' or 'with,' or 'upon,' i. e. to ratify them, as *τῆδε λαμπράδι ἐπαρθίζεω* Ag. 28. Pers. 622, *χοαῖσι νεπτέρων ὄμωνος ἐπενθημίερε*. And the last is probably the true meaning.

143. *ἐπανθίζεω*. Schol. *στέφειν ὡς ἀνθεσι*. The verb is clearly active in Theb. 943, *ὡ πολλοῖς ἐπανθίσαντες πόνοις γενεάν*, and (in the middle) Ag. 1434. 'But for you it is the custom to (i. e. do you according to custom, *ὡς νόμος βορτοῖς* sup. 85) deck with lamentations the pæan of the dead as you utter it.' Theb. 862, 'Ἄτθᾳ ἐχθρὸν παῖν' ἐπιμέλπειν. The object of Electra, in

enjoining the *κωκυτοί* which immediately follow, was, as Klausen well observes, to do honour to the hitherto unhonoured spirit of Agamemnon, and thus at once to impart to him a greater power to aid them, and to secure his good will to herself by anticipating Clytemnestra, whose impious offering could but increase his anger. For, according to the Greek theology, a man had power and honour in Hades just in proportion to the worship paid to him on earth; see inf. 348 seqq. The union of the pæan with the libation was a solemn form of acknowledgment to the gods (Ag. 237), and it is here offered as a *νεπτέρων μείλιγμα*, as in Pers. 622. —After this verse Electra proceeds alone to pour the libation on the tomb, while the chorus sing the following *θρήνος*.

145 seqq. In the antistrophic arrangement of these corrupt and difficult verses I have followed Hermann, though not in all his alterations. They are commonly edited as monostrophic.—*δάκρυ καταχῆς*, 'a pattering tear,' like *ποταμοὶ καταχρηδὰ βέοντες*, Hes. Theog. 367.—*ὀλόμενον* is added rather for the sake of a favourite poetical repetition, like *κακὰ κακῶς*, &c., than for any definite meaning as an epithet to *δάκρυ*. Hermann renders it *lacrimam stridulam miseram misero domino*; Dr. Peile neatly translates, 'a tear pattering as it falls in honour of our fallen master.' Compare Suppl. 821, *σοῦσθε σοῦσθ' ὀλόμεναι ὀλόμενα*.

147. *ἔρυμα*. This word is probably corrupt. Hermann reads *πρὸς ἔρυμα γᾶς*, comparing *ἔρυμα τυμβόχουστον* Antig. 841. Few will go with Klausen, "dicitur caedes Agamemnonis esse praesidium malorum, quia omnia mala ab ea repetuntur, et augentur et firmantur eo, quod neglectum jacet ejus sepulcrum et iners est sepulti vis." The Schol. has *ἀπύροτον τῶν*

τόδε κακῶν κεδνῶν τ',
 ἀποτρόπων ἄγος ἀπεύχεται
 κεχυμένων χοῶν κλύε δέ μοι σέβας, 150
 κλύ', ὦ δέσποτ', ἐξ ἄμαυρᾶς φρενός.
 ὄτοτοτοτοτοτοί, ἀντ.
 ὄτοτοτοτοί ἰῶ,
 τίς δορυσθενῆς ἀνῆρ
 ἀναλυτῆρ δόμων
 Σκυθικά τ' ἐν χερὶ παλίντονα 155
 ἐν ἔργῳ βέλη πῖπάλλων Ἄρης
 σχέδιά τ' αὐτόκωπα νωμῶν †βέλη ;

ἡμετέρων κακῶν καὶ τῶν ἀγαθῶν τῶν ἐχθρῶν. Translate, 'at this tomb which is a barrier against evil and good, now that the libations have been poured out (which were intended, cf. 38) to avert the odious guilt' (of the murder). The tomb is so called, because the dead are as it were shut out from all further participation in either the sufferings or the blessings of this life.—ἄγος for ἄλγος is from the Schol., who explains, though wrongly, τὸ δάκρυ γὰρ ἀνεκτὸν ἄγος εἶπεν. Hermann gives ἄγος (Hesych. ἀγισμα θυσίας). Placing a stop at τόδε κεδνόν (*ad sacrum huncce iusculum*), he reads κακῶν δ' ἀπώτροπον ἄγος, κ.τ.λ., *malorum autem averruncata consecrationem effusarum inferiarum abominor*, thus losing sight of the evident antithesis between κακά and κεδνά. Both sense and metre suggest ἀποτρόπων (vulg. ἀπώτροπον) as the true reading. The accusative depends on the adjective as sup. 21, χοῶς προκομπός. The chorus appears to employ, with a mental reservation as to the sense, the form of words ordered to be uttered with the libations by Clytemnestra.

150. σέβας. The vocative, like *σωφρόνων μισήματα* Theb. 173. The old reading was κλύε δέ μοι κλύε, σέβας ὦ δέσποτ', corrected by Hermann.—ἐξ ἄμαυρᾶς φρενός, Schol. ὅτι σκιά οἱ νεφρός. But in Ag. 529, ὡς πῶλλ' ἄμαυρᾶς ἐκ φρενός μ' ἀναστένειν, the same words are applied to the speaker, who seems here also to be meant rather than the hearer; 'Listen, object of my veneration, listen, O my lord (to prayers uttered), from a sad heart.' The ellipse will appear less harsh,

when we consider that κλύειν=δέχεσθαι λόγους. And ἄμαυρᾶς may be regarded as the contrary of φαιδρᾶς, 'cheerful.'

155. ἐν χερὶ. The MSS. give ἐν χερσίν. But χερὶ, χερὶ, χερσίν, χερσὶ, are continually confused, e. g. Prom. 938.

157. βέλη. This word is probably corrupt. Recent editors confidently substitute ξίφη from the Schol.; yet an attentive consideration of his words will make us suspect that he did not find ξίφη (in which case he would hardly have repeated it from the text), but supplied it; τὰ ἀφ' ἑαυτῶν ἔχοντα τὴν λαβὴν ξίφη, σχέδια δὲ, ἐκ τοῦ σχεδὸν φονεύοντα, καὶ οὐ πρόρωθεν ὥσπερ τὰ βέλη. He wished to shew that αὐτόκωπα agreed grammatically with the preceding βέλη, but that some more appropriate word like ξίφη was to be understood. The poet himself meant that a sword should be *inferred* from the distinctive epithet αὐτόκωπα. But he would not have used it if he had expressed ξίφη. And it was because αὐτόκωπα stood alone in the original, that the marginal gloss βέλη crept into the text. On νωμῶν the Schol. has the remarkable gloss γρ. ἔτοιμα. Whence some word seems to have dropped out, possibly ὀμοῦ. As for αὐτόκωπα, it merely means 'hilted,' as contrasted with παλίντονα, applied to bows which assume the contrary curvature when unstrung. The addition of Σκυθικά alone shows that *bows* are meant, not *lances*, as Peile supposes: he, however, reads Σκύθης (Med. Σκυθιτῶν). On the Scythian bow see Wuestemann on Theocr. iii. 56.

Ibid. Electra having poured out the libation at the tomb on the stage, comes

- ΗΛ. ἔχει μὲν ἤδη γαπότους χοὰς πατήρ·
 νέου δὲ μύθου τοῦδε κωωνήσατε.
- ΧΟ. λέγοις ἄν ὀρχεῖται δὲ καρδία φόβῳ.
- ΗΛ. ὀρῶ τομαῖον τόνδε βόστρυχον τάφῳ. 160
- ΧΟ. τίνος ποτ' ἀνδρὸς ἢ βαθυζώνου κόρης ;
- ΗΛ. εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι.
- ΧΟ. πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθῳ ;
- ΗΛ. οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νῦ.
- ΧΟ. ἐχθροὶ γὰρ οἷς προσήκε πενθῆσαι τριχί. 165
- ΗΛ. καὶ μὴν ὄδ' ἐστὶ κάρτ' ἰδεῖν ὁμόπτερος—
- ΧΟ. ποίαις ἐθείραις ; τοῦτο γὰρ θέλω μαθεῖν.
- ΗΛ. αὐτοῖσιν ἡμῖν κάρτα προσφερῆς ἰδεῖν.
- ΧΟ. μῶν οὖν Ὀρέστου κρύβδα δῶρον ἦν τότε ;

forward, holding up to the chorus (still at the thymele) a lock she has found laid upon the mound. On the stage arrangement see note on Pers. 649.

159. ὀρχεῖται φόβῳ. Inf. 1013, πρὸς δὲ καρδίᾳ φόβος ἔθειν ἴσχυομαι ἢ ὀρχεῖσθαι φόβῳ. The fear arose from the wild and excited looks of Electra.

164. πλὴν ἐμοῦ. 'Except indeed myself.' "Separatim πλὴν ἐμοῦ et quasi obiter pronuntiandum est." Hermann. The argument is this:—'There is no one of my father's relations here who would have offered this lock. I might indeed have done it myself, but I did not. Therefore it must have come from a relation *not* hitherto here, and that can be none but Orestes.' So far the argument from inference. Then follow the *confirmatory* circumstances, the colour of the hair, &c. Dindorf, Peile, and Blomfield, adopt Dobree's plausible emendation πλὴν ἐνός, but Hermann, Franz, and Klausen, rightly retain ἐμοῦ. I cannot agree with those who take κείραιτό νῦν for 'would mourn for him,' on the analogy of τέπτεσθαι or κόπτεσθαι τινα. For inf. 181, ἐκείραιτό νῦν can only mean 'cut off the lock,' and it is very unlikely that a sense so different should have been intended here. With the whole of this passage compare Soph. Electr. 909 seqq. On κείραιτο without ἄν see Ag. 603.

166. ὁμόπτερος. See Pers. 561. Eur. Electr. 530, πολλοὺς δ' ἴσους ἄν βοστρύχους ὁμοπτέρους καὶ μὴ γεγῶσιν αἵματες ταῦτάῳ, γέρον. It is certain that not

only Sophocles and Euripides, but Aristophanes (Nub. 530) had the ἀνεγνώρισις of the Choephoros in view.

168. αὐτοῖσιν ἡμῖν. The student will notice, not only the masculine plural, used by a woman speaking of herself, but the idiom by which, for brevity's sake, a quality or possession of one person is compared, not to *that of another*, but to himself.

169. ἦν. So Scholesfield for ᾗ, which Hermann, Klausen, and Dindorf retain. The Greeks sometimes, though rarely, used the third person of the conjunctive interrogatively without the indefinite τις which made it virtually equivalent to the first (ποῖ τις φύγγ; = ποῖ φύγω;). Thus Democrit. Mid. p. 525, ὁ ταιούτος πότερα μὴ δὲ δίκην; Ibid. p. 384, ἐπειδὴν ἀκούη λέγοντας, — τί καὶ ποιήσῃ; (ἤτῃ πόλλ' ἀναλίσκειν, ἔξδν ἐλάττω;). But this is only where some *action* is implied, which can form the subject of deliberation. We still require, from a *good* Greek writer, an instance of such a construction as μὴ ᾗ τότε δῶρον Ὀρέστου; Even the authority of Hermann does not deter the present editor from expressing a long-cherished conviction that it is decidedly a solecism. The imperfect, which involves the trifling change of ᾗ into ἦν, is quite appropriate, the sense being, μὴ Ὀρέστης κρύβδα ἐδωρήσατο τότε; Compare Suppl. 411, μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίων; Pers. 346 and the note. It may be remarked, that μῶν, from μὴ οὖν (the origin probably of *num*), must have been used

- ΗΛ. μάλιστ' ἐκείνου βοστρύχοις προσεΐδεται. 170
 ΧΟ. καὶ πῶς ἐκείνος δεῦρ' ἐτόλμησεν μολεῖν ;
 ΗΛ. ἔπεμψε χαίτην κουρίμην χάριω πατρός.
 ΧΟ. οὐχ ἦσσον εὐδάκρυτά μοι λέγεις τάδε,
 εἰ τῆσδε χώρας μήποτε ψαύσει ποδί.
 ΗΛ. κάμοι προσέστη καρδίας κλυδώνιον 175
 χολῆς, ἐπαίσθη δ' ὡς διανταίῃ βέλει.
 ἔξ ὀμμάτων δὲ δίψιοι πίπτουσί μοι
 σταγόνες ἀφρακτοὶ δυσχίμου πλημμυρίδος
 πλόκαμον ἰδούση τόνδε· πῶς γὰρ ἐλπίσω
 ἄστῶν τιν' ἄλλον τῆσδε δεσπόζειν φόβης ; 180
 ἀλλ' οὐδὲ μῆν νῦν ἢ κτανούσ' ἐκείρατο,

by the poet without regard to its component particles, since he adds *ὄν* in this passage. Indeed, Dr. Peile adduces instances of both *μῶν ὄν* and *μῶν μὴ* from Plato. The Greek intellect, though acute and quick, was not an etymological one.

172. *ἔπεμψε*. '(I do not say he came; perhaps) he sent,' &c.—*χάριν πατρός*, cf. Ag. 1368, *νεκρῶν σωτηρίῳ ἐνκαταῖν χάριν*. On the same principle we find *ἱερός τιως*, where we should have expected *ἱερός τινι*. We might however regard *χάριν* simply as equivalent to *ἔκατι*. Hermann and Dindorf needlessly give *πατρι* from Turnebus.

173. *οὐχ ἦσσον εὐδάκρυτα*. 'Not less lamentable than the former state of things: if he is alive and never destined to return, I may bewail him as being dead to me.' The *εἰ* does not appear to change the sense of *δακρυτός* (inf. 228, Theb. 962), though the compound *ought* to mean 'well wept for,' as *ἀνδρὸς εἰ κεκλαυμένον* inf. 674. But we have *ψῆγμα δυσδάκρυτον*, 'bitterly lamented dust,' Ag. 430. There seems therefore no need to read *οὐχ ἦσσον ἀδ δακρυτά* with Emper and Hermann.

174. *ψαύσει*. So the Med. rightly gives. There is another reading *ψάσῃ*, which Peile, Franz, and Klausen prefer. The difference between them may be expressed by *si nunquam rediturus est*, and *si nunquam redierit*. The latter appears wholly inappropriate, for the chorus speaks as if *ἔπεμψε* had removed all hope of his return from their minds.

175. *καρδίας*. Though Klausen is

greatly mistaken in construing *προσέστη καρδίας*, and still more so in defending it by *τύμβου προσεΐφτον* Soph. El. 900,—where *τύμβου* depends on the very next word *ἄσσον*, which he has suppressed,—it is probable that the genitive should be retained against the obvious corrections *καρδίᾳ* or *καρδίαν*, especially as the Schol. also recognises *καρδίας*. It matters little whether we translate 'heart-surge of bile' or 'bile-surge of the heart.'

177. *δίψιοι*. Hermann accepts the explanation of the Schol. *ποθειναι*, 'longing tears.' Taken in connexion with *ἀφρακτοί*, and compared with Ag. 861, *κλαυμάτων ἐπίσσαντοί τετραγὰ κατεσβήκασιν, οὐδ' ἐνι σταγῶν*, we may understand 'tears not dammed up, but allowed freely to flow away and leave the eyes dry.' It is a mistake in epithets of this kind (and the remark applies also to *αὐτόκωπα* in v. 157) to press the sense of the word *individually*, when it only exerts a general force in the context. See on *πέλανος αἵματοςφαγῆς*, Pers. 812.—*δυσχίμου*, not connected with *χείμα*, but from *δὸς* with the adjectival termination, like *μελάγχμιος*. Cf. Theb. 498, *ἔρακοντα δόσχμιον*, 'a fell serpent.' It is hard to find an English equivalent in the present passage; Dr. Peile's 'noxious flood' will hardly do; perhaps however the notion of 'hurtful' is borne out by *βαδβάς ἔχω ἐν ὄμμασιν* Ag. 862. Klausen thinks that it merely distinguishes tears of mixed joy and sorrow from those of joy only, Ag. 261.

181. *οὐδὲ μῆν*. Cf. Theb. 665. Eum. 449. With *ἐμὴ δὲ μήτηρ*, at which the commentators needlessly raise a difficulty,

ἐμὴ δὲ μήτηρ, οὐδαμῶς ἐπώνυμον
 φρόνημα παισὶ δύσθεον πεπαμένη.
 ἐγὼ δ' ὅπως μὲν ἀντικρυσ τὰδ' αἰνέσω,
 εἶναι τὸδ' ἀγλαΐσμά μοι τοῦ φιλάτου 185
 βροτῶν Ὀρέστου—σαίνομαι δ' ὑπ' ἐλπίδος.
 φεῦ.

εἴθ' εἶχε φωνὴν εὐφρον', ἀγγέλου δίκην,
 ὅπως δίφροντις οὔσα μὴ ἔκυνσώμην
 ἀλλ' εὖ ἴσαφῆναι τόνδ' ἀποπτύσαι πλόκον
 εἶπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος, 190
 ἢ ξυγγενῆς ὧν εἶχε συμπευθεῖν ἐμοί,
 ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός.

[ΧΟ.] ἀλλ' εἰδότας μὲν τοὺς θεοὺς καλούμεθα
 οἰοισιν ἐν χειμῶσι, ναυτίλων δίκην,

compare Pers. 154, μήτηρ βασιλέως βασιλεία δ' ἐμῆ. The sense is (though *νιν* is to be taken with *ἐκείρατο*), ἡ ἐκείνου μὲν κτανούσα, ἐμὴ δὲ μήτηρ οὔσα. See on Suppl. 15. Dr. Peile's view is however tenable, 'My mother, I should say, as though she would correct the strong expression (ἡ κτανούσα) into which her feelings had betrayed her.'—*ἐπώνυμον*, sc. μητρός.

186. *σαίνομαι* δ'. The construction is broken off, as in Ag. 482, 631. Eum. 391. Schol. *λείπει οὐκ ἔχω*.—*ἐντικρυσ αἰνέσω*, 'plainly assent.'

187. *εἴθ' εἶχε*. Schol. ὁ πλόκαμος δηλονότι. For *εὐφρον'* Hermann gives *ἔμφρον'*, after Auratus, i. e. the voice of a living and intelligent being. But 'a friendly voice' is a voice of warning and directing in perplexity. For *ὅπως* with the indicative compare Prom. 768; on the form *κινέσω*, ib. 163.

189. *ἴσαφῆναι*. This simple change from *σαφηνῆ*, long ago proposed by me, removes all the difficulty from a passage which has been regarded as one of the most perplexing. 'But it would have clearly intimated to me to reject indignantly this lock, if indeed it had been cut from the head of an enemy; or, being related, it would have been able to share in my grief, (which would have been) an ornament of this tomb, and an honour to my father.' The subject to *ἴσαφῆναι* is, of course, *φωνή*, while that to *εἶχε* is what

has immediately preceded, the *πλόκος* itself. The simple verb *σαφηνέω* does not occur; but we have *διασαφηνέω* in Hippocr. Epist. ad Philoem. Vol. iii. p. 781, ed. Kühn., and the analogous *διασαφεῖν* and *ἀποσαφεῖν* in Lucian and other writers.

192. *ἄγαλμα*. The accusative in apposition to the sentence. See on Ag. 218.

193—6. There seems great probability in Hermann's opinion, that these verses should be assigned to the chorus. Not to mention that the subject here changes to the plural, whereas *Electra* has spoken of herself in the singular, *καὶ μὴν* in 197 certainly ought to introduce a new speech (cf. 501).—Dr. Peile's "virtual opposition between *εἰδότας μὲν* and *ὁμοῦ δὲ καλούμεθα*" is quite gratuitous. The real opposition is δὲ in *εἰ δὲ χρὴ κ.τ.λ.*, the sense being, 'The gods know indeed in what storms we are tossed (what difficulties we have to encounter), *but* if we are to obtain safety (from them) a great event may arise out of a little incident,' viz. the offering of the lock may end in the restoration of Orestes. Schol. *εἰ Ὀρέστου ἐστὶν ὁ πλόκαμος, γένειοι' ἂν ἐκ μικρᾶς προφάσεως μέγα ἀγαθόν*. Dr. Peile calls this comment "not a little curious." Why so? The expression 'a great stock (or trunk) out of a little seed' was, perhaps, proverbial; but the application of it is clearly as the Schol. points out.

στροβούμεθ'· εἰ δὲ χρῆ τυχῆν σωτηρίας, 195
σμικροῦ γένοιτ' ἂν σπέρματος μέγας πυθμῆν.

[Η.Δ.] καὶ μὴν στίβοι γε, δεύτερον τεκμήριον,
ποδῶν ὁμοῖοι τοῖς τ' ἐμοῖσιν ἐμφερεῖς
καὶ γὰρ δὴ ἔστων τῷδε περιγραφᾷ ποδοῦ,
αὐτοῦ τ' ἐκείνου καὶ ξυνεμποροῦ τινός. 200
πτέρναι τευόντων θ' ὑπογραφαὶ μετρούμεναι
εἰς ταῦτο συμβαίνουσι τοῖς ἐμοῖς στίβοις.
πάρεστι δ' ὠδὶς καὶ φρενῶν καταφθορά.

ΟΡΕΣΤΗΣ.

εὔχου τὰ λοιπὰ, τοῖς θεοῖς τελεσφόρους

198. ποδῶν ὁμοῖοι. The MSS. give ποδῶν δ', which Prof. Conington accounts for by supposing a period to have been wrongly placed at the end of the preceding verse. See *sup.* 79. The order is, στίβοι ποδῶν ὁμοῖοι εἰσιν ἐμφερεῖς τε τοῖς ἐμοῖς. Schol. ἐπειδὴ ἄλλων τῶν ὁμοῖοι, ἐπήγαγε τοῖς τ' ἐμοῖσιν ἐμφερεῖς. That ποδῶν δ' ὁμοῖοι should mean, as Dr. Peile thinks, 'just like his feet too,' is to me incredible. Klausen's way is not better, 'and they fit my feet and are like my footsteps.' In either case, the pronoun (ἐμῶν or τῶν ἐκείνου) would be indispensable.

199. περιγραφᾷ, 'two (distinct) outlines,' i. e. of not one and the same person. It is strange that Dr. Peile, with the very next verse in view, should understand 'outlines of a pair of feet.' Hermann has fallen into an error on the other side; he marks a lacuna after v. 200, on the ground that something ought to have been said about the foot-prints of Pylades being unlike, those of Orestes like Electra's. The simple truth is, that the poet felt bound, since in the prologue both the heroes had been seen at the tomb, to speak of the footsteps of both; but Electra has nothing to do with those which were obviously unlike her own, and therefore says nothing more about them. Much pains have been taken by critics to relieve Aeschylus from the ridicule which Euripides (El. 536, &c.) throws upon this part of the ἀναγνώρισις, and Dr. Peile avows his belief that "there is nothing for adverse critics to condemn, or for misjudging friends to give up as indefensible in it." One does not see why

Aeschylus should be held impeccable by us, when his own contemporaries could find fault with him. We cannot, by any ingenious arguments, explain away a physical law, that the female foot and hand are somewhat smaller than the male. And if the resemblance was not particular and close, but general, and in shape only rather than in size, what is this but to assume that the brother and sister had certain bodily characteristics in common, which experience shows not to exist in ordinary families? Klausen's remark, that not so much either the form or size of the foot, but the way of impressing it on the ground is meant, is hardly worthy of serious refutation, since differences of this sort are mere matters of habit, not congenital; and if they were, was Orestes, as a mere boy, likely to have observed them?

201. τευόντων ὑπογραφαί. Schol. τὴν εἰς μῆκος τῶν ποδῶν ἕκτασιν τένοτάς φησιν.

203. ὠδὶς. Distress of mind resulting from the conflicting emotions of hope and fear. "Ita quam sororem quasi percussam et fractam videat Orestes, accedit jam eam consolaturus ejusque perturbationem placaturus." Klausen.

204. τελεσφόρους εὐχὰς ἐπαγγέλλουσα. 'Acknowledging to the gods the accomplishment of your prayers.' In Electra's reply εἶν is contrasted with τὰ λοιπὰ, as if she had said, 'You tell me to be thankful for what I have already obtained, and to pray that the future may turn out (From. 354) not less favourably. What have I obtained on the present occasion by the favour of the gods?' Klausen

- εὐχὰς ἐπαγγέλλουσα, τυγχάνειω καλῶς. 205
- ΗΛ. ἐπεὶ τί νῦν ἕκατι δαιμόνων κυρῶ ;
- ΟΡ. εἰς ὄψιν ἤκεις ὤνπερ ἐξήχου πάλαι.
- ΗΛ. καὶ τίνα σύνοισθά μοι καλουμένην βροτῶν ;
- ΟΡ. ζύνοιδ' Ὀρέστην πολλὰ σ' ἐκπαλουμένην.
- ΗΛ. καὶ πρὸς τί δῆτα τυγχάνω κατευγμάτων ; 210
- ΟΡ. ὄδ' εἰμί· μὴ μάστεν' ἐμοῦ μᾶλλον φίλον.
- ΗΛ. ἀλλ' ἦ δόλον τω', ὦ ξέν', ἀμφί μοι πλέκεις ;
- ΟΡ. αὐτὸς καθ' αὐτοῦ τᾶρα μηχανορραφῶ.
- ΗΛ. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις.
- ΟΡ. κὰν τοῖς ἐμοῖς ἄρ', εἴπερ ἐν γε τοῖσι σοῖς. 215
- ΗΛ. ὡς ὄντ' Ὀρέστην ταῦτά σε προσενέπω ;
- ΟΡ. αὐτὸν μὲν οὖν ὀρῶσα δυσμαθεῖς ἐμέ
κουρὰν δ' ἰδοῦσα τήνδε κηδείου τριχῶς
ἰχνοσκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς

understands, 'offering to the gods no vain prayers, but such as shall bring with them an accomplishment,' and he adds, "τελεσφόρος est omnis res, quae satis valet, ut bonum eventum adducat." But this is, in effect, to make prayers accomplish or fulfil themselves; whereas Clytemnestra says (Ag. 946), Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλειε.

207. ὤνπερ ἐξήχου, sc. ὤνπερ εἰς ὄψιν ἔλθειν ἐξήχου.

208. σύνοισθα. The compound implies that he could not know the purport of her prayers unless by being made a partner in them. Hence the argument really runs thus: 'It is impossible that you (being a stranger) can know my private aspirations.'—'I know that you have a great veneration for Orestes, and therefore I infer that you have desired and prayed to see him, though I may not actually know it.' Compare, for the construction of *ἐπιειδέειναι*, Xen. Conviv. iv. 62, καὶ τί ξύνοισθά μοι, ὦ Ἀλέκτατες, τοιοῦτον εἰργασμένην; Plat. Phaed. p. 92, D, ἐγὼ τοῖς διὰ τῶν εἰκότων τὰς ἐπιειδέεις ποιούμεναι λόγους ξύνοισθα ὄσον ἄλαστον, 'I know that they are cheats as well as they know it themselves.' As Aeschylus rarely, if ever, uses a dactyl at the beginning of a senarius except in proper names, it may be questioned if we should not here read τίν' ὄντ', or τίνα ξύνοισθα.—ἐκπαυ-

λουμένην, Schol. ἐκπῆγλιος θαυμάζουσαν.

211. μάστεν'. Herm., Dind., Blomf., Franz. read μάτεν' from Aldus and MS. Guelf.

214. ἐν κακοῖσι γελᾶν. More usually ἐγγελᾶν κακοῖς, with the notion of derision not in, but at, misfortunes.

216. ταῦτά σε προσενέπω. The MSS. give τὰδ' ἐγὼ σε προσενέπω, whence τὰδε σ' ἐγὼ προσενέπω has been generally admitted from Arnaldus. Hermann's emendation is (metrically) a more probable one, γὰρ σ' ἐγὼ προσενέπω; Still, ἐγὼ seems superfluous, and is likely to have been thrust in after the common corruption of ταῦτα into τὰδε. I have therefore given the verse as I formerly edited it. For the *σε* made long before *πρ*, see Suppl. 618. From. 677. Pera. 778. Theb. 1060. Ag. 1418. Eur. 596. In *ὅς ὄντα* there is a little ambiguity, since it might mean 'as really being,' or 'under the character of.' In the latter sense Orestes seems to understand it, for he says, 'Nay rather seeing Orestes himself you are slow in recognising me' (i. e. him in me),—where *ἐμὲ* may depend on the sense of *δυσμαθεῖς* (=χαλεπῶς μαθηθεῖς) or on *ὀρῶσα*. Schol. ἀπιστοῦς.—The Med. has μὲν νῦν, whence Hermann and Franz give μὲν νῦν with Schütz.

219–22. These verses are differently disposed in the Med. and in ed. Rob.,

ἀνεπτερώθης κἀδόκεις ὄρᾶν ἐμέ.

220

σκέψαι τομῇ προσθείσα βόστρυχον τριχὸς
σαυτῆς ἀδελφοῦ ξυμμέτρου τῷ σῶ † κάρᾳ,
ἰδοῦ δ' ὕφασμα τοῦτο, σῆς ἔργον χερὸς,
σπάθης τε πηγγᾶς, εἰς δὲ θήρειον γραφήν.
ἔνδον γενοῦ' χαρᾷ δὲ μὴ 'κπλαγῆς φρένας·

225

τοὺς φίλτάτους γὰρ οἶδα νῶν ὄντας πικρούς.
ΗΛ. ὦ φίλτατον μέλημα δώμασιν πατρὸς,
δακρυτὸς ἔλπις σπέρματος σωτηρίου,

which latter places 222 before 220. The order in the text is that of Herm., Dind., and Franz. Klausen, who follows the Med., has raised a just objection to *ξυμμέτρου* applied to the hair, the resemblance of which consisted not in size, but in colour. But his own version, which makes τῷ σῶ κάρᾳ = σοι, is not less open to objection. Euripides, El. 532 seqq., where the present passage is satirized, applies it much more aptly to the size of the foot,—σὺ δ' εἰς ἴχνος βᾶς ἀρβύλης σκέψαι βάσιν, εἰ ξύμμετρος σῶ ποδὶ γερήσεται, τέκνον. Compare *μετρούμεναι sup.* 201. Hence I formerly conjectured, and still adhere to the opinion, that Aeschylus wrote ποδὶ, and that κάρᾳ is a correction forced upon some grammarian by the accidental transposition of the verses. The original reading seems therefore to have stood thus:—

κουρᾶν δ' ἰδοῦσα τήνδε κηδείου τριχὸς,
ἴχνοςκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς
σαυτῆς ἀδελφοῦ ξυμμέτροις τῷ σῶ ποδὶ,
ἀνεπτερώθης κἀδόκεις ὄρᾶν ἐμέ.

Which is the order of the verses in ed. Rob.

221. *τομῇ*, 'the stump,' i. e. the place whence the lock was cut. The meaning is, 'apply the lock you have just found to what remains of it on the head, to see if it fits and coincides, and therefore if it was really I who cut it off.' Eur. El. 520, σκέψαι δὲ χαίτην προσθείσα σὶ κομῆ, εἰ χρώμα ταῦτον κουρήμης ἔσται τριχὸς. For this sense of *τομῇ* see Il. i. 235. Theocr. x. 46. Plat. Symp. p. 190, π. Thucyd. ii. 76.

224. *θήρειον*. So Herm., Dind., Franz. for the vulg. *θηρίων*, the Med. having *θηρίον*. The poet had in view, perhaps, as the Schol. suggests, the description of Ulysses' woollen cloak embroidered with

a fawn and a dog, Od. xix. 228.—After this verse Hermann marks a lacuna of one line. I had before suggested that something was lost, from the abruptness of the next verse. But Hermann adds an equally cogent argument, viz. that the speech of Orestes probably contained eleven verses like that of Electra which follows, since of each of them speak nine verses next. (See on Ag. 1603.) Hence we may suppose the passage to have stood in some such way as this,—

εἰς δὲ θήρειον γραφήν
βλέπουσα, κόσμον χρυσεοστόλου χλιδῆς,
ἔνδον γενοῦ κ.τ.λ.

The ridicule of Euripides (*Electr. ut sup.*) is well known, that Orestes the man could not have worn the same shirt as Orestes the boy. It may be replied, that pieces of embroidery regarded as a family *κειμήλιον* might have been removeable, and tacked on to many successive new garments, especially with a view to establishing an identity at some future time. And this is the explanation of the Schol., οὐ πάντως ἐν τῷ νῦν χιτῶνι, ἀλλ' εἰκὸς αὐτὸν ἐξωθεν ἔχειν παιδικὸν σπάργγον. To which however the sensible remark of Klausen must be opposed, "patet ex illo loco (El. 541 seqq.), tempore Euripidis nondum incertum fuisse, utrum pallium an fascias ostenderet Orestes, et quum is haud dubie actam viderit fabulam, sane non aliter atque ille possumus interpretari locum." He adds, "Cur vero non misisset Oresti pallium Electra?"

225. *ἔνδον γενοῦ*, 'be collected;' 'be yourself.' "Monet Orestes Electram de odio eorum, qui aedibus imperant, ne laeta se prodant." Klausen.

228. *σπέρμα σωτήριον* is the seed by which a family is perpetuated. Cf. *ιστ.* 496.

- ἀλκῇ πεποιθὼς δῶμ' ἀνακτήσει πατρός.
ὦ τερπνὸν ὄνομα, τέσσαρας μοίρας ἔχον 230
ἔμοι' προσαυδᾶν δ' ἔστ' ἀναγκαίως ἔχον
πατέρα τε, καὶ τὸ μητρὸς ἐς σέ μοι ῥέπει
στέρηθηρον,—ἡ δὲ πανδίκως ἐχθαίρεται—
καὶ τῆς τυθείσης νηλεῶς ὁμοσπόρου
πιστὸς δ' ἀδελφὸς ἦσθ', ἔμοι σέβας φέρων. 235
μόνον Κράτος τε καὶ Δίκη ξὺν τῷ τρίτῳ
πάντων μεγίστῳ Ζηνὶ συγγένοιτό σοι.
- OP. Ζεῦ, Ζεῦ, θεωρὸς τῶνδε πραγμάτων γενου'
ἰδοῦ δὲ γένναν ἐννιν αἰετοῦ πατρός,
θανόντος ἐν πλεκταῖσι καὶ σπειράμασι 240
δευῆς ἐχίδνης. τοὺς δ' ἀπωρφανισμένους
νῆστις πιέζει λιμός· οὐ γὰρ ἐντελής

229. ἀλκῇ πεποιθός. 'Tis by trusting to your strength (i. e. by the sword alone) that you will recover your father's house.' Cf. ἀλκῇ πίσυρος, Suppl. 346.

230. ὄνομα. So Dind., Herm. for ὄμμα. The words are elsewhere confused, as in Theb. 573, and the context here favours, if it does not absolutely require, the alteration: 'O fond name (of brother), comprising as it does to me three other relations, of father, mother, and sister.' Literally, 'containing four shares,' viz. what ought to have been shared by three others beside. The father and the sister are dead, and the mother cannot be loved; the brother therefore inherits the affection due to each severally. Mr. Conington retains ὄμμα, with Franz, Klausen, and Peile, in the sense of 'object,' comparing Ajac. 977. 1004. El. 903. Dr. Peile would read ἔχων for ἔχον, and thus in some degree remove the objection arising from the ὁμοιοτέλετον in the next verse.

231. προσαυδᾶν δ'. Schol. δ δὲ ἀπὸ τοῦ γάρ. See on Prom. 410.

235. ἦσθ'. 'You were ever a brother in whom I placed confidence, and whom I venerated, even before you assumed the additional relations just enumerated.' (Dr. Peile's version of ἦσθα, 'you are proved to be,' cannot be maintained; this would have been ἦσθ' ἄρα.)

236. μόνον. The Med. has μόνος, which Klausen and Franz retain, the latter giving Κράτος δὲ for Κράτος τε.

But one can hardly doubt that μόνον is right; cf. μόνον φύλαξαι Suppl. 989. οἶον μὴ τις ἔγα κνεφάσῃ Ag. 130. 'Only may Might, Justice, and Zeus the Preserver, conspire to assist, and all will be well.' And this in reference to 229, where ἀλκῇ is in a manner repeated in Κράτος.—For μοι Hermann rightly edits σοι, after Stanley. On τρίτος Ζωτήρ see Suppl. 26. Ag. 237. 1358.

239. ἰδοῦ γένναν ἐννιν. For ἰδοῦ ἡμᾶς ἐς γένναν ἐννιν, as the Schol. remarks; the persons being identified with the simile instead of being only compared. See Suppl. 221. Ag. 939. But the poet adds οὕτω δὲ in 244, as if he had described a real eagle, without a figure of speech. Cf. Ag. 60.

241. ἐχίδνης. So Clytemnestra is called ἰσφ. 981. Cf. Ag. 1204. Aristot. Hist. An. ix. 1, ἔστι δὲ ἀετὸς καὶ δράκων πολέμια τροφήν γὰρ ποιεῖται τοὺς ὄφεις δ' ἀετὸς.

242. οὐ γὰρ ἐντελής. 'For it is not old enough to bring to the nest the prey which its parent used to provide.' Or perhaps, 'the prey which its parent had (vainly) attempted to bring,' viz. the snake itself. The passage seems borrowed from Homer, Il. xii. 222, ἔφαρ δ' ἀφέηκε, πάρος φίλα τέκνα κίσσθαι, οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέσσειν ἰοῖσιν. The Med. gives θῆρα πατρία, as ἰσφ. 472, τοιάδε for τοιάυδε. The Schol. has preserved the accusative, and so ed. Rob.

θήραν πατρίαν προσφέρειω σκηνήμασιν.
 οὐτω δὲ καμὲ τήνδε τ', Ἠλέκτραν λέγω,
 ἰδεῖν πάρεστί σοι πατροστερῆ γόνον, 245
 ἄμφω φυγὴν ἔχοντε τὴν αὐτὴν δόμων.

[ΗΔ.] καὶ τοῦ θνητῆρος καὶ σε τιμῶντος μέγα
 πατὴρ νεοσσούς τούσδ' ἀποφθείρας πόθεν
 ἕξεις ὁμοίας χειρὸς εὐθιων γέρας ;
 οὐτ' αἰετοῦ γένεθλ' ἀποφθείρας πάλιν 250
 πέμπειω ἔχουσι ἂν σήματ' εὐπειθῆ βροτοῖς·
 οὐτ' ἀρχικός σοι πᾶς ὄδ' ἀθανθεὶς πυθμῆν
 βωμοῖς ἀρήξει βουθύτοις ἐν ἡμασιν.
 κόμιζ' ἀπὸ σμικροῦ δ' ἂν ἄρειας μέγαν
 δόμον, δοκοῦντα κάρτα νῦν πεπτωκέναι. 255

ΧΘ. ὦ παῖδες, ὦ σωτῆρες ἐστίας πατρός,
 σιγᾶθ', ὅπως μὴ πεύσεταιί τις, ὦ τέκνα,
 γλώσσης χάριν δὲ πάντ' ἀπαγγείλη τάδε
 πρὸς τοὺς κρατοῦντας· οὐς ἴδοιμ' ἐγὼ ποτε
 θανόντας ἐν κηκίδι πισσῆρει φλογός. 260

ΟΡ. οὗτοι προδώσει Λοξίου μεγασθενῆς

247. Hermann is probably right in assigning these verses to Electra. See above on 224. A new line of argument is here introduced, appropriate to a new speaker. Orestes has appealed to the compassion of Zeus; Electra adds, that it is his *interest* to listen and save.—The idea in 249 is repeated in 253, but with a change of metaphor. 'As, if you allow the young eaglets to perish, you will not have a winged messenger to convey omens to mankind, so, if you allow us to perish, the offspring of a religious sire, you will not find another to honour you alike.' It was superfluous to add, 'Nor will this royal stock if wholly withered up (πᾶς ἀθανθεὶς, see on Ag. 939) support (Theb. 14) your altars on sacrificial days.' But the simile of a tree is resumed from 196, and the poet continues in the same figure, 'Take care of it, and you may yet rear up from its lowly condition a family which seems now to have been quite laid low.' Both κομίζω and αἰρεῖω (for which Sophocles has ἐξάιρεω, Trach. 147) are used in reference to the φυτοποιήσις, or nurseryman (Æm. 871), who tenderly rears a

vine or an olive shoot to maturity. But in πεπτωκέναι there is probably no other allusion than to the ruin of a material edifice.

257—8. πέσσειναι — ἀπαγγείλω. On the change of moods see *sup.* 80, though here it would be vain to suppose any subtle difference of meaning was intended.— γλώσσης χάριν, 'for the sake of gossip,' i. e. from mere love of telling tales, and without any deliberate malice against you.

260. ἐν κηκίδι πισσῆρει, i. e. dead and burning in the spurting pitch of the pyre of pine-wood. See *inf.* 378.

261 seqq. Orestes nerves himself for the deed by a review of the motives which urge him to execute it. These are (1) the positive injunctions and denunciations of Apollo; (2) his own sense of wrong as an injured son; (3) public considerations. Under the first of these heads he enlarges upon the fearful penalties attached to the non-performance of the filial duty of revenge. Disease, nightly fears, political and religious disabilities, and, in fine, a wretched and ignominious death, are held out to him as the certain consequences of

χρησμός, κελεύων τόνδε κίνδυνον περᾶν,
 κάξορθιάζων πολλὰ, καὶ δυσχειμέρους
 ἄτας ὑφ' ἧπαρ θερμὸν ἐξαυδῶμενος,
 εἰ μὴ μέτειμι τοῦ πατρὸς τοὺς αἰτίους 265
 τρόπον τὸν αὐτὸν ἀνταποκτεῖναι λέγων,
 ἀποχρημάτοισι ζημίαις ταυρούμενον
 αὐτὸν δ' ἔφασκε τῇ φίλῃ ψυχῇ τάδε
 τίσειν μ' ἔχοντα πολλὰ δυστερπῆ κακά.
 τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μελίγματα 270
 βροτοῖς πιφαύσκων εἶπε τάσδε νῶν νόσους,

disobedience.—*οἱτοι προδώσει*, 'will not abandon me,' will not leave me without justification. For in proportion to the urgency of the command is his confidence in the promises of the god, which are ultimately realised in the Eumenides.

264. *ὑφ' ἧπαρ θερμὸν*. The epithet is rhetorically added for the sake of the antithesis. See Ag. 792. Antig. 88, *θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις*. The notion in the mind of the speaker is that of a cold chill at the vitals (*κρύος*, Eum. 165).

265. *τοὺς αἰτίους*. "Breviter dictum pro τοῦ πατρὸς τοῦ φόρου τοὺς αἰτίους." *Dind.* It is very harsh to supply *δικας* to govern *τοῦ πατρὸς*, as Dr. Peile proposes to do.

266. *τρόπον τὸν αὐτόν*. Cf. v. 547, *ὡς ἂν δόλω κτείναντες ἄνδρα τίμιον δόλω τε καὶ ληψθῶσω*. Translate, 'bidding me kill them in return in the very same way, impelled by a feeling of exasperation at the loss of my property' (losses leaving me destitute of property). Indignation at his own wrongs was to act as a spur to the vengeance undertaken as a duty. The above meaning of *ἀποχρημάτος* is confirmed by v. 293 *inf.* So also v. 128, *ἐκ δὲ χρημάτων φείγων Ὀρέστης ἐστίν*. Compare *ἀπόπολις* Ag. 1383, with *ἀπότιμος*, *ἀπότιτος*, *ἀπόφθεγκτος*, *ἄπιπτος*, and their compounds with *α*, *ἄπιμος* &c. Hermann also translates, after Schütz, *donorum jactura exasperatum*. The Schol. seems to have read *ταυρούμενος*, but his gloss is very obscure.

268. *αὐτόν* — *τῇ φίλῃ ψυχῇ*. That, as I had already lost the *χρήματα*, so I should forfeit my very life if I omitted to exact vengeance.—*τάδε τίσειν*, sc. *τὸ μὴ μετιέναι*, v. 265.

270—1. These difficult verses have been variously corrected and explained. Hermann, adopting *μηνίματα* from Lobeck on *Ajac.* 757, thus edits,

*τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μηνίματα
 βροτοῖς πιφαύσκων εἶπε, τάσδ' αἰνῶν
 νόσους,*

where *αἰνῶν*, 'mentioning,' is compared with Ag. 98 and 1458. This is plausible; but then the antithesis between *βροτοῖς*, the Argives generally, and *νῶν*, Orestes and Electra, may have been intended. Klausen takes *μελίγματα* in nearly the same sense as *μηνίματα*, and *δυσφρόνων* of the angry spirits of the dead, who cause the Furies to send blight, sterility, and pestilence, Eum. 754. He translates, "venena quibus infensi contra mortales utuntur." The Schol. is perhaps in favour of this strange interpretation, *τοὺς μὲν γὰρ πολίτας λιμᾶξειν ἐκ γῆς ἔφασκε πρὸς ἀφοσίωσιν Ἀγαμέμνονος, ὡς μὴ ἐκδικήσαντας, ἡμᾶς δὲ σωματικῶς φθαρήναι*. Now the Furies could be appeased by offerings taken from Mother Earth (Oed. Col. 466 seq.); and *δύσφρονες*, like the contrary title *Εὐμενίδες*, may reasonably be referred to the 'nameless goddesses' in their capacity of avengers. Unless therefore we are to read *τῶν μὲν γὰρ ἐκ γῆς δυσφρόνων* (i. e. blight, &c.), the sense of the passage will be as follows:—'For while declaring to mortals earth-born propitiations of hostile powers, he foretold to us two the following diseases,' &c. All were to suffer if Agamemnon's death were not avenged; but the people were not left without the means of propitiation, whereas his own children would have no rest or ease. Prof. Conington remarks that the oracle of Apollo takes the form,

σαρκῶν ἐπαμβατήρας ἀγρίαίς γνάθοις
 λιχῆνας ἐξέσθοντας ἀρχαίαν φύσιν
 λευκὰς δὲ κόρσας τῆδ' ἐπαντέλλει νόσῳ.
 275 ἄλλας τ' ἐφώνει προσβολὰς Ἐρινύων,
 ἐκ τῶν πατρῶων αἱμάτων τελουμένας
 τὸ γὰρ σκοτεινὸν τῶν ἐνεργέτων βέλος
 ἐκ προστροπαίων ἐν γένει πεπτωκότων,
 καὶ λύσσα, καὶ μάταιος ἐκ νυκτῶν φόβος
 ὀρῶντα λαμπρὸν ἐν σκότῳ νωμῶντ' ὄφρην
 280 κινεῖ, τάρασσει καὶ διώκεσθαι πόλεις

not of a special denunciation, but of the declaration of a general law (see especially v. 283). And hence that *βροτοῖς* is in fact the most appropriate term, where we might otherwise have expected *ἀστοῖς*. On the same principle he condemns *νῶν*, as introducing a specialty, and proposes *βλαστάνει* for *τάσδε νῶν*, 'he told us that the products of the Earth were wont to bring forth diseases, namely, leprosy,' &c. If *νῶν* be liable to suspicion, it is rather on this ground, that Electra is made to share in penalties which seem properly to pertain only to Orestes. But the Schol. clearly recognises it in *ἡμᾶς*.

273. *λιχῆνας*. A species of leprosy, causing the hair to turn white. Dobreë (Adv. ii. p. 27) agrees with the Schol. in understanding by v. 274 that the disease should continue till old age. The well-known obstinacy of the malady is forcibly described in the words 'eating away the old constitution' of the patient, and gradually occupying every part that was sound. The commentators quote Leviticus, xiii. 10. Celsus, v. 28. Pliny, N. H. xxvi. 1. Strabo speaks of a spring in Elis which was a specific for various forms of leprosy, ἀλφουὶ δὲ καὶ λεύκας καὶ λιχῆνας ἰάται τὸ ἐντεῦθεν λουτρὸν.

276. Hermann thinks something may have been lost after this verse; and Dobreë (Adv. ii. p. 27) had supplied by conjecture (*ταῖαυτα πέμψει εἶπε τὸν κατὰ χθονὸς*) ὀρῶντα λαμπρὸν κ.τ.λ. But Blomfield, Hermann, Franz, and Dindorf satisfactorily remove the otherwise insuperable difficulty of the passage by transposing ὀρῶντα λαμπρὸν κ.τ.λ., the MSS. placing it next after ἐκ τῶν πατρῶων κ.τ.λ. Admitting further Stanley's *ἐφώνει* for *φωνεῖ*, we may translate: 'And other assaults of the Furies he spoke of as destined to be

brought to pass from the (unavenged) blood of my father; for the dark weapon of the powers below, coming from dead suppliants of kindred race, and madness, and groundless fear at nights, disturb and harass him who sees clearly while he moves his eye-brow in the dark,' i. e. him who can see the spectral forms of Furies even while asleep, according to the Pythagorean doctrine in Eum. 104, *εβδουσα γὰρ φρὴν ἑμμασιν λαμπρύνεται*.

278. *προστροπαίων ἐν γένει*. So we must construe, for *τῶν ἐν γένει*, or *τῶν ἐγγενῶν*. For even if *πεσὶν ἐν γένει* could be used for *ὅπδ τῶν ἐν γένει*, still the point is, not that the suppliants have been murdered by relations (which may or may not be the case), but that they send visitations to their surviving friends to urge them to vengeance. The word *προστρόπαιος* appears to have a legal and technical sense when applied to those who call for vengeance from their nearest relatives. Klausen refers to Plat. Legg. p. 866, *ἐὰν δ' ὁ προσήκων ἐγγύτατα μὴ ἐπέξῃ τῷ παθήματι, τὸ μίσημα ὡς εἰς αὐτὸν περιεληλυθὸς, τοῦ παθόντος προστροπεύμενον τὴν πόλιν, ὁ βουλόμενος ἐπεξελθὼν τοῦτω δίκην τέπε ἐτη ἀποσχέσθαι τῆς αὐτοῦ πατρίδος ἀναγκαζέτω*. Compare Photius in v. *ωλαμναῖος*.

281. *καὶ διώκεσθαι*. Prof. Conington understands *ὅστε καὶ διώκεσθαι*. But the narrative may be regarded as resumed from v. 276, the words *τὸ γὰρ* — *τάρασσει* being parenthetical and explanatory of the *προσβολαὶ Ἐρινύων*. Hermann reads *διώκεται* with Turn., Vict., and Blomf., and takes it for a middle verb, as Od. xviii. 8, *ὅς β' ἐλθὼν Ὀδυσῆα δῖκετο οἷο δόμοιο*. For the use of the genitive cf. also *βάδρων ἴστασθε*, Oed. R. 142. Antig. 418, *χθονὸς τυφῶς αἰέρας σκηπτῶν*.

χαλκηλάτῳ πλάστιγγι λυμανθὲν δέμας.
καὶ τοῖς τοιούτοις οὔτε κρατῆρος μέρος
εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβός,
βωμῶν τ' ἀπείργειν οὐχ ὀρωμένην πατρὸς 285
μῆνιν δέχεσθαι δ' οὔτε συλλύειν τινά·
πάντων δ' ἄτμον κάφιλον θηήσκει χρόνῳ,
κακῶς ταριχευθέντα παμφθάρτῳ μόρῳ.
τοιοῖσδε χρησμοῖς ἄρα χρῆ πεποιθέναι ;
κεῖ μὴ πέποιθα, τοῦργον ἔστ' ἐργαστέον 290
πολλοὶ γὰρ εἰς ἓν ξυμπίνουσι ἡμεροί,
θεοῦ τ' ἐφετμαί, καὶ πατρὸς πένθος μέγα,
καὶ πρὸς πῆξει χρημάτων ἀχηνία,
τὸ μὴ πολίτας εὐκλεεστάτους βροτῶν,
Τροίας ἀναστατήρας εὐδόξῳ φρενί, 295
δυοῖν γυναικοῖν ᾧδ' ὑπηκόους πέλειν.

283. τοῖς τοιούτοις. As above remarked, a general law is here stated; though in 285—7 the application is to the particular case. Apollo warned Orestes of the usual consequences of an unfilial spathy, and left him to act on the warning. Schol. ἀπὸ κοῖνου τὸ ἐφησεν (εἶπε, v. 271).—μέρος, the accusative as in Ag. 490, μεθέξει φιλάτου τάφου μέρος. The general treatment of parricides was to be excluded from the table and all social converse with man; see Orest. 46. Iph. Taur. 947 seqq., and the same is here denounced as the penalty of neglect. As if Apollo had said, 'You need not fear the consequences of a just vengeance; for the same consequences, and worse, will befall you for neglect.'

286. δέχεσθαι δ'. The δὲ is wanting in the MSS., and was inserted by Schütz and Elmsley. The meaning of the passage is uncertain; the most plausible translation is that after the Schol., συγκλθεῖν (συγκαταλύειν), συνοικεῖν, 'and that no one was to receive me nor to lodge with me,' i. e. in the ξυνοικίαι mentioned Suppl. 936. For the negative to be supplied before δέχεσθαι, cf. Ag. 490, Πάρις γὰρ οὐτε συντελής πόλις. Hermann, after Bothe, understands it of setting sail in the same ship, comparing Theb. 598, and Hor. Od. iii. 2, 86, *vetabo qui Cereris sacrum Vulgarit arcanæ,*

sub iisdem Sit trabibus, fragilemque mecum Solvat phaselon. Müller conjectures τοῦ τε συλλύειν, i. e. ἀπείργειν βωμῶν, ὅστε μὴ δέχεσθαι ἐμὲ εἰς αὐτοὺς, τοῦ τε συλλύειν τινὰ ἐμολ.

288. ταριχευθέντα. Shrivelled up like a mummy, or salted and pickled flesh.

289. ἄρα χρῆ. Schol. κατὰ ἀπόφασιν ἀναγνωστέον, 'to be read affirmatively' (not interrogatively), and so most recent editors. See inf. 427. It matters little whether we take ἄρα = *nonne?* or for *sane*.

292. θεοῦ τ' ἐφετμαί. He had just said that the deed must be done on other considerations apart from the χρησμοί. Hence we must here translate, 'Beside the orders of the god, my great grief for my father,' &c. The inclusive enumeration of the Greeks is well known.—πρὸς πῆξει, the reading of Abresch for προσπίξει. The compound means 'to press closely,' which is here out of place.

294. τὸ μὴ, ὅστε μὴ, Ag. 15. 552. 'All these motives,' says Orestes, putting a public service prominently forward as a πρόσχημα and πρόφασις of an invidious and not disinterested deed, 'conspire to one conclusion, that the noble Argive people should be freed from the yoke of two tyrants, of whom one is a woman, the other a man in sex but not in mind' (ἄνακτις, Ag. 1195. Soph. El. 301).

θήλεια γὰρ φρήν· εἰ δὲ μὴ, τάχ' εἴσεται.

ΧΟ. ἀλλ' ὦ μεγάλαι Μοῖραι, Διόθεν

τῆδε τελευτᾶν,

ἧ τὸ δίκαιον μεταβαίνει.

300

Ἄντι μὲν ἐχθρᾶς γλώσσης ἐχθρὰ

γλώσσα τελείσθω (τοῦφειλόμενον

πράσσοῦσα Δίκη μέγ' αὐτεῖ),

Ἄντι δὲ πληγῆς φονίας φονίαν

πληγὴν τινέτω. Δράσαντι παθεῖν,

305

τριγέρων μῦθος τάδε φωνεῖ.

ΟΡ. ὦ πάτερ αἰνόπατερ, τί σοι

στρ. α.

297. τάχ' εἴσεται. 'If he is not a coward (let him fight, and) he shall soon know the result.' On this formula see Ag. 1627, γλώσει τάχα. Eur. Suppl. 580, γλώσει σὺ πάσχων. Heracl. 65, γλώσει σὺ. Id. 269, πειράμενος δὴ τοῦτό γ' ἀντικ' εἰσομαι. Theocrit. xxvi. 19, τάχα γλώσει, πρὶν ἀκοῦσιν. In all the passages the context involves the same sense. It is a mistake to suppose that εἴσεται is here used passively.

298. The long Commatic ode which follows is in great part an invocation of Agamemnon as a δαίμων, the theme being the necessity of justice, the majesty of the deceased, the ignominiousness of his end, his present powerless because neglected condition, and the unhappy state of the house deprived of his protection. The chorus use every argument to excite the passionate grief of the children, at the same time intimating that by energetic action there are hopes of restoration. Electra and Orestes alternately represent their own unpitied estate, appeal to their father for the recovery of their rights, and denounce the accursed conduct of their mother. The sister acts as informant of the brother, who was absent from the scene; and the hesitating mind of Orestes is thus finally confirmed in its resolution. —The introductory anapaests, usual in this kind of verse, but not forming part of it (Pers. 625. Theb. 818), constitute the προοίμιον, and appropriately commence with a statement of the ancient laws of Justice. The other systems of Anapaests (at v. 332, 364, 392) serve to divide the Κομμὸν into four distinct portions.

299. τελευτᾶν, sc. ὅτε, as Theb. 75. —Διόθεν, because Zeus is the consum-

mator or perfecter of every thing which happens to mortals (Suppl. 802. Ag. 946, 1463), and the Fates are not here regarded in the same light as the ἀνάγκη or ἡ πεπωμένη to which Zeus himself is subject, Prom. 526.—μεταβαίνει, Schol. ἐπινοεῖ. Justice holds the scale between two contending parties; she stands midway between them, favouring neither; but she passes over to that cause, and becomes its ἐξίμαχος (Suppl. 337, 390), which is proved to have the right on its side. Thus in Ag. 750, she leaves guilty wealth and comes over to (προσέμολε) piety. Cf. Ar. Ran. 641, χωρεῖς γὰρ εἰς τὸ δίκαιον.

306. τινέτω, sc. τις, or ὁ φονεύσας implied in the context. The same law of retaliation is similarly, but rather more obscurely expressed in Ag. 1537 seqq., ἐνείδος ἤκει τὸδ' ἀπ' ἐνείδους, φέροι φέροντ', ἐκτίνει δ' ὁ καίνων. See *ibid.* 516. Pers. 809. There is no special reference to the ἐχθρὰ γλώσσα of Clytemnestra; a general law is enunciated, at the same time applicable, in the form of a verdict, to the guilty usurpers.—τριγέρων μῦθος, cf. παλαιότατος γέρων λόγος Ag. 727.

307. αἰνόπατερ, Schol. δευρὰ καθῶν, ('ill-starred father,' Peile, who compares, after others, the Homeric δῶσπαρι, αἰνότοκος, μήτηρ δυσμήτηρ, to which we may add δῶδαμαρ, Ag. 1290.) —The difficulty in the following sentence consists chiefly in the uncertainty whether οβρίσειν has an active or a neuter sense, and φῶς is the accusative after it or the nominative in apposition to εὐναί. On the whole, with Hermann, Blomfield, and Peile, I incline to the former of both these alternatives, and translate, 'By saying or doing

φάμενος ἢ τί ρέξας
τύχοιμ' ἂν ἕκαθεν οὐρίσας,
ἔνθα σ' ἔχουσιν εὐναί,
σκότῳ φάος ἰσόμοιρον ;
χάριτες δ' ὁμοίως
κέκληνται γόος εὐκλεῆς
προσθοδόμοις Ἀτρείδαις.
ΧΟ. τέκνον, φρόνημα τοῦ
θανόντος οὐ δαμάζει

310

στρ. β'.

316

what can I waft (convey) to you from afar, to where your resting-place (the grave) holds you, a light proportionate to your darkness.' And the sentiment, thus obscurely worded, must be explained by that double meaning or play on φάος and σκότος, of which we have an example in Ag. 23 and 505, ἤκει γὰρ ὑμῶν φῶς ἐν εὐφρόνῃ φέρων, sc. the light of hope, safety, and consolation, as opposed to the darkness of grief, neglect, or despair. It is the object of Orestes to do honour to the unhonoured manes of his father, and thus as it were to infuse light into his darkness. On οὐρίσειν see Prom. 986. Pers. 604. Eum. 132. It is clearly active Oed. R. 695. Androm. 610, and perhaps also in Trach. 827.—Hermann prefers to construe τί σοι φάμενος ἢ τί ρέξας τύχοιμ' ἂν, which may be compared with v. 410, τί δ' ἂν φάσιν τύχοιμεν: See on v. 12.

311. ἰσόμοιρον. The old reading is ἰσοτίμοιρον, which most of the recent editors have changed to ἀντίμοιρον after Erfurd. The word ἰσο written above ἀντίμοιρον was the origin of the error, the next transcriber having supposed it was meant as a correction of ἂν, instead of ἀντί. There is a passage so remarkable in the coincidence of terms, given as a Pythagorean dogma by Lærtius, Vit. Pyth. xix. 26, ἰσόμοιρα εἶναι ἐν τῷ κόσμῳ φῶς καὶ σκότος, that the chances seem in favour of ἰσόμοιρον being the true reading. The *l* in ἰσο is made long by epic licence, as in ἰσόνειρον Prom. 558.

312. ὁμοίως. Equally (whether I succeed or not in my wish) a laudatory lamentation is held to be acceptable to the former lords of the house, the Atridae.—γόος εὐκλεῆς, a dirge or lament intended to do honour.—κέκληνται is used for εἰσι or ἔσονται because this was a proverbial saying; Schol. χάριτας δὲ νεκρῶν

πάντες φασι τὸν γόνον.

314. προσθοδόμοις. Schol. τοῖς πρότερον ἐσχηκόσι δόμοι. νῦν γὰρ οὐκ εἰσι δόμοι φροῦδα γὰρ τὰδ' ἦδη (Med. 139). The compound is very anomalous, if it really means nothing more than τοῖς πάλαι Ἀτρείδαις. Blomfield thinks the sense is 'standing as protectors before the house.'

315 seqq. The chorus acquiesces in the doctrine propounded by Orestes, and exhorts him to persevere; for that the spirit retains resentment beyond the pyre, and is therefore gratified by the prospect of being avenged. A just lamentation for parents is by no means useless; for when a murder is not hushed up, but openly bewailed, there is the greater chance of the murderer being discovered.—κατέρων καὶ τεκόντων γόος, a mere redundancy for γόνων πένθος. Cf. πατρὸς πένθος μέγα, v. 292.—ἐνδικος, opposed to μάταιος, i. e. undertaken with good reason and in a just cause.—ἀμφιλαφῆς παραχθελς, not 'troubled on all hands' (Peile), but 'abundantly and unsparingly raised.' On this peculiar use of *παράσσειν* (*vocem ciere*), see Donaldson on Pindar, Pyth. xi. 42. Soph. Oed. R. 486, δεῖνὰ μὲν οὖν, δεῖνὰ παρᾶσσει σοφὸς οἰωνοθέτας.—ματεύει τὸ πᾶν (πράγμα), 'tracks out, investigates, the whole matter.' Cf. Ag. 1062, ματεύει δ' ἂν ἀνευρήσει φόνον. Both Hermann and Klausen give *ροτᾶν* for τὸ πᾶν, after Lachmann, and interpret *discrimen*, viz. the balance to be struck between the amount of vengeance due to the father, and of punishment to the mother. The Schol. has *ἠγεί παντελῶς παρασσομένη τὴν ἐκδίκησιν* (referring γόος to the parents, not the children),—but the last word is a supplement of his own, for it is clear that he took τὸ πᾶν in the usual adverbial sense.

- πυρὸς μαλερὰ γνάθος,
 φαίνει δ' ὕστερον ὄργας.
 ὀτοτύζεται δ' ὁ θνήσκων,
 ἀναφαίνεται δ' ὁ βλάπτων 320
 πατέρων τε καὶ τεκόντων
 γόος ἔνδικος ματεύει
 τὸ πᾶν ἀμφιλαφῆς ταραχθεῖς.
 ΗΔ. κλύθι νυν, ὦ πάτερ, ἐν μέρει ἀντ. ἀ.
 πολυδάκρυτα πένθη. 325
 δίπαις ὄδε σ' ἐπιτύμβιος
 θρῆνος ἀναστενάζει.
 τάφος δ' ἰκέτας δέδεκται
 φυγάδας θ' ὁμοίως.
 τί τῶνδ' εὔ; τί δ' ἄτερ κακῶν; 330
 οὐκ ἀτρίακτος ἄτα;
 ΧΟ. ἀλλ' ἔτ' ἂν ἐκ τῶνδε θεὸς χρήζων
 θεῖη κελάδους εὐφθογοτέρους
 ἀντὶ δὲ θρήνων ἐπιτυμβιδίων
 παιῶν μελάθροις ἐν βασιλείοις 335
 νεοκράτα φίλον κομίσειεν.
 ΟΡ. εἰ γὰρ ὑπ' Ἰλίου στρ. γ'.

324. ἐν μέρει. Having heard my brother's desire to avenge you, now hear the distresses of your children.

326. 32e. The common reading is τοῖς σ', the MSS. giving τοῖς ἐπιτυμβιδίους (probably from v. 334). But τοῖς is likely to be nothing more than the article intruded (one of the commonest of errors) when the verse had been metrically corrupted. Both sense and metre strongly suggest 32e. Hermann has given δίπαις δέ σ' 32' ἐπιτύμβιος.

328. ἰκέτας φυγάδας τε, 'receives us in the double relation of suppliants and exiles,' — the tomb being regarded as having the sanctity of a βωμὸς, *sup.* 99. Cf. Suppl. 77, ἔστι δὲ κὰκ πολέμου τειρομένοις βωμὸς ἀρᾶς φυγάσιν βῆμα.

331. ἀτρίακτος, 'invincible,' from the three throws of a wrestler. See *Eum.* 559. So τριακτήρ 'a conqueror,' *Ag.* 165.

332. χρήζων, i. e. θέλων. The Schol. wrongly has χρησφῶδων.

335. παιῶν. The MSS. give παιῶν. Most editors adopt παιῶν from Blomf., but see on *Pers.* 607.—κομίσειεν is Porson's for κομίζει. It is possible that the poet wrote φίλων νεοκράτα κομίζοι, but not very likely that Franz has rightly edited ἀρθμὸν ν. κομίζοι. Prof. Conington suggests ἂν for ἐν in the preceding line; the particle is however easily repeated from ἔτ' ἂν θεῖη. On the phrase κίρασθαι φίλων, here alluded to, as in *Ag.* 771, properly 'to ratify friendship by mixing wine,' see Monk on *Hippol.* 254. *Etymol. M.* p. 537, νεοκράτας σπονδὰς Αἰσχύλος τὰς νεωστὶ ἐγχυθείσας. *Eur. Frag.* Antioq. 209, (where εὐκράς is not from κέρα, but κεράννυμι). *Hesych.* νεοκράτης· νεωστὶ κεκρασμένους (i. κεκρασμένος). The meaning is, 'instead of dirges a joyful paean in the royal house will introduce a newly-made friend.'

337 seqq. The case would have been very different, Orestes now adds, if Aga-

πρὸς τινος Λυκίων, πάτερ,
δορίμητος κατηναρίσθης.
λιπὼν ἂν εὐκλειαν ἐν δόμοισιν, 340

τέκνων τ' ἐν κελεύθῳ
ἐπιστρεπτὸν αἰῶ κτίσας,
πολύχωστον ἂν εἶχες
τάφον διαποντίου γᾶς
δώμασιν εὐφόρητον. 345

ΧΟ. φίλος φίλοισι τοῖς 340
ἐκεῖ καλῶς θανούσιν,
κατὰ χθονὸς ἐμπρέπων
σεμνότιμος ἀνάκτωρ,
πρόπολός τε τῶν μεγίστων 350
χθονίων ἐκεῖ τυράννων,
βασιλεὺς γὰρ ἦν, ὄφρ' ἔζη,

memnon had died gloriously at Troy; for then he would have left behind him a high renown, after having lived a life in the path of which his children might have worthily walked. 'You would not, indeed,' he argues, 'have been laid in your ancestral tomb; but a barrow of foreign earth would have been raised high over your remains; and your friends could have borne that.' The idea of the passage is taken from Od. i. 236 seqq.—ἐν κελεύθῳ (so Well. for τε κελεύθῳ), literally, 'having established a life to be pursued in your children's journey' (by your children in their journey or course from youth upwards). Cf. Suppl. 974, ἔβαν ἐχούσας τῆρδ' ἐπιστρεπτὸν βροτοῖς.—αἰῶ for αἰῶνα is Hermann's correction, adopted by Klausen, Franz, and Dindorf. Bekk. Anecd. p. 363, 17, αἰῶ τὸν αἰῶνα κατὰ ἐποκοπὴν Αἰσχύλος εἶπεν. The antistrophe being doubtful, we cannot be sure that the remark refers, or even is applicable, to the present passage.

346. φίλος κ.τ.λ. The chorus, in assenting, anticipates an objection that might be raised to such a burial, as unworthy of Agamemnon's dignity. 'He would have lain there endeared to his comrades who had met with a common fate, and he would at least have been a King in Hades, since he was King of Kings on earth.' This implies, that his present condition in Hades is unhonoured, since he died τρέποισιν οὐ

τυραννικοῖς, *inf.* 470, and was buried in silence and ignominy (*inf.* 422).—The words φίλος ἢν τοῖς φίλοις are said to have been inscribed on the tomb of Darius; see Strab. lib. xv. p. 730.

348. κατὰ χθονὸς ἀνάκτωρ. Kings on earth were believed to be Kings even among the dead. See Pers. 687. Herm. on Soph. El. 131. Antig. 25. Thus Ulysses addresses the ghost of Achilles in Hades, Od. xi. 484, πρὶν μὲν γὰρ σε (ὡν ἐτίομεν Ἰσα θεοῖσιν Ἀργεῖοι νῦν αὖτε μέγα κρατεῖς νεκτέσσιν.—πρόπολος, an attendant or minister of Pluto and Persephone. The term was properly applied to such inferior demons as accompanied the greater gods, e. g. to those who stood in the relation of the Satyrs and Sileni to Bacchus, or the Curetes to Cybele, of whom Strabo writes (x. p. 466), τοὺτους γὰρ τινὰς δαίμονας ἢ προπόλους θεῶν τοὺς Κουρήτας φασί, and in p. 471 he expressly distinguishes them as such, because by some writers οὐ πρόπολοι θεῶν μόνον, ἀλλὰ καὶ αὐτοὶ θεοὶ προσηγορεύθησαν. Compare Herod. ii. 64.

352. ἔζη. So Hermann for ἔζησ, a reading which, he well observes, arose from there being no mark of a new speaker at 346, so that these words were wrongly taken as part of Orestes' address to his father. Hence also the Med. has ἦν with *s* superscribed. Translate, nearly with Dr. Peile, 'for he was a King, while

- μόριμον λάχος πιπλάντων
 χεροῖν πεισίβροτόν τε βάκτρον.
 ΗΔ. μηδ' ὑπὸ Τρωάτας ἀντ. γ'.
 τείχεσι φθίμενος, πάτερ, 356
 μετ' ἄλλῃ δουρικμηῆτι λαῶ
 παρὰ Σκαμάνδρου πόρον τεθάφθαι
 πάρος δ' οἱ κτανόντες
 νυν οὕτως δαμῆναι * φίλοις, 360
 θανατηφόρον αἶσαν
 πρόσω τινὰ πυνθάνεσθαι
 τῶνδε πόνων ἄπειρον.
 ΧΟ. ταῦτα μὲν, ὦ παῖ, κρείσσονα χρυσοῦ,
 μεγάλῃς δὲ τύχῃς καὶ Ἵπερβορέου 365

he lived, over those who in their hands administered what Fate had apportioned to them, even the sceptre which commands the obedience of mortals.' The phraseology is not so much obscure as awkward in its brevity; for he intended to say, *πιπλάντων μόριμον λάχος* (sc. βασιλείας), *καὶ νωμότων χεροῖν σκῆπτρον*. For the omission of the article before *πιπλάντων* compare Pers. 247, *δεινὰ τοι λέγεις ἰσθῶν τοῖς τεκοῦσι φροντίσαι*. But neither of these passages justify *εἰ δ' ἦν κτανόντων* in the neuter (Ag. 1366).—The title of 'King of Kings,' is applied to Agamemnon on the Persian custom. So on the tomb of Cyrus was inscribed (Strabo *ut sup.*) *ἐνθάδ' ἐγὼ κείμει Κύρος βασιλεὺς βασιλέων*. See on Pers. 24.

355. *μηδ' ὑπὸ Τρωάτας*, κ.τ.λ. Schol. *γυναικικῶς οὐδὲ τοῦτο ἀρέσκειται, ἀλλὰ τῷ μηδὲ τὴν ἀρχὴν ἀγρηθῆσαι*. The manly wish of Orestes, that his father had died in the war, is modified by the more feminine feelings of Electra, whose meaning appears to be this:—'I had rather that my father had not died even that glorious death; but (since he is dead, and that by an ignominious tomb), rather let us wish that his murderers had been killed in the same way by their friends (i. e. Clytemnestra by Orestes) far away from home, that one might hear of their fate without the dreadful necessity of being present at it.' In fact, she takes up the idea of dying far away from home, from v. 337, and applies it to her mother,

whom she would rather have had punished out of her sight than in the palace.—*τεθάφθαι* for *τεθάψαι* is a necessary correction (since the Greeks never say *εἶθε μὴ τέθνηκας*), and one justified both by the context, which requires an infinitive to precede *δαμῆναι*, and the scholium on the former word, *λείπει τὸ ὄφελος*. Dr. Peile, who endeavours to defend *μη τεθάψαι*, and introduces *ὄφελον* in 359 without restoring the metre, cannot be considered successful in his explanation of the passage; nor is it easy to approve Hermann's *τεθάφθαι πέτροσο πάρος δ' οἱ κτανόντες*, κ.τ.λ. Prof. Conington acutely suggests, from a gloss in the Med. τοῖς ἐκείνων, that the word lost after *δαμῆναι* must have been *φίλοις*. And in truth this exactly suits both sense and metre. Cf. *Ἐρέξα κταμένωσ*, Pers. 907. *δάμεν Ἐκτορι δίῃ*, Il. xx. 103.—*πάρος*, not 'before the murder of Agamemnon,' but 'rather,' 'in preference to the other wish.' So the word is used in Il. viii. 166, and so *πρόσω* in Suppl. 771.—*τινὰ*, Schol. *ἐμέ.—πρόσω*, here at Argos, far away from the scene of their death.—Lastly, the infinitives *τεθάφθαι* and *δαμῆναι* depend, not on *ὄφελος* or *ὄφελον* omitted, but on the epic construction pointed out by Ahrens, *εἰ γὰρ—τοῖος ἐὼν οἷός ἐσσι—καὶδὰ τ' ἐμὴν ἐχέμεν*, Od. vii. 311. xxiv. 376—380. Hence *εἰ γὰρ* must be supplied from v. 337.

365. *Ἵπερβορέου*. The felicity of the Hyperboreans, a race supposed to have inhabited the mild sun-lands beyond the

- μείζονα φωνεῖς· δύνασαι γάρ.
 ἀλλὰ διπλῆς γὰρ τῆσδε μαράγνης
 δούπος ἰκνεῖται· τῶν μὲν ἀρωγοὶ
 κατὰ γῆς ἤδη· τῶν δὲ κρατούντων
 χέρες οὐχ ὅσαι στυγερῶν τούτων 370
 παισὶ δὲ μᾶλλον γεγένηται.
 ΗΔ. τοῦτο διαμπερές οὖς στρ. δ'.
 ἴκεθ', ἄπερ τε βέλος.
 Ζεῦ, Ζεῦ, κάτωθεν ἀμπέμπων
 ὑστερόποιον ἄταν 375
 βροτῶν τλάμοι καὶ πανούργῳ
 χειρί—τοκεῦσι δ' ὅμως τελεῖται.
 ΧΟ. ἐφθυμῆσαι γένοιτό μοι * πυρᾶ στρ. ε'.

regions from which the north wind blows, was proverbial. See on Prom. 812, and Mr. Blakesley on Herod. iv. 42.

366. *δύνασαι γάρ*. Schol. *ῥάδιον γὰρ τὸ εἰχεσθαι*. The sense is, 'You are indulging in delightful dreams, for you can imagine what you please.' The Med. has *φωνεῖ*. *ὁ δυνάσαι γάρ*, which Hermann admirably restored, the *ὁ* being only an error for C.

367. *ἀλλὰ — γάρ*. 'But (a truce to mere dreams), for the sound of this beating of our breasts is reaching the ears of those below: of these children indeed there are by this time assistants below the earth; but of the rulers, those hateful ones, the hands are unholy (i. e. their prayer is impious and will not be heard), so that to the children the victory rather has accrued.'—*διπλῆς μαράγνης δούπος* is the noise of the heavy blows dealt by the two hands one after the other (*ἑπασ-συντροπιβῆ inf.* 418) on the breast; see on Pers. 124.—*ἰκνεῖται*, sc. is making its way down to the regions below, and Agamemnon is becoming sensible that honour (*sup.* 313) is being done to his hitherto neglected spirit. Cf. Theb. 558, *ἰκνεῖται λόγος διὰ σπηθῶν*. Hence *ἤδη ἀρωγοὶ* means, that already he is sufficiently reinstated in his power as a *δαίμων*, by virtue of his children's lament (*sup.* 143), to bring them efficient aid. Whereas the impiety of the rulers makes it impossible that their petitions or offerings should be received by him. Thus the intended libations of Clytemnestra have

been turned into an occasion of securing the favour of the deceased against her.

370. *στυγερῶν τούτων*. Hermann reads *στυγερῶν γ' ὄντων*. But the Schol. seems right, *τοῦτο ἰδίᾳ ἀνακεφάλωνται, τῶν ἕγαν στυγερῶν τούτων*.—*Regnantibus vero impura sunt manus, odiosis istis*.—The nominative to *γεγένηται* is rather a general one from the nature of the proposition. We might accurately translate, in familiar English, 'The children have the best of it.' For *μᾶλλον* is the result of balancing the respective positions of the injured and the guilty aggressors.

377. *τελεῖται*. There is an *aposiopesis*, as *sup.* 186. Electra would have said, Ζεῦ, *ὅς ποιῶν ἀναπέμπεις πανούργοις βροτοῖς, τέλει (τὰς ἀρὰς, οὐ τὴν δίκην), ἐκείνοις, καίπερ γονεῦσιν ὄδωσιν*. Hermann gives *τελοῖτο, in patrie gratiam pariter (ὁμῶς) ἅεκ persficiantur*. The Schol. remarks on *τοκεῦσι, ἵνα τὸ ὁμοιον καὶ ἴσον τῆ πατρὶ μου φυλαχθῆ*, whence Hermann supposes he found *τοκεῦσιν ἕπως τελεῖται*. But he seems to explain *ἕπως* by *τὸ ὁμοιον*, whatever he intended to paraphrase by *φυλαχθῆ*.

378. * *πυρᾶ*. Acting on Hermann's hint, that something must have been lost both here and in the antistrophe, I have supplied a word not only suited, but almost necessary to the context. It is allowed by all that *πυρᾶ* taken alone, is a very strange phrase for 'a shout over a pine-wood pyre'; but besides this, the *ἐπὶ* in composition requires a dative (cf. *λαμπάδι ἐπορβιάζειν*, Ag. 29.

- πευκάεντ' ὀλολυγμὸν ἀνδρὸς
 θεινομένου, γυναικὸς τ'
 380 ὀλλυμένας. τί γὰρ κεῦθω, φρενὸς οἶον ἔμπας
 ποτᾶται; πάροιθεν δὲ πρῶρας
 δριμύς ἄηται κραδίας
 θυμὸς, ἔγκοτον στύγος. 385
 ΟΡ. καὶ πότ' ἂν ἀμφιθαλῆς ἀντ. δ'.
 Ζεὺς ἐπὶ χεῖρα βάλοι,
 φεῦ, φεῦ, κάρανα δαίξας;
 πιστὰ γένοιτο χώρα·
 δίκαν δ' ἐξ ἀδίκων ἀπαιτῶ. 390
 κλύτε δὲ Γᾶ χθονίων τε τιμαί.

δάμασιν ἐπορδιάζειν *id.* 1089. ἐπισπέν-
 δειν νεκρῶ *id.* 1366), and the poet's
 meaning is fairly to be inferred from v.
 260 *sup.*, οὐς ἴδοιμ' ἐγὼ ποτε θανάτους ἐν
 κηκίδι πισσῆρει φλογός. Franz and Din-
 dorf give *πυκάεντ'*, but though this suits
 the metre, it is very doubtful whether
 the roots *πυκ* and *πικ* are identical.
 Some translate 'shrill,' 'piercing,' as
 Homer uses *πικρὸς*, and we find *ὄξεϊα βοῆ*,
ὄξδ' ἀθρεῖν (*Pers.* 1037) *ὄξυπυκῆς* *ἰσῖος*
inf. 629. Yet *πυκάεντ'* "Ἡφαιστον, *Antig.*
123, is nearly conclusive against this.
 On the sacrificial shout, *ὀλολυγμὸς*, see
Theb. 257. *Ag.* 577. The Schol. ex-
 plains *πανηγυρικὸν, λαμπρὸν*, which, Prof.
 Conington remarks, shows that he took
 it as a derivative from *Πινδῆ*, and perhaps
 found *πυκάεντ'* or *πυκνάεντ'*.

379. ἀνδρὸς θεινομένου. At the mo-
 ment when the victims are slain, to be
 burnt as a sacrificial offering on the fire.
 Thus they are regarded as standing *πρὸς*
σφαγῆς πυρὸς, *Ag.* 1024. Compare *id.*
 1087, where Clytemnestra is spoken of as
θύμα λεύσιμον.

381. τί γὰρ κεῦθω. 'For why should
 I try to conceal what nevertheless flits in
 my mind? For at the prow of my heart
 a storm of stern indignation blows, and
 angry loathing.' For *οἶον* the *Med.* and
 the old copies give *θειόν*, corrected by
 Hermann, and for *κραδίας* the common
 reading is *καρδίας*. The sentence com-
 mences as if he had intended to say *οἶον*
στύγος ποτᾶται, but the substantive comes
 in at the end, and by way of an *επειγισίς*
 of *θυμὸς*. Compare, for the figure in
ποτᾶται φρενὸς (which is the genitive of

place), *Ag.* 948. The evident allusion to
 a ship at sea, before adopted at v. 194,
 should have preserved *ἄηται* intact from
 alteration. Klausen aptly quotes *Il.*
xxi. 386, *ὄχιχα δέ σφιν ἐπὶ φρεσὶ θυμὸς*
ἄητο.

386. ἀμφιθαλῆς Ζεὺς. Schol. *ὁ ποιῆσων*
ἀμφὸς ἡμᾶς ἀναδηλῆσαι. The epithet here
 stands in place of an attribute, like *Ζεὺς*
ἕστιος κ.τ.λ., meaning, primarily, the god
 who protects children with both parents
 alive (*Il.* xxii. 496), or who, in default of
 them, fulfils the office of natural guard-
 ians. Hence he is the *σωτήρ* or patron of
 orphans. Dr. Peile goes beyond the sense
 of the word in understanding 'the giver of
 domestic increase.'

389. πιστὰ γένοιτο χώρα. 'Confingat
mihī fidere posse civibus,' Hermann;
 who compares *Od.* xi. 456, *ἐπεὶ σπαέτι*
πιστὰ γυναιξίν. It seems easier to un-
 derstand it thus: (May Zeus soon lay
 his avenging hand on the murderers and
 usurpers,) and so 'may confidence be re-
 stored to the country,' by the return
 of the true and rightful sovereign.

391. Γᾶ χθονίων τε τιμαί. So Franz
 and H. L. Ahrens, by a very successful
 conjecture for *τὰ χθονίων τε τιμαί*.
 In the *Med.* the last word is written
τε τιμαί. Dindorf has adopted the cor-
 rection. Hermann, who formerly proposed
τὰ χθονίων τιμητᾶ (*Hesych.* *τιτῆραι*
βασιλίδες), has now given *πρότιμα*.
 Neither he nor Klausen seems to have
 been aware of an emendation which may
 be said to settle the reading finally. Cf.
Pers. 643, *ἀλλὰ σὺ μοι, Γᾶ τε καὶ ἄλλοι*

- ΧΟ. ἄλλὰ νόμος μὲν φονίας σταγόνας
 χυμένας εἰς πέδον ἄλλο προσαυτεῖν
 αἷμα· βοῶ γὰρ Λοιγὸν Ἐρινὺς
 παρὰ τῶν πρότερον φθιμένων ἄτην
 395
 ἑτέραν ἐπάγουσαν ἐπ' ἄτη.
- ΗΛ. ποῖ, ποῖ δὴ νερτέρων τυραννίδες ; στρ. ε' .
 ἴδετε πολυκρατεῖς Ἀραὶ † φθιμένων,
 ἴδεσθ' Ἀτρειδᾶν τὰ λοιπ' ἀμηχάνως
 400
 ἔχοντα καὶ δωμάτων
 αἵματα. πᾶ τις τράποιτ' ἄν, ὦ Ζεῦ ;
- ΧΟ. πέπαλται δ' αὐτέ μοι φίλον κέαρ ἄντ. ε' .
 * οἰκτρὸν τόνδε κλύουσαν οἰκτον
 καὶ τότε μὲν δύσελπις,
 σπλάγχνα δέ μοι κελαινοῦται πρὸς ἔπος κλυούσα· 405
 ὅταν δ' αὐτ' ἐπ' ἀλκᾶς † ἐπάρη
 * ἔλπις, ἀπέστασεν ἄχος

χθονίων ἀγαμέμνης. *Ibid.* 630, ἀλλὰ χθόνιοι δαίμονες ἄγνοι Γῆ τε καὶ Ἑρμῆ, βασιλεῦ τ' ἑνέρων.

394. βοῶ Λοιγὸν Ἐρινός. 'The Fury loudly summons Havoc to the calamity of those formerly killed, which is bringing on a new calamity as a consequence of the former.' This accords with the Greek idea, that those murdered are like helpless spirits in Hades, and require the aid of the living to assist them. And τῶν φθιμένων ἄτη here must be taken for the hapless estate of the dead, and so for the dead themselves. For the use of βοῶν τι or τινα see Phoen. 1155, βοῶ πῦρ καὶ δικέλλας, and for βοῶν παρά τινα, 'to summon to one's side,' or by way of aid, compare Herod. ix. 57, βοηθεῖοι ὀπίσω παρ' ἐκείνου, and the compound παραβοηθεῖν. The allusion is to the death of the children of Thyestes, and more recently of Agamemnon; and this ἄτη is said ἐπάγειν ἑτέραν ἐπ' ἄτη, viz. the deaths of his murderers, much as we have πόνος πόνον φέρει, Ajas. 866. δόσον κακῶν κακῶν κακοῖς, Pers. 1020. The majority of editors follow Schütz in reading βοῶ γὰρ λογιὸς Ἐρινόν. Klausen, retaining the vulgate, explains παρὰ by propter. "Clamat Furia stragem propter priorem perniciem, quae alteram adducit." This, though not quite accurate, is not far from

the poet's meaning.

397. ποῖ, ποῖ δὴ. "Quo abierunt?" Klausen. But the reading does not satisfy the metre. Hermann gives τί ποῖ δὴ. Perhaps τίποτι δὴ, as in Ag. 1030.

398. Ἀρα, i. e. Ἐρινός, Eum. 395.—φθιμένων is corrupt, probably from the eye of the transcriber catching the word in 395. Hermann plausibly reads τεθυμένων. Cf. Eum. 316, ἐπὶ δὲ τῷ τεθυμένῳ τότε μέλος.

403. κλύουσαν. For the use of the accusative (as if the poet had said φόβος με ἔχει) see Elmsley on Heracl. 693. Med. 810. Soph. El. 480, ὅπερ στί μοι θράσος, ἀδυντόνων κλύουσαν ἄρτιως ὄνειράτων.—οἰκτρὸν is added on the conjecture of Hermann. Cf. Suppl. 57.

405. πρὸς ἔπος κλυούσα. 'At the word as I hear it,' Scholeff.

407. ἐπ' ἀλκᾶς ἐπάρη ἔλπις. 'But when again hope has elated me with confidence (raised me upon strength), it at once removes my grief, appearing to me with favourable aspect.' I have given ἐπάρη for the corrupt MSS. reading θραπέ (ΕΓΑΡΕΙ for ΘΡΑΡΕ, words in fact identical), as nearer the original, and better suiting both sense and metre than any correction that has been proposed. The insertion of ἔλπις is necessary to the context, as Blomf. and Bamberger perceived,

προσφανείσά μοι καλῶς.

- OP. τί δ' ἂν φάντες τύχοιμεν ἢ τάπερ ἄντ. ε'.
 πάθοιμεν ἄχαα πρὸς γε τῶν τεκομένων ; 411
 πάρεστι σαίνειν, τὰ δ' οὔτι θέλγεται
 λύκος γὰρ ὡστ' ὠμόφρων,
 ἄσαντος ἐκ ματρός ἐστι θυμός.
- XO. ἔκοφα κομμὸν Ἄριον ἔν τε Κισσίας στρ. ζ'.
 νόμοις ἠλεμιστρίας 416
 ἀπρυγκτόπληκτα πολυπλάνητα δ' ἦν ἰδεῖν
 ἐπασσυτεροτριβῆ τὰ χερὸς ὀρέγματα,

to the latter of whom is also due *προσφανείσα* for *πρὸς τὸ φανεῖσθαι*. The compound however has little authority. Prof. Conington proposes *προφθάνουσα*.

410. *φάντες*. So Bothe and Bamberger for *πάντες*. The Schol. explains *τί δεῦν ἐικόρτες κατὰ Κλυταιμῆστρας τύχοιμεν τῆς σῆς συμμαχίας, ἃ πάτερ*; The sense however is rather, 'What subject is so proper to speak of as the griefs we have suffered, and that truly (γε) from parents?' Peile seems rightly to take *τί* — ἢ for *τί ἄλλο ἢ*. It is rather singular that *φημι* has met with such hard treatment from transcribers. Thus we have *τίφω δὲ for τί φῶ sup.* 79, *θήσας for φήσας* Eum. 765.

412. *πάρεστι σαίνειν*. Müller explains this of the possibility of Orestes conciliating his mother by submission; the Schol. *πάρεστι τῇ μητρὶ σαίνειν τὸν Ἀγαμέμνονα*. Rather, *πάρεστι τῇ μητρὶ σαίνειν ἡμᾶς*,— 'she may use' (as she does use, *inf.* 882 seqq.) 'persuasion and blandishments to escape her fate, but our griefs are not to be soothed in this way.' He adds, 'For we inherit from our mother a mind which is no more to be talked over than is a savage wolf.' That is, 'she has but her own disposition to thank if she finds us inexorable.' And this is one of the arguments by which Orestes endeavours to escape the odium of the deed, by pleading that it is not his fault.

415. *κομμὸν Ἄριον*. Schol. *Περσικόν*. The Arians, or inhabitants of the country which is nearly the modern Cabool, were famed for their skill as professional mourners, like the Mariandyni (Pers. 920), and the people of Cissia (Pers. 17), appear to have been not less so (Pers. 124). Hesych. *ἠλεμιστρίας*. *θηρητρίαις*, whence Her-

mann long ago restored the reading in the text for *νόμοισιλεμιστρίας*. The chorus at this point (as above at v. 367) commence a beating of the breast. The aorist *ἔκοφα*, followed by the imperfect *ἦν ἰδεῖν*, represents an action almost simultaneous with the words, so that we may translate, 'I strike an Arian stroke, and in the measure (i. e. time or tune) of a Cissian mourner you might behold the outstretchings of my hands from above, from arm's length, in quick succession, dealing blows with windings of hair; and with the noise of the beating resounds my battered and unhappy head.' To avoid the difficulty of *ἦν ἰδεῖν*, immediately followed by the present *ἐπιροθεῖ*, Hermann gives *πολυπλάνη' ἔδην ἰδεῖν* (MSS. *πολυπλάγκτα δὴν or πολυκάλαγκτα δὴν*) after Bamberger, while others correct *ἐπεροθεῖ*. The actual beating however probably had just ceased when the words were uttered. Müller (Dissert. on the Eum. p. 205) refers these verses to the lament of the chorus at the funeral of the King, at which they were allowed, as slaves, to attend, while no citizen (*inf.* 423) was permitted to be present. He remarks on the peculiarity of the metre (iambic) of this portion of the *Commos*, and thinks it may be regarded as in a manner a supplementary narrative to the first play of the trilogy. According to the view given above, the *planctus* is meant as a late tribute in honour of the dead, because he did not obtain it on the occasion of the funeral.

417. *ἀπρυγκτόπληκτα*. So Blomf. for *ἀπρυγκτοὶ πλεγκτά*. Cf. Pers. 1042, *ἀπρυγδ' ἀπρυγδα μάλα γοεδνά*. Ajac. 310, *κόμην ἀπριζὲ βρυξὶ συλλαβὸν χερὶ*.—On *ἀνέκαθεν* see Ag. 4.

- ἄνωθεν, ἀνέκαθεν κτύπη δ' ἐπιρροθεῖ
 κροτητὸν ἄμδν καὶ πανάθλιον κἀρα. 420
 ἰὼ, ἰὼ δατα
 πάντολμε μᾶτερ, δαταῖς ἐν ἐκφοραῖς,
 ἄνευ πολιτᾶν ἄνακτ',
 ἄνευ δὲ πενθημάτων
 ἔτλης ἀνοίμωκτον ἄνδρα θάψαι. 425
- OP. τὸ πᾶν ἀτίμως ἔλεξας, οἴμοι· στρ. ἦ.
 πατρὸς δ' ἀτίμωσιν ἄρα τίσει,
 ἔκατι μὲν δαιμόνων,
 ἔκατι δ' ἁμᾶν χερῶν ;
 ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν. 430
- ΗΛ. ἔμασχαλίσθη δέ γ', ὡς τόδ' εἰδῆς, ἀντ. ἦ.
 ἔπρασσε δ' ἄπέρ νυ, ὦδε θάπτει,
 μόνον κτίσαι μωμένα
 ἄφερτον αἰῶνι σῶ.
 κλύεις πατρώους δύας ἀτίμους. 435
- ΧΟ. λέγεις πατρώων μόνον ἐγὼ δ' ἀπεστάτου ἀντ. ζ.

421. *δατα*, 'hostile,' strongly opposed to *φίλη* or *πιστή*, as she should have been. The sense of 'wretched' seems questionable, in Aeschylus at least.

426. τὸ πᾶν ἀτίμως. The sense is, τάνυ (κατὰ πάντα) ἀτίμως τὰ περὶ τὸν θάνατον αὐτοῦ πεπράχθαι ἔλεξας,—a short way of speaking, on which see Ag. 1215. *Ibid.* 1530, καταθάψομεν σὺχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκου κ.τ.λ. — ἄρα τίσει, 'shall she not —?' i. e. she shall assuredly pay for,—see *sup.* 289. Here for the first time, Klausen observes, Orestes boldly declares his resolve to slay his mother, being excited beyond control at the mention of these complicated indignities.

431. ἔμασχαλίσθη δέ γ'. On the curious superstition of cutting off the extremities of a murdered man and tying them with a band (*μασχαλιστήρ*) round the waist, see Herm. on Soph. El. 437. The object was to deprive him of the power of doing harm to his murderers, just as the living body is rendered powerless by such mutilation. Till very recently, suicides were interred in England with a stake through the body, in order (it is said) to 'lay the ghost.' Müller (*Dissert.* p. 122 and 206, ed. 2) calls it

an expiatory act, ἀφοσίωσις, as if it were the offering of the ἀπαρχή of a victim. In the latter case (for the two reasons assigned are wholly distinct) we may compare the consecration of a person to Hades by cutting off a lock of hair, Alceste, 75, 76. Perhaps this will explain why the extremities were cut off from the children of Thyestes, Ag. 1572.—ὡς τόδ' εἰδῆς has been restored by Hermann and others from the reading of the Med. τωστοστείδης. Klausen gives ὡς τόδ' εἰδῆς.

432. ἔπρασσε — νυ. 'As she treated him, so she buries him, desiring to make his death intolerable to your life,'— i. e. in order to render his assistance from the grave impossible, and so to drive you to despair of vengeance. The Greek is unusual (but see on Ag. 1261) for οἷα ἐποίει αὐτόν, but certainly there is no authority for Dr. Paille's explanation of *bartering* or *trading* with the body (see *sup.* 125). —κτίσαι for κτεῖναι is Stanley's correction; and Hermann says the ν is written (doubtless for σ) in an erasure in the Med.—To Stanley also we owe the correction δύας ἀτίμους for δυσάτιμους.

436—41. These verses are assigned by

ἄτιμος, οὐδὲν ἀξία
 μυχῶ δ' ἄφερκτος πολυσίνου κυνὸς δίκαν
 ἐτοιμότερα γέλωτος ἀνέφερον λίβη,
 χέουσα πολύδακρυ γόον κεκρυμμένα· 440
 τοιαῦτ' ἀκούων * * * ἐν φρεσίν
 γράφου, δι' ὧτων δ' ἔσω
 τέτραινε μῦθον ἡσύχῳ φρενῶν βάσει.
 τὰ μὲν γὰρ οὕτως ἔχει,
 τὰ δ' αὐτὸς ὄργα μαθεῖν. 445
 πρέπει δ' ἀκάμπτῳ μένει καθήκειν.

Klausen to the chorus, by Peile, Dindorf, Müller, and Franz to Electra, while Hermann gives the whole (as far as v. 446) to Hemichorion β', as the strophe to the Hemichorion α'. He reads however *ἔχεις* (for *λέγεις*) *πατρῶν μόνον*, "patris necem accepisti." The alteration however is far from probable. Klausen's comment seems satisfactory;—"Chorus—affirmat revera eam (caedem) esse perpetrata ita, ut dixerit Electra: adfuisse enim se, sed opitulando invalidam, minis Clytaemnestrae retrusam a loco caedis, terrore coactam ad simulandam laetitiam." It is improbable, whatever Müller may urge in excuse, that an actor should reply antistrophically to the chorus (see Dissert. p. 204). Again, if we give 421—5 to Electra, we must do the same with the corresponding 442—6; and Klausen does this; but it is evidently to break off a sentence in the middle.

438. *μυχῶ*. So Stanley and Hermann for *μυχοῦ*. The sense seems rather, 'shut up in the interior,' than 'excluded from the interior;' for thus only is there any force in *κεκρυμμένα* v. 440.

439. *ἀνέφερον*. 'I gave free vent to tears which came more readily than the smile of delight (which I was expected to assume).' Cf. *ἀγέλαστοις συμφοραῖς ευρ. 28*. For *ἀναφέρειν*, see Herod. iii. 102, *οἷτοι οἱ μύρμηκες ποιούμενοι οἰκισιν ἐπὶ γῆν, ἀναφέρουσι τὴν ψάμμον*. Hippocrat. *περὶ διατ.* lib. 2. init., *τὸ πνεῦμα δ' ἀναφέρειμεν*.

440. *χέουσα*. So Herm. Franz, Dind. with Dobree for *χαίρουσα*. Cf. Suppl. 352.

441. Something has been lost from this verse. "Fortasse ejusmodi quid scriptum erat, *τοιαῦτ' ἀκούων τῶνδ' ὑβρίσματ' ἐν*

φρεσίν γράφου." Herm. The accuracy of antistrophic metre is well shewn in these senarii, where every foot occupies precisely the same place in the corresponding lines.

442. δ' ἔσω. So Bamberger for *δὲ σύν*. See on Ag. 1019. Others read *δὲ ἄτων δὲ σῶν*, Herm. *δὲ ἄτων τί σοι*, while Peile and Blomfield endeavour to explain the compound *συντέτραινε* (Herod. ii. 11. Strabo, vii. p. 317).—In *τέτραινε* we see clearly the primary meaning of the word, 'to carry through,' or 'cause to pass through,' as an auger is made to go through a board. Schol. *διατρέπει, διακόμισε*.

443. *ἡσύχῳ φρενῶν βάσει*. The sense is, 'hear the account without giving way to violent indignation,' i. e. reserve your wrath for the fitting occasion, *ἡσυχος βάσις* signifying 'a quiet and sedate step,' opposed to the *ὄρη* or impetuosity of one going to do a hasty and ill-considered act.

445. *ὄργα μαθεῖν*. 'Be eager to learn.' The Schol. read *ὄργᾶ*, with the MSS. and old edd., and so Franz, Klausen, and Dindorf. Hermann and Peile give *ὄργα* after Pauw. The sense is, 'Let the words you have already heard about your father's death stimulate you to further investigation.' Compare 323. Properly *ὄργῶν* is said of the swelling and bursting of plants, and also of sexual appetites, whence the general notion of eagerly desiring. Hesych. *ὄργῃ ἐπιτεταμένως ἐπιθυμεί*.

446. *καθήκειν*, 'to come down to the contest,' 'to enter the lists.' Lat. *se arenam descendere*. Eum. 998. *Inf. 714*. Trach. 504, *ἐπὶ τάνδ' ἄρ' ἔκοιτι τινὲς ἀμύγνοι κατέβαν πρὸ γάμων*. Schol.

- ΟΡ. σέ τοι λέγω, ξυγγενού, πάτερ, φίλοις. στρ. θ'.
 ΗΛ. ἐγὼ δ' ἐπιφθέγγομαι κεκλαυμένα.
 ΧΟ. στάσις δὲ πάγκωπος ἄδ' ἐπιρροθεῖ
 ἄκουσον ἐς φάος μολῶν, 450
 ζῦν δὲ γενοῦ πρὸς ἐχθρούς.
 ΟΡ. ἄρης ἄρει ξυμβαλεῖ, Δίκα Δίκα. ἀντ. θ'.
 ΗΛ. ἰὼ θεοὶ, κραίνειτ' ἐνδίκως * δίκας.
 ΧΟ. τρόμος μ' ὑφέρπει κλύουσαν εὐγμάτων.
 τὸ μόρσιμον μένει πάλαι, 455
 εὐχομένοις δ' ἂν ἔλθοι.
 ΗΜ. Α'. ὦ πόνος ἐγγενῆς, στρ. ι'.
 καὶ παράμουςος ἄτας
 αἱματόεσσα πλαγά.
 ἰὼ δύστον' ἄφερτα κήδη· 460
 ἰὼ δυσκατάπαυστον ἄλγος.
 ΗΜ. Β'. δώμασιν ἔμμοτον ἀντ. ι'.

πρέπει δέ σοι ἀμετακινήτη δύναμι ὁρμῶν
 κατ' αὐτῶν. See *inf.* 714.

447. σέ τοι λέγω. Orestes has now made up his mind to act, and invokes his father to assist his friends, i. e. his rightful avenger. But the words πρὸς ἐχθρούς are left to be added by the chorus (451). —κεκλαυμένα, *lacrymis suffusa*. See *inf.* 718. Oed. R. 1490, ποίας δ' ἰορτὰς, ἐνθεν οὐ κεκλαυμένα πρὸς οἶκον ἵεσθ'; II. xvi. 7, τίπτε δεδακρύσαι; Od. xx. 353, δεδάκρυνται δὲ παρειαί.

452. ξυμβαλεῖ. 'Shall engage,'—a promise to act, rather than (as Klausen says) a prediction. The sense is, 'My prowess and the justice which is on my side shall join issue with theirs, and decide which is to win.' For even Clytemnestra and Aegisthus pleaded δίκη (e. g. Ag. 1407, 1555) in defence of the murder. Porson read ξυμβάλοι, the MSS. giving ξυμβάλλει. Possibly the form ξυμβολεῖ should be introduced from Theb. 344, ξυμβολεῖ φέρων φέροντι.

453. δίκας. This word was supplied by Hermann, and has been generally admitted. The double homoeoteleuton, as Prof. Conington observes, was probably intentional.

456. τὸ μόρσιμον. Schol. κέπηγε μὲν καὶ ἔρισται πάλαι ὑπὸ Μοιρῶν τὸ τὴν Κλυταιμνήστραν ἀνδροκτονήσασαν ἀναίρε-

θῆναι.—'Vengeance has long been abiding its time, and will come at our prayer.'

457. ὦ πόνος ἐγγενῆς. Schol. συγγενῆς, ὃν ὑπὸ συγγενῶν ἐπάδομεν. But the poet means 'family troubles' in a wider sense, those, namely, which are inherent in it through the original curse. This strophe and antistrophe are sung by Hemichoria I. and II., while 454—6 and 467—9 are recited by the leader of the chorus. Others assign the strophe to Electra and the antistrophe to Orestes. It seems however quite natural that the long Commos should terminate with an address to the two children from the chorus, encouraging them, exhorting them, and praying for their success.

458. παράμουςος, 'ill-sounding,' in reference to the noise of a scourge, which Atē is conceived to apply.

462. ἔμμοτον ἔκος. Like ἔκος τομαῖον *inf.* 530, this is probably a term complete in itself, derived from the treatment of wounds by lint. See on Prom. 488. The MSS. give ἐκὰς, which Franz and Dindorf retain; 'it is a salve for the house to prosecute this quarrel (not) apart from these nor by the aid of others.' See *sup.* 286 for the omitted negative. Prof. Conington thinks there is a reference to the preceding δυσκατάπαυστον, and translates, 'Ay, but the house has lint to staunch

τῶνδ' ἄκος, οὐκ ἀπ' ἄλλων
ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν

διώκειν ἔριν αἵματηράν.

465

θεῶν τῶν κατὰ γᾶς ὄδ' ὕμνος.

ΧΟ. ἀλλὰ κλύοντες, μάκαρες χθόνιοι,
τῆσδε κατευχῆς πέμπετ' ἀρωγὴν
παισὶν προφρόνως ἐπὶ νίκη.

ΟΡ. πάτερ, τρόποισιν οὐ τυραννικοῖς θανῶν,
αἰτούμενός μοι δὸς κράτος τῶν σῶν δόμων.

470

ΗΔ. κἀγὼ, πάτερ, τοιᾶνδε σου χρεῖαν ἔχω,
φυγεῖν, μέγαν προσθεῖσαν Διγίσθῳ * μόρον.

that wound.' On the whole, ἄκος, the correction of Schütz, seems the best reading, and it has been adopted by Klausen and Peile under the mistaken impression that it is found in the Med. The gloss of the Schol. ἐνούλον, βαθύτατον, seems to shew that he did not find ἄκος.—For οὐδ' ἀπ' ἄλλων I have given οὐκ, and Hermann has suggested, though not admitted the same. But οὐκ would necessarily have been altered to οὐδ' by a transcriber who found ἐκὰς instead of ἄκος.

465. διώκειν ἔριν. So Hermann for the corrupt reading of the Med. αἰμωναίρειν. Franz adopts Klausen's conjecture δι' ἄμᾶν ἔριν, which Peile changes to δι' ἄμᾶν ἔριν. That ἔριν is right is clear from the Schol., ἦν ἤρισε πρὸς τὸν πατέρα, and αἰ and ε are very often confused.

466. τῶν κατὰ γᾶς. The article was added by Hermann. The sense is, 'So ends our invocation of the gods below,' viz. to regard the cause of just vengeance. Compare Αἴδα ἐχθρὸν καιᾶνα Theb. 862. And these words are taken up by the Hegemon in conclusion, ἀλλὰ κλύοντες κ.τ.λ., 'So hear this petition, ye blessed powers beneath the earth, and cheerfully send the children such assistance as shall be for victory.' Schol. ταῦτα τὰ ἄσματα τοῖς κατὰ γῆς θεοῖς πρόκει καὶ οὐ τοῖς οὐρανίοις. In fact, a Commos can only be called 'a song of the infernals,' since the celestials have nothing to do with funeral dirges. Hence the propriety of the term becomes manifest, even though the actual appeal to the gods below has only been made at v. 374 and 398.

471 seqq. The Commos being at length concluded, the brother and sister unite in a prayer in which *vengeance*, considered

as a duty, is for a time laid aside, and the prominent idea is *disgrace to be wiped away*. Nothing short of a restoration to their rights will enable the survivors and lawful successors to make amends for the ignominy of an unkingly death. This then may be called the *argumentum ad pudorem* (ὀνειδῆ, v. 486), as contrasted with those preceding *ad misericordiam* and *ad justitiam*.—αἰτούμενος. Here used passively, as αἰτῆμένος οὐκ ἀναπέθαν, Theocr. xiv. 63. Cf. Pind. Isthm. vii. 5. Later editors, except Klausen and Peile, give αἰτούμενος with Turnebus.

472. τοιᾶνδε. The Med. has τοιᾶδε, which Klausen has preserved, *idem sentiens*. He compares κἀγὼ τοιοῦτός εἰμι Ag. 1331.

473. μόρον. In Turn. Vict. this word is supplied by conjecture, a word having dropped out from the end of the line, as in v. 453. Hermann gives τοιᾶνδ' εἰ σου χρεῖαν ἔχω τυχεῖν, μέγαν προσθεῖσαν Διγίσθῳ φθορῶν. The Schol. however read φυγεῖν, for he has ὄστε φυγεῖν τὰς ἐπιβουλὰς Διγίσθου, τιμωρησαμένη αὐτὸν, which accords with the reading in the text; for his object was to supply an accusative to φυγεῖν. Canter conjectured λαμπρὸν, and Franz, misled by the scholium, has edited τυχεῖν με λαμπρὰ θεῖσαν Διγίσθῳ παγὰς. It must however be allowed that neither μέγας μόρος (for δευδὸς) nor προστιθέναι μόρον τινι is usual Greek. By φυγεῖν she seems to mean a judicial acquittal, not escape by flight,—which, indeed, she has never contemplated. For the argument of Orestes runs thus:—'In this case, i. e. if the death of Aegisthus be pronounced deserved and lawful, men will offer to my deceased father the customary

ΟΡ. οὐτω γὰρ ἄν σοι δαΐτες ἔννομοι βροτῶν
κτιζοιάτ'· εἰ δὲ μὴ, παρ' εὐδείπνου ἔσει 475
ἄτιμος ἐμπύροισι κνισωτοῖς χθονός.

ΗΛ. κἀγὼ χοάς σοι τῆς ἐμῆς παγκληρίας
οἶσω πατρῶων ἐκ δόμων γαμηλίους
πάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον.

ΟΡ. ὦ Γαῖ', ἄνες μοι πατέρ' ἐποπτεῦσαι μάχην. 480

ΗΛ. ὦ Περσέφασσα, δὸς δ' ἔτ' εὐμορφον κράτος.

ΟΡ. μέμνησο λούτρων οἷς ἐνοσφίσθης, πάτερ.

ΗΛ. μέμνησο δ' ἀμφίβληστρον ᾧ σ' ἐκαίνισαν.

ΟΡ. πέδαις δ' ἀχαλκείοις ἐθηρεύθης, πάτερ.

commemorative and propitiatory offerings, *ἐναγισμοί*, because this is virtually to declare his murder to have been an unjust one; but otherwise, he will remain un-honoured, because his death would be regarded as justifiable tyrannicide.' It is clear that Orestes cannot mean, that by getting possession of his house, offerings will be made as a direct consequence, for the offerings he speaks of are public, not private ones (*βροτῶν* and *χθονός*). Beside which, Electra immediately adds, that she will contribute her share as a private individual. The allusion therefore is to some public recognition of Agamemnon as entitled to heroic honours by a formal decision of the people.

476. *ἐμπύροισι*. So Canter for *ἐν πυροῖσι*, which Klausen and Feile retain with the Schol., *ἔτιμος ἐν πυροῖσι κνισωτοῖς ἔσθ' παρ' εὐδείπνου χθονός*, ὅ ἐστι παρὰ κατοχομένους δείπνῃ τιμώμενος (i. τιμωμένοις). But *ἐμπύρα* *εὐδείπνα* are 'burnt funeral offerings,' the additional epithet *κνισωτά* showing that meat, not merely perfumes, oil, &c., is meant. Hesych. *εὐδείπνα*: *θύσια τις Ἀθήνησι* — *καὶ αἱ τοῖς νεκροῖς ἐπιφερόμενα σπονδαί, ἢ γωνο χοαί*. It was a very ancient custom to give a funeral entertainment, as Achilles slaughtered oxen, sheep, goats, and pigs, over the tomb of Patroclus, the blood being poured round the tomb, the meat consumed by those present. In this case the allusion may be to a custom peculiar to Argos. Plutarch, *Quaest. Graec.* § xxiv. *Τί τὸ παρ' Ἀργείοις λεγόμενον ἔγκνισμα; τοῖς ἐποβαλοῦσι τινα συγγενῶν ἢ σωθῆσαν ἄθος ἐστὶ μετὰ πέθους ἐθδὸς τῷ Ἀπόλλωνι θένει, ἡμέραις δὲ ἕτερον τριάκοντα τῷ Ἐριῇ. καμῖζουσι γὰρ ὅσπερ τὰ σώματα*

τῶν ἀποθανόντων δέχεσθαι τὴν γῆν, οὕτω τὰς ψυχὰς τὸν Ἐρμῆν. τοῦ δ' Ἀπόλλωνος τῷ ἀμφιπόλῳ κριθᾶς διδόντες λαμβάνουσι κρέας τοῦ ἱεροῦ. καὶ τὸ πῦρ ἀποσβάσαντες ὡς μεμασμένον, παρ' ἑτέρων δ' ἐναυσάμενοι, τοῦτο τὸ κρέας ὀπτᾶσι, ἔγκνισμα προσαγορεύοντες.

477. *χοὰς τῆς ἐμῆς παγκληρίας*. 'Libations of' (i. e. offered out of) my entire substance, or inheritance, 'on the event of my marriage.' Not, as Dr. Feile translates, 'the entire portion of my goods — will I offer in libations to you.'

481. *δὸς δέ τ'*. Cf. Od. iii. 60, *δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρῆξαντα νέεσθαι ἔβρεκα δειρ' ἰκμάσθαι*. Hermann gives *δὸς δέ γ'—εὐμορφον*, i. e. *καλόν, τερπνόν*. Klausen compares *εὐδῶτα πέμων ἄλλα* Oed. R. 190.

483. *ᾧ σ' ἐκαίνισαν*. Blomfield and Feile give *ὡς ἐκαίνισαν*, 'how they put it to a new and strange use,' like *καίνισον* (*ζυγόν*, Ag. 1038. "Nihil mutandum. *Ἐκαίνισαν* est *imbuerunt, initiaverunt*, i. e. *primum exasperant*." Hermann. There seems a material difference between *καίνιζεν τι* and *καίνιζεν τιρὶ τινα*. But it is unsafe to deny the possibility of the latter usage, the chief objection to which here lies in the accusative *ἀμφίβληστρον* after the genitive in the preceding verse. We have however Pers. 779, *κοῦ μνημονεύει τὰς ἐμὰς ἐπιστολάς*.

484. *πέδαις ἀχαλκείοις*. 'Fetters not forged of brass,' but the entangling and shackling garment called *ποδιστήρ πέπλος* *ἱστ'*. 987. Cf. Eur. frag. Poirith. iv. *πέδαις ἀχαλκείοισιν ἔσκευται πόδας*. On the metre see Pers. 354.

- ΗΛ. αἰσχρῶς τε βουλευτοῖσιν ἐν καλύμμασιν. 485
 ΟΡ. ἄρ' ἐξεγείρει τοῖσδ' ὀνειδέσῃ, πάτερ ;
 ΗΛ. ἄρ' ὀρθὸν αἶρεις φίλτατον τὸ σὸν κέρα ;
 ΟΡ. ἦτοι Δίκην ἱαλλε σύμμαχον φίλοις,
 ἦ τὰς ὁμοίας ἀντίδος λαβὰς λαβεῖν,
 εἶπερ κρατηθεῖς γ' ἀντικῆσαι θέλεις. 490
 ΗΛ. καὶ τῆσδ' ἄκουσον λοισθίου βοῆς, πάτερ.
 ἰδὼν νεοσσοὺς τοῦσδ' ἐφημένους τάφῳ
 οἴκτειρε θῆλυν ἄρσενός θ' ὁμοῦ γόνον
 καὶ μὴ ἔφαλείψῃς σπέρμα Πελοπιδῶν τόδε. 495
 οὕτω γὰρ οὐ τέθηγκας οὐδέ περ θανῶν.
 παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι
 θανόντι· φελλοὶ δ' ὡς ἄγουσι δίκτυον,
 τὸν ἐκ βυθοῦ κλωστήρα σῶζοντες λίνου.
 ἄκου' ὑπὲρ σοῦ τοιάδ' ἔστ' ὀδύρματα·

485. βουλευτοῖσιν, 'devised,' ἐπ' αἰσχρῶν ἐξευρημένοις, not ἐπιβουλευτοῖς, as the Schol. explains. Possibly we should read αἰσχρῶς γε.

487. φίλτατον τὸ σὸν κέρα. The Greeks do not so use the article (where the adjective is not the predicate), but τὸ σὸν φίλτατον κέρα. Hence Dr. Donaldson conjectures φίλτάτοις.—For the idea of a departed person raising his head,—as if roused from the torpor of death,—in answer to invocations, see Pers. 662.

489. λαβὰς. The MSS. give βλάβας. But Canter's correction may be regarded as a certain one, and it has justly been admitted by Hermann and Franz. For the very next line proves that the metaphor is borrowed from the palaestra. Suidas, ὁμοίας λαβὰς ἀπὸ τοῦ μεταλήψεις καὶ ἀντιμεταθέσεις. Plutarch, Reg. et Imp. Apophtheg. De Alcibiade, § 1, Ἀλκιβιάδης ἔτι παῖς ἐν ἐλήφθη λαβὴν ἐν παλαίστρῃ. Plat. Phaedr. p. 236, B, περὶ μὲν τούτου, δ' φίλε, εἰς τὰς ὁμοίας λαβὰς ἐλήλυθας. The proverb was used of those who after a fall, or when they had got out of the ring, resumed the contest by taking the same grasp of the adversary as before. Hence the sense is, 'Either send justice to assist your friends, or rise and renew the contest in your turn,' i. e. after the defeat you have sustained.

493. ἄρσενος γόνον. Hermann adopts Bamberger's correction γόνον. But Klau-

sen remarks that the Greeks thought a son was the offspring of the father, a daughter of the mother; so that ἄρσενος γόνον is in fact the same as ἄρσενος γόνον.

496. κληδόνες σωτήριοι. Schol. διὰ φήμης σώζοιόν σε. It would be easy to correct κληδόνες, but the children themselves are κληδόνες inasmuch as by calling on the father's name (κληδόνες πατρῶους, Ag. 220), and talking about him, they rescue him from neglect and oblivion. They are like corks (he adds) which prevent the net from being dragged to the bottom by the lead, and wholly disappearing. Thus the deceased is, as it were, at once alive on earth and dead in Hades, as a net is both in the water and out of it. Pind. Pyth. ii. 79, ἄτε γὰρ εἰνάλιον τόνον ὀχλοῖσας βαθὸν σκευᾶς ἐτέρας, ἀβάπτιστός εἰμι, φελλὸς δὲ ὑπὲρ ἔρκου. Soph. frag. 783, μολιβδῖς ἔσπε δίκτυον κατέσκαπεν.

498. τὸν ἐκ βυθοῦ. For τὸν ἐν βυθῷ σώζει ἐκ βυθοῦ. Compare Ag. 521, κῆρυξ Ἀχαιῶν χαίρει τῶν ἀπὸ στρατοῦ. Soph. El. 136, οὗτοι τὸν γ' ἐξ Ἀἴδα παγκοῖνον λῖμνας πατέρ' ἀνοτάσεις. Theoc. vi. 18, καὶ τὸν ἀπὸ γραμμῆς κινεῖ λίθον. Lycophron, v. 480, καὶ τὸν ἐκ βόθρου σπάσει βῶλον. Xen. Anab. v. ii. 24, ἐφρευγον ὁ ἀπὸ τῶν ἐν δεξιᾷ οἰκίῶν. The Schol. rightly explains λίνου κλωστήρα by κλωστὸν λίνον. The same expression is quoted from Euripides by Pollux, vii. 31.

αὐτὸς δὲ σώζει τόνδε τιμήσας λόγον. 500

ΧΟ. καὶ μὴν ἀμεμφῆ τόνδ' ἐτείνατον λόγον,
τίμημα τύμβου τῆς ἀνοιμώκτου τύχης.
τὰ δ' ἄλλ', ἐπειδὴ δρᾶν κατῴρθωσαι φρενί,
ἔρδοις ἂν ἤδη δαίμονος πειρώμενος.

ΟΡ. ἔσται· πυθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμου, 505

πόθεν χοὰς ἔπεμψεν, ἐκ τίνος λόγου
μεθύστερον τιμῶσ' ἀνήκεστον πάθος.
θανόντι δ' οὐ φρονούντι δειλαία χάρις
ἐπέμπετ'· οὐκ ἔχοιμ' ἂν εἰκάσαι τόδε·
τὰ δῶρα μείω δ' ἐστὶ τῆς ἀμαρτίας· 510
τὰ πάντα γάρ τις ἐκχέας ἀνθ' αἵματος
ἔνδς, μάτην ὁ μόχθος ᾧδ' ἔχει λόγος.

500. σώζει. Though in Hades, Agamemnon is said *σώζεσθαι*, to escape from oblivion and a state of nothingness, and to regain his power as a king (*sup.* 348), by hearing the appeal of his son to send vengeance, and assist him in executing it.—*τιμήσας λόγον*, Schol. ἀπὸ τοῦ, *ἐπακούσας ἡμᾶς*.

501. ἀμεμφῆ. Long as your addresses to your father have been, you cannot be blamed for them, since they were meant as a recompense for the unlamented condition (plight) of his tomb. That is, 'It is time to leave off talking, and to proceed to action; I have no wish to reprove the one, but only to urge on the other.' There is the usual antithesis between *λόγος* and *ἔργον* (504). Hermann, with ed. Rob., places 502 after 500, and reads *σώζει* for *σώζει*. But there is no difficulty whatever in the vulgate.

503. τὰ δ' ἄλλ'. 'As for the rest,'—(see on Ag. 891).—*κατῴρθωσαι*, 'now that you have had your mind set right for action,' i. e. your doubts removed, by the arguments alleged in the course of the preceding *Commos*.—*δαίμονος πειρώμενος*, taking your chance of success; trying how far fortune will assist you. See on Ag. 1641.

506. οὐδέν ἔξω δρόμου. 'It is very much to the purpose (not out of course) to learn,' &c. Cf. *Prom.* 902. *Inf.* 1011. Orestes suspects some extraordinary warning has been given to his mother, and wishes to judge whether it is favourable to his enterprise.

508. θανόντι οὐ φρονούντι. 'To the

dead man not caring for it,'—an exegesis of *μεθύστερον τιμῶσα*. We cannot explain 'not being conscious of it,' without contradicting the Greek doctrine about the souls in Hades. All that the poet means is, that Agamemnon was not likely to heed an offering sent too late, and as a remedy for what admitted of no remedy. See *sup.* 39—41.

509. οὐκ ἔχοιμ' ἂν. 'I cannot come to this conclusion,' viz. that there was no other motive than the improbable one of a voluntary wish to do honour to the deceased. He adds, as an additional reason for rejecting the idea, 'Besides, the offering is altogether inadequate to the offence.' To the next verse refers the scholium on 513, *ὃ δὲ ἀπὸ τοῦ γὰρ*. See on *Prom.* 410. The real object of the *χοαί* was not as a compliment to the dead, but to avert impending evil (*ἀπὸτροπὸν κακῶν*, v. 38), the evil namely which she foresaw would result from the dreaded return of Orestes.

512. μάτην ὁ μόχθος. A change of construction for *μάτην μόχθευ*. Cf. *Theb.* 678, *ἀνδρῶν δ' ὀμάλμου θάνατος δὲ ἀπὸτροπὸς, οὐκ ἔστι γῆρας τοῦδε τοῦ μίσματος, ἢ οὐ γηράσκει μίσμα ἔν.* The principle is the same in the idiom noticed *sup.* 403. In the one case the subject belongs to a verb intended to be expressed, but afterwards resolved into an equivalent periphrasis; in the other, the object is governed by the sense of a verb conveyed in such periphrasis. See the note on *Theb.* 280.

θέλονται δ', εἴπερ οἶσθ', ἐμοὶ φράσον τάδε.

- ΧΟ. οἶδ', ὦ τέκνον παρῆ γάρ' ἔκ τ' ὄνειράτων
καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη 515
χοῶς ἔπεμψε τάσδε δύσθεος γυνή.
ΟΡ. ἦ καὶ πέπυσθε τοῦναρ, ὥστ' ὀρθῶς φράσαι ;
ΧΟ. τεκεῖν δράκοντ' ἔδοξεν, ὡς αὐτὴ λέγει
ΟΡ. καὶ ποῖ τελευτᾷ καὶ καρανοῦται λόγος ;
ΧΟ. ἐν σπαργάνοισι παιδὸς ὀρμίσαι δίκην. 520
ΟΡ. τίνας βορᾶς χρῆζοντα, νεογενὲς δάκος ;
ΧΟ. αὐτὴ προσέσχε μαστὸν ἐν τῶνείρατι.
ΟΡ. καὶ πῶς ἄτρωτον σῦθαρ ἦν ὑπὸ στύγους ;
ΧΟ. ὥστ' ἐν γάλακτι θρόμβιον αἵματος σπάσαι.
ΟΡ. οὔτοι μάταιον ἀνδρὸς ὄψανον πέλει. 525
ΧΟ. ἦ δ' ἐξ ὕπνου κέκραγεν ἐπτοημένη.
πολλοὶ δ' ἀνήθον, ἐκτυφλωθέντες σκότῳ,

520. ὀρμίσαι. 'That she put it to rest like a child in swathing bands.' Schol. ὅτι παῖθα αὐτὸν ἐκτείναι ἔθηκεν ἐν τοῖς σπαργάνοις. Hesych. ἔρμυσον δῆσον, ἀνάπαυσον. The infinitive depends on λέγει implied in the preceding λόγος, or rather, perhaps, on ἔδοξεν. The vision of the serpent was borrowed by Aeschylus from Stesichorus. Plutarch, De sera Numinum Vindicta, § 10, affirms τὸ τῆς Κλυταμοήστρας ἐνὶπνυον ἐποπλάττεσθαι τὸν Πηλεΐχορον, οὐτωςὶ πως λέγοντα.

τῆ δὲ δράκοντ' ἐδοξε μολεῖν βεβρω-
μένος ἕκρον,
ἐκ δ' ἔρα τοῦ βασιλεὺς Πηλεσθενίδας
ἐφάνη.

Sophocles relates a different dream, Electr. 490.

521. τίνας βορᾶς. Hermann, Peile, and Scholefield retain τίνος, *equivocatum*. But the indefinite τινεσ placed at the beginning of a verse requires to be confirmed by certain examples; and the following reply seems (though Dr. Peile thinks the contrary) more appropriate to τίνος than τίνος.—'Wanting what food?'—'Wanting the breast, which she accordingly gave it.'—The old reading, μαζῶν, is retained by Peile and Klausen; and Homer uses it of a female breast, Il. xxii. 80. In the Attic writers it is commonly supposed (though it may be only a whim of the grammarians) that μαζῶς and μαστῶς differ as to sex.

523. σῦθαρ ἦν. So Pauw for σὺχαρον (originally —ην) of the Med. Hesych. σῦθαρ τῶν (ἦναι τὸ κατὰ τοὺς μαστοὺς. Idem, σῦθατα μαστοί.—στύγους Schütz's correction for στυγός, which others refer to an obsolete synonyme στέξ. Schol. τοῦ μισσητοῦ θηρίου.

524. ἔστ'. Sc. οὐκ ἦν ἄτρωτον, ἀλλ' ἐπρόθη, ὥστε κ.τ.λ. So Ag. 1182, καὶ πῶς ἄνατος ἦσθα Λαΐου κότῃ; ΚΑ. ἔκειθον οὐδέ' οὐδέν, ὅς τὰδ' ἤμυλακον.

525. ἀνὴρὸς ὄψανον. Schol. τὸ ἐκ τοῦ ἀνδρὸς Ἀγαμέμνονος φάντασμα. Hermann and Klausen acquiesce in this; but Scholefield gives a different sense, 'Tis the dream of a man (not of a beast), and no vain one,' which Peile prefers. The other is satisfactory, provided σῦθαι be taken strictly to negative μάταιον. 'This dream must have been sent from her husband, and it has a deep import of vengeance in store for her.'

526. κέκραγεν, 'abrieke,' in the present sense, as Prom. 762, σὸ δ' αὖ κέκραγεν, κέκραμυχθίσει. The Med. gives κέκλαγεν, an anomalous form, which Frans alters to κέκλαγγεν, but Klausen retains, as he does ἀνήθον, instead of the certain correction of Valckenaar, ἀνήθον, in the next verse, where the Schol. gives ἀνέλαμψον. Cf. Ajax. 285, ἦνίχ' ἔσπεροι λαμπτήρες οὐκ ἐτ' ἦσαν. Peila, Wellauer, and Dindorf also give ἀνήθον.

λαμπτήρες ἐν δόμοισι δεσποίνης χάρι·
πέμπει τ' ἔπειτα τάσδε κηδείους χοῶς,
ἄκος τομαῖον ἐλπίσασα πημάτων.

530

OP. ἀλλ' εὐχομαι γῆ τῆδε καὶ πατὸς τάφῳ
τοῦνειρον εἶναι τοῦτ' ἐμοὶ τελεσφόρον.

κρίνω δέ τοι νῦν ὥστε συγκόλλως ἔχειν
εἰ γὰρ τὸν αὐτὸν χῶρον ἐκλείπων ἐμοὶ
οὐφίς † ἔπειτα σπαργάνοις ὠπλίζετο,

535

καὶ μαστὸν ἀμφέχασκ' ἐμὸν θρεπτήριον,
θρόμβῳ δ' ἔμμεν αἵματος φίλον γάλα,
ἧ δ' ἀμφὶ τάρβει τῶδ' ἐπώμωξεν πάθει,
δεῖ τοί νῦν, ὡς ἔθρεψεν ἔκπαυλον τέρας,
θανεῖν βιαίως ἐκδρακοντωθεὶς δ' ἐγὼ
κτείνω νῦν, ὡς τοῦνειρον ἐννέπει τόδε.
τερασκόπον δὲ τῶνδ' εἶ ἀιρούμαι πέρι.

540

XO. γένοιτο δ' οὕτως. τᾶλλα δ' ἐξήγοῦ φίλοις,
τούσδ' ἐν τι ποιῶν, τοὺς δὲ μὴ τι δρᾶν λέγων.

529. κηδείους. The word is applied to any thing done in connexion with the death of a relative, as *κουρὰ κηδείου τριχῶς*, v. 218, and *κηδεῖαι χοῶς*, v. 79. Schol. τὰς πρὸς εὐμένειαν Ἀγαμέμνονος. We have no English equivalent for an adjective which implies the care and affection due to the living continued to them even after death.

531. γῆ καὶ τάφῳ. For they were to send up Agamemnon; cf. 499. 709—12.

533. κρίνω κ.τ.λ. 'And I interpret it so that it corresponds (or fits me) exactly,' i. e. so that the dream and the person to whom it applies suit each other in every particular, and form, as it were, one consistent whole. Cf. Suppl. 305, καὶ ταῦτ' ἄλλας πάντα συγκόλλως ἐμοί.

534. τὸν αὐτὸν χῶρον ἐμοί. Schol. τῆς γαστήρα τῆς Κλυταιμῆστρας.

535. οφίς ἔπειτα. In the Med. the verse is corruptly written *οφείσειτασπαργαῶν ὠπλίζετο*, the restoration of which has exercised the ingenuity of critics without any very satisfactory result. Klausen comes nearest to the MSS., *οφίς ἐπ' ἀπὸ σπάργαν' ἧδ' ἔπλ' ἴζετο*, on which Franz endeavours to improve, *οφίς ἐπ' ἀπὸ σπάργαν' ἠραπλίζετο* (MS. Guelf. giving *δ' ὠπλίζετο*, but the *δ* by an insertion). Hermann follows Porson, *οφίς ἐμοίσι*

σπαργάνοις ὠπλίζετο. Pells and Martin independently conjecture *ἔπειτα*, which I have admitted, but with little confidence of its truth. Perhaps (*ἀπ—* and *ἐπ—* being often confused) we should read *ἔπαστος*, 'unfed,' in reference to the next verse, and to v. 521, *τίνας βορᾶς χρῆσονται*. On the final *is* in *φίσι* see inf. 914. Suppl. 176. Prom. 1105.

538. ἀμφὶ τάρβει. So ἀμφὶ θυμῷ, *πρασινα*, Soph. frag. 147. See sup. 32.

539. ὡς ἔθρεψεν, i. e. ὡς βιαίως ἔθρεψεν, *οὕτω καὶ βιαίως θανεῖν*. See inf. 905. Schol. ὥσπερ δὲ αἵματος ἔθρεψε τὸν δράκοντα, δεῖ αὐτὴν θρῆψαι τῷ ἴδιῳ γάλακτι (l. ἢ εἶδει αὐτὴν θρῆψαι κ.τ.λ.).

540. ἐκδρακοντωθεὶς. 'Turned into a serpent,' i. e. playing the part of the serpent in the dream. Verbs of this sort are regularly compounded with *ἐκ* and terminate in *—ομαι*, implying the transition out of a former state into a new one. Cf. *ἐκκαρροῦσθαι*, *ἐκθηριοῦσθαι*, *ἐκταυροῦσθαι*, &c.—*κτείνω νῦν*, for *ἐγὼ εἶμι δ' κτείνω*. Cf. Eur. Ion 1019, *σὸ δ' ἐ κτείνω ἔσει*.

542. σέ, i. e. the leader of the chorus, who is appealed to by Orestes as to whether he has rightly interpreted the portent.—*ἐξήγοῦ*, see sup. 110.

544. τούσδ' ἐν τι ποιῶν. 'Telling some

- OP. ἀπλοῦς ὁ μῦθος· τήνδε μὲν στείχειω ἔσω· 545
 αἰνῶ δὲ κρύπτειω τάσδε συνθήκας ἐμάς·
 ὡς ἂν δόλω κτείναντες ἄνδρα τίμιον
 δόλω τε καὶ ληφθῶσιω ἐν ταῦτῳ βρόχῳ
 θανόντες, ἧ καὶ Δοξίας ἐφήμισεν,
 ἄναξ Ἀπόλλων, μάντις ἀψευδῆς τὸ πρίν. 550
 ξένῳ γὰρ εἰκῶς, παντελῆ σάγην ἔχων,
 ἦξω ξὺν ἀνδρὶ τῷδ' ἐφ' ἐρκείους πύλας
 Πυλάδῃ, ξένος τε καὶ δορυξένος δόμων.
 ἄμφω δὲ φωνὴν ἦσομεν Παρνησιίδα,
 γλώσσης αὐτῆν Φωκίδος μιμουμένω. 555
 καὶ δὴ θυρωρῶν οὔτις ἂν φαιδρᾷ φρενὶ
 δέξαιτ', ἐπειδὴ δαίμονα δόμος κακοῖς

to act a particular part (to do so and so), others not to act at all,' but simply to forward the scheme by silent acquiescence, lest by too much zeal in action the whole plot should be frustrated. Blomfield, Dind., and Franz, adopt Stanley's correction τοὺς μὲν τι. Hermann transposes this and the next line, leaving only 543 to the chorus, and reading λέγω for λέγων.

546. τάσδε συνθήκας ἐμάς, the following plan we have agreed upon for surprising Aegisthus. Cf. 572. On αἰνῶ for παραινῶ see Suppl. 175. From the primary sense, 'to mention' (Ag. 1458), there is an easy transition to that of speaking, ordering, enjoining, praising, &c. In the compound, παρὰ has the same force as in παραιρεῖν, on which see Prom. 132.

548. δόλω τε καὶ ληφθῶσιω. The τε here takes the part of the more usual εἶτα in connecting the subsequent action of a verb with a preceding participle, and καὶ merely means 'also.' So Ag. 98, τοῦτων λέξασ' ὅτι καὶ δυνατὸν καὶ θέμις αἰνεῖν, παιῶν τε γενοῦ τῆσδε μερίμνης. Ar. Nub. 624, ἔνθ' ἂν λαχῶν Ἰγέρβολος τῆτες ἱερομνημονεῖν, κἀπειθ' ἐφ' ἡμῶν τῶν θεῶν τὸν στέφανον ἀφῆρέθη. Others connect δόλω τε καὶ ἐν ταῦτῳ βρόχῳ, or δόλω κτείναντες δόλω τε θανόντες. Had the poet meant the latter, he would undoubtedly have made ληφθῶσιω and θανόντες change places. Hermann gives δόλω δὲ καὶ κ.τ.λ.

553. ξένος τε καὶ δορυξένος. At once a stranger and a guest of the family, i. e.

as a representative of Strophius. See Ag. 853.

554. ἦσομεν. The MSS. give ὀσομεν, which Klausen and Pells retain; but the confusion of οἰ and ηἰ is not unfrequent; and the choice here between φέρειω γλώσσαν and ἰέναι γλώσσαν is not perplexed by γλώσσαν ἐβφημον φέρειω in 572, where the sense is simply 'to carry a silent tongue.' In the concerted speech of Orestes, 661 seqq., we find the Attic, not the Aeolic dialect which he here seems to promise. In truth, the admission of a βῆσιω in the latter tongue would have violated all ideas of tragic propriety. Such a licence was reserved for the comic stage alone. It may be remarked also, that all which is really professed here is, that the two companions will converse in that patois, in order to gain admission by deceiving the doorkeepers. There is no pledge to address Clytemnestra or Aegisthus in a feigned dialect.

556. καὶ δὴ. 'Suppose now that no one will admit us cheerfully, on the plea that the house is possessed by present troubles.' See on Eum. 854, καὶ δὴ δέ-δεγμαί· τίς δέ μοι τιμὴ μένει; 'fac me accipere quod obtulisti,' &c.—δαίμονα, cf. Theb. 995, ἰὸ δαίμοναυτες ἐν ἔτα. By κακοῖς, as Prof. Conington observes, he alludes to the supernatural terror which had just been caused by Clytemnestra's dream. It would be absurd to suppose that no guests had been entertained since the murder of Agamemnon.

μενούμεν οὕτως, ὥστ' ἐπεικάζειν τιὰ
 δόμοις παραστείχοντα, καὶ τὰδ' ἐννέπειν
 Τί δὴ πύλαισι τὸν ἰκέτην ἀπείργεται 560
 Αἴγισθος, εἴπερ οἶδεν ἐνδημος παρών ;
 εἰ δ' οὖν ἀμείψω βαλὸν ἔρκειον πυλῶν,
 κάκειῶν ἐν θρόνοισιν εὐρήσω πατρὸς,
 ἧ καὶ μολῶν ἔπειτά μοι κατὰ στόμα
 ἀρεῖ, σάφ' ἴσθι, καὶ κάτ' ὄφθαλμοὺς βαλεῖ, 565
 πρὶν αὐτὸν εἰπεῖν, Ποδαπὸς ὁ ξένος ; νεκρὸν
 θήσω, ποδώκει περιβαλὼν χαλκεύματι.
 φόνου δ' Ἐρινὺς οὐχ ὑπεσπανισμένη
 ἄκρατον αἶμα πίεται, τρίτην πόσιν.
 νῦν οὖν σὺ μὲν φύλασσε τὰν οἴκω καλῶς, 570

558. *ἔστ' ἐπεικάζειν τιὰ.* To form conjectures as to the reason, to the disparagement of Aegisthus; since the violation of hospitality was a discredit to the wealthy Greek. See *inf.* 643.

560. *ἀπείργεται.* 'Why does Aegisthus have one who is a Suppliant kept off him by (shut) doors?' For this seems the true force of the dative. Cf. Ar. Eccl. 420, *ἦν δ' ἀποκλείη τῇ θύρῃ.* Vesp. 775, *οὐδεὶς σ' ἀποκλείσει θεσμοθέτης τῇ κυγκλίῃ.* Salfust, Cat. 28, 'janua prohibiti.' Hor. Sat. i. 2, 67, 'exclusus fore.'

562. *εἰ δ' οὖν.* 'But if I should pass,' &c. See on Ag. 1009. Franz and Hermann read *ἐρκείων* with Stanley; cf. *ἐρκείους πόλας*, v. 552, *ἐρκείας θύρας*, v. 640. Klausen gives *ἐρκίον* with the Med. (Rob. *ἐρκίον*), but Hermann says the *ς* has been altered from *εἰ* in the former, which also gave *θρηῖον* for *θήρειον* in v. 224.

564. *ἧ καὶ μολῶν κ.τ.λ.* 'Or if afterwards coming and meeting me face to face he shall raise his eyes and again drop them,' i. e. so as to afford me one single moment for action when he is not watching me. The common reading is *ἐρεῖ*, which Hermann and Bamberger alter to *ἀρεῖ*, and Franz has adopted this slight and almost necessary correction. To *ἐρεῖ* Hermann with truth objects, that the word is never used in the simple sense of *conversing*, but requires that the purport of the speech should be added. The intransitive *βαλεῖ*, 'shall present himself,'

might perhaps be defended by Ag. 1143, *ἐγὼ δὲ θερμόνους τάχ' ἐν πέδω βαλῶ.* But *ἀρεῖ*, *ἀρεῖ*, are often interchanged, and *ε* and *αι* constantly so. So *ἀφροῦμεθα* and *ἐρούμεθα*, Ag. 1631, *ἀφροῦσαι* and *ἐρούσθε* Suppl. 927, are confused in the MSS. For the use of *κατὰ στόμα*, *coram*, see Antig. 760. Androm. 1064. Ar. Ran. 626, besides other passages given by Blomfield. — *σάφ' ἴσθι*, as the Schol. observes, belongs to the next verse.

567. *περιβαλὼν.* The term is taken from a hunter's net, or perhaps from a chain, as Pers. 744, *καὶ πέδας σφυρηλάτους περιβαλὼν κ.τ.λ.* Schol. *τῆ ταχεῖ ξίφει ἐς ἐπὶ ἐμφύχου δὲ εἶπεν.* The use of *ποδώκης* for the simple *ἐκὼς* may be compared with *οἰόφρων πέτρα*, Suppl. 775. The epithet is *distinctive*, as *αὐτόκωπα* in v. 157, a 'nimble steel' (as we should say) being contrasted with an inert mass like a chain.

569. *τρίτην πόσιν.* Schol. *ὅς εἰ ἐφη τοῦ τρίτου κρητήρος, μετὰ Ἀγαμέμνονα τῶν δύο τούτων τὸ αἶμα.* This is one of the frequent allusions in Aeschylus to the third libation at a banquet. See *sup.* 236. Ag. 237. 1357. *Zeus Ζωτήρ* is indirectly hinted at as the saviour of the family after the deed of retribution. But the *three* draughts are probably the blood of Thyestes' children, that of Agamemnon, and now of Clytemnestra and her paramour.

570. *νῦν οὖν σὺ μὲν.* Schol. *δ' Ἠλέκτρα.* The Med. has *σὺν οὖν*, which was corrected by Blomf. — *τάδε*, the plan for surprising Aegisthus. For *ἀρτικεῖν* see

ὅπως ἂν ἀρτίκολλα συμβαίῃ τὰδε
 ὑμῖν δ' ἐπαινῶ γλώσσαν εὐφημον φέρειν,
 σιγᾶν θ' ὅπου δεῖ, καὶ λέγειν τὰ καίρια.
 τὰ δ' ἄλλα τούτῃ δεῦρ' ἐποπτεύσαι λέγω,
 ξιφηφόρους ἀγῶνας ὀρθώσαντί μοι.

575

ΧΟ. πολλὰ μὲν γὰρ τρέφει δεινὰ δειμάτων ἄχη, στρ. ἀ
 πόντιαί τ' ἀγκάλαι
 κνωδάλων ἀνταίων

βρύουσι· πλάθουσι καὶ πεδαίχμιοι

580

λαμπάδες πεδάοροι·

πτανά τε καὶ πεδοβάμον' ἀπ' ἀνεμοέντων

Theb. 368. The similar word *συμβαίῃ* implies that each part to be performed must coincide, so that no *contretemps* may occur to hinder the execution of the scheme.

573. λέγειν τὰ καίρια. To speak only when occasion requires it. Dindorf thinks this verse spurious, since Aulus Gellius, xiii. 18, quotes it as from the Prometheus Πυρφόρος. Cf. Theb. 616, φαλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια. Such proverbial verses may have occurred in more than one play.

574. τούτῃ. Schol. τῷ Πελάδῃ, which Hermann pronounces right. Others understand Apollo, a statue of which is supposed to be appealed to. — ὀρθώσαντι, Schol. συμπερέξαντι. Translate, 'who has set me in the right way of this contest of the sword.' The metaphor is from a training master in the palaestra, to which allusion is also made in vv. 331, 446, 851, &c. The word ἐποπτεύειν (*sup.* 489) seems to have been used of the master who kept his eye on the combatants to see that blows were rightly dealt, &c.

576. The subject of the following ode is the infatuated love of women, which leads them to destroy even their nearest relatives. And the moral is, that the anger of the god sooner or later falls on the guilty; that even men detest such criminals; and that justice wields the sword to slay them.

580. βρύουσι. This is Hermann's correction for βροτοῖσι. As some alteration must be made here or in the antistrophe, it seems advisable to adopt a reading which, while it perfectly restores sense and metre, satisfactorily accounts for the MSS. reading, πλάθουσι, βλαστοῖσι καὶ κ.τ.λ. As a gloss to βρύουσι, βλασταῖσι may easily

have crept into the text. To explain it, as it commonly stands, is well-nigh hopeless; and to admit Butler's ingenious correction βλάττουσι still leaves the metre at fault. Franz also has omitted βλαστοῖσι, but he makes the construction to be πόντιαί τ' ἀγκάλαι τρέφουσι καλλὰ ἄχη κνωδάλων ἀνταίων βροτοῖσι, which will hardly be defended by those conversant with the style of Aeschylus. — πλάθουσι is not for πλάθουσι (πλάθος for πλάθες is not a Doric word), but for τελέθουσι, σκέπτουσι. And if there is truth in this remark, it follows that βροτοῖσι must be an interpolation, and must have superseded the verb on which the genitive κνωδάλων depended. Translate: 'And mid-air meteors (seen) between heaven and earth approach (i. e. to hurt us), and creatures winged and walking on earth can declare the wrath of stormy tornadoes.' The common reading is πεδάμοροι, which the Schol. explains καθημερινά, but adds as a conjecture ὄμιαι πέθουροι, ἢ τὸ σημαίνεμεν μετέωροι. And πεδάοροι is the reading given by Hermann, Franz, Blomfield, and Dindorf, after Stanley. Though it seems clear from the gloss καθημερινά that πεδάμοροι is a mere error for πεδάμοροι (i. e. καθημερινά), Klausen retains it, and persuades himself that a word μετήμαρον existed, derived from ἀμαρῶσσειν, 'to flash,' or 'twinkle;' and Dr. Peile "most unhesitatingly follows" him.

582. πτανά κ.τ.λ. If these adjectives form the subject to φέρουσι, as the poet appears to have meant, we have no choice but to read either ἐκ' ἀνεμοέντων with Hermann and Klausen, or ἂν ἀνεμοέντων with Franz, for ἀνεμοέντων, — unless indeed, as I formerly suggested, the epic

αἰγίδων φράσαι κότον.
 ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι ἀντ. ἀ.
 καὶ γυναικῶν φρεσὶν 586
 τλημόνων παντόλμους
 ἔρωτας ἄταισι συννόμους βροτῶν ;
 ξυζύγους δ' ὀμαυλίας
 θηλυκρατῆς ἀπέρωτος ἔρος παρανικᾶ 590
 κνωδάλων τε καὶ βροτῶν.
 ἴστω δ' ἄστις οὐχ ὑπόπτερος στρ. β'.

κε was employed in this single passage, as it often is by Pindar. The Scholiast regarded πτηνὰ κ.τ.λ. as the accusative after βλαστοῦσι, which he explains by γεννώσι καὶ ἀβρῶσι, and again, πολλὰ τικτεῖ ὁ ἀήρ ἐκ τῆς ἠλιακῆς ἀκτίνος πτηνὰ καὶ ἐρπετά. εἰσὶ γὰρ ὄφεις ἐξ ἀέρος πίπτοντες. (He probably had in mind the πτερωτοὶ ὄφεις of Herod. ii. 75. Dr. Peile is, I think, mistaken in proposing to restore ὄφεις ἐξ ἀέρος πίπτονται.)—For the masculine ἡμεοίστων the commentators compare δρόσοι τιθέντες, Ag. 545. Prof. Conington makes κότον as well as πτηνὰ &c. depend on βλαστοῦσι, and regards φράσαι as an exegetical infinitive, 'for a man to tell of.' Lastly, Dr. Peile detaches ἡμεοίστων from αἰγίδων, and translates, 'and (under the head) of storms and tempests one might speak of the fury of whirlwinds.' But this seems highly improbable. No ancient writer could hope to be understood, who wrote so ambiguously.

586. τίς λέγοι. Cf. Ag. 535, τὰ μὲν τίς ἐδ' λέξειεν, ἐρπετῶς ἔχειν. Soph. Antig. 604, τεὰν, Ζεῦ, δόνασιν τίς ἀνδρῶν κατάσχοι; Antipho, p. 112, init., πρὸς τίνας οὐν ἔλθοι τίς βοηθός; where Bekker says, "ἔλθοι libri omnes." Hermann gives τίς λόγῳ καὶ γυναικῶν φράσει κ.τ.λ. But φρεσὶν τλημόνων may very well signify 'audacious in disposition,' 'bold in heart.' The MSS. give φρεσὶν, but against the metre, as above 342 κτίστας, and 362 πρόσσω. For the sentiment compare Eur. frag. incert. xxxii. (880 Dind.),

δεινὴ μὲν ἀλλῆ κυμάτων θαλασσίῳν,
 δεινὰ δὲ ποταμοῦ καὶ πυρὸς θερμῶν
 πυρῶν,—

ἀλλ' οὐδὲν οὕτω δεινὸν ὡς γυνὴ κακῶν.

In the next verse Klausen, followed by Peile, repeats ἔρωτας in order to suit the

vulgate reading of the strophe, which, however, it fails to do with sufficient accuracy.—*συννόμους ἄταις* is, 'intimately connected with the calamities (infatuated acts) of mankind.' Theb. 346, *ξέννομον θέλων ἔχειν*.

589. *ὀμαυλίας*, Schol. *ὀμοκίτας*. 'The inordinate love which sways the female both in beasts and mankind unhappily prevails over wedded fellowship,' and drives them to desert their mates for the novelty of another union. The compound *παρανικᾶν* seems *ἄπαξ λεγόμενον*. Compare however *παραπολέσθαι*, Dem. p. 543, and the many verbs like *παρασκοπεῖν* (Ag. 1223), *παρακοῦειν*, *παρακοιεῖν*, implying that an act is wrongly or badly done. Hermann, placing the interrogation at *ὀμαυλίας*, reads *παρα νεῖακ*, and calls *παρανικᾶν* "mirum verbum." There are many "mira verba" in Aeschylus. The same indeed may be said for the irregularly formed adjective *ἀπέρωτος*.

592. *οὐχ ὑπόπτερος*. Schol. *ὁ μὴ κούφος ἀλλ' ἀληθῶς μαθεῖν θέλων*. 'Let him who is not light-minded remember what sort of contrivance by a lighted brand the unhappy daughter of Thestias, the destroyer of her children, knowingly devised.' This passage is full of difficulty. The common reading is *δαεὶς τὰν κ.τ.λ.*, and the Schol. recognises a variant *ὀποπτεροῖς, γινωσκέτω δαεὶς ὁ παιδευθεὶς οὐχ ὀποπτεροῖς φροντίσειν*. Hermann has restored the metre by transposing *τὰν δαεῖσ'*, and he adds, "aptum est *δαεῖσα*, quod sic demum, quia titionis vim norat, comburere cum isto fine potuit." One cannot help suspecting however that *ἴστω* refers to the preceding sentiment, in proof of which the poet calls on people of sage minds to reflect on the story of Althaea. Should we then read *τὰν δαεὶς ἄν* —, 'having learnt this contrivance which,' &c.?

φροντίσω, τὰν δαεῖσ' ἄ παιδολυ-
μὰς τάλαινα Θεοστίας μῆσατο

πυρδαῆ τινα πρόνοιαν,
καταίθουσα παιδὸς δαφουὸν

δαλὸν ἤλικ' ἐπεὶ μολὼν
ματρόθεν κελάδησεν,

ξύμμετρόν τε διαὶ βίου
μοιρόκραντον ἐς ἄμαρ.

ἄλλαν δεῖ τῷ ἐν λόγοις στυγεῖν,
φοινίαν Σκύλλαν, αἷτ' ἐχθρῶν ὑπαί

595

600

ἀντ. β'.

595. πυρδαῆ τινα. Hermann corrects πυρδαῆτιν (the Med. having πυρδαῆτινα), and in the antistrophe χρυσοκμήτοισιν. The Schol. however connects τὰν — τινα = ἦντινα, and appears to have found the nominative πυρδαῆς. For the α made long before πρ see sup. 216, and compare the compound χρυσοστόλομος Pers. 159. It seems best to construe ἦν πρόνοιαν ἐμῆσατο, πυρδαῆ τινα οὐσα.

597. καταίθουσα. So Canter for κ' αἴθουσα. — δαφουὸν, 'glowing,' an idea rather harshly borrowed from the bloody point of a spear. Others explain 'fatal,' but the sense of colour is borne out by Hesychius, δαφουὸν μέλαν, δεινὸν, ποικίλον, ἐρυθρὸν, πυρρὸν (quoted by Peile). — παιδὸς ἤλικ' ἐπεὶ κ.τ.λ., 'coequal with her son's age from the time that,' &c. Schol. ξύμμετρον τῷ παιδί δαλὸν, ἐξέτε πεσὼν ἀπὸ τῆς μητρὸς ἐβόησεν. Apollodor, i. 8, 1, 'Ἐγέννησε δὲ Ἀλθαία παῖδα ἐξ Οἰνέως Μελέαγρον, ὃν ἐξ Ἄρεος γεγενῆσθαι φασί. Τοῦτου δὲ ὄντος ἡμερῶν ἐπτά παραγενομένης τὰς Μοῖρας φασὶν εἰπεῖν τότε τελευτήσει Μελέαγρος, ὅταν ὁ καυόμενος ἐπὶ τῆς ἰσχυρᾶς δαλὸς κατακαῖ. Τοῦτο ἀκούσασα, τὸν δαλὸν ἀνείλετο Ἀλθαία, καὶ κατέθετο εἰς Ἄρνακα. Ibid. § 3, ὀργισθεὶς δὲ Μελέαγρος τοὺς μὲν Θεοτίου παῖδας ἀπέκτεινε, τὸ δὲ δέρας (sc. κάπρου Καλυδωνίου) ἔθηκε τῇ Ἀταλάντῃ. Ἀλθαία δὲ λυπηθεῖσα ἐπὶ τῇ τῶν ἀδελφῶν ἀπωλείᾳ τὸν δαλὸν ἤψε, καὶ ὁ Μελέαγρος ἐξαίφνης ἀπέθανε. Pausan. x. 31, 2, τὸν δὲ ἐπὶ τῷ δαλῷ λόγον, ὡς δοθείη μὲν ὑπὸ Μοιρῶν τῇ Ἀλθαίᾳ, Μελέαγρῳ δὲ οὐ πρότερον εἶδει τὴν τελευτὴν συμβῆναι, πρὶν ἢ ὑπὸ πυρὸς ἀφανισθῆναι τὸν δαλὸν, καὶ ὡς ἐπὸ τοῦ θυμοῦ κατακρήσειεν αὐτὸν ἡ Ἀλθαία, τοῦτον τὸν λόγον Φρύνιχος ὁ Πολυφράδμιμος πρῶτος ἐν δράματι εἰεξε

Πλευρῶνι·

ἐς κρυερὸν γὰρ οὐκ ἤλυξεν μόρον
ἀκεία δὲ νῦν φλῆξ κατεδαῖσατο
δάλλου περπομένου
ματρὸς ὑπ' αἰνᾶς κακομηχάνου.

Here therefore, as in the opening of the Persae, Aeschylus seems to have imitated his contemporary Phrynichus.

602. ἄλλαν δεῖ. The MSS. have ἄλλὰ δὴ, and so apparently the Scholiast, who supplies ἴστω ὅστις κ.τ.λ. Turnebus gives δεῖ, Pauw ἄλλαν, and this has been generally received. But Hermann corrects ἄλλαν δ' ἴστω, and it may be questioned if the last is not most like the style of Aeschylus. Dr. Peile has a curious idea that "δὴ gives emphasis to the latent copula (τε) contained in τινά."

604. ἐχθρῶν ὑπαί. Through the means or agency of his enemies. Pausan. i. 19, 5, ἐς τοῦτον τὸν Νίσον ἔχει λόγος, τρίχας ἐν τῇ κεφαλῇ οἱ πορφυρεῖαι εἶναι, χρῆναι δὲ αὐτὸν ἐπὶ ταύταις ἀποκαρείσασ τελευτᾶν. Ὡς δὲ οἱ Κρήτες ἦλθον ἐς τὴν γῆν, τὰς μὲν ἄλλας βρουν ἐξ ἐπιδρομῆς τὰς ἐν τῇ Μεγαρίδι πόλεις, ἐς δὲ τὴν Νισαίαν καταφεύγοντα τὸν Νίσον ἐπολιόρκουν ἐσταυῖα τοῦ Νίσου λέγεται θυγατέρα ἐρασθῆναι Μίνω, καὶ ὡς ἀπέκτεινε τὰς τρίχας τοῦ πατρὸς. Apollodor. iii. 15, 8, ἀπέθανε δὲ καὶ Νίσος διὰ θυγατρὸς προδοσίαν. Ἐχοντι γὰρ αὐτῷ πορφυρεῖαν ἐν μέσῳ τῇ κεφαλῇ τρίχα, ταύτης ἀφαιρεθείσης τελευτᾶ. ἢ δὲ θυγάτηρ αὐτοῦ Σκύλλα ἐρασθείσα Μίνωος ἐξεῖλε τὴν τρίχα. Μίνωος δὲ Μεγάρων κρατήσας, καὶ τὴν κόρην τῆς πρόμνης τῶν ποδῶν ἐκδήσας, ὑποβρύχιον ἐποίησε. Propert. iii. 19, 21, 'Tuque O Minoæ circumdata, Scylla, figura, Tondens purpureas regna paterna coma.'

φῶτ' ἀπώλεσεν φίλον, Κρητικοῖς 605
 χρυσεοδμήτοισιν ὄρμοις
 πιθήσασα, δάροισι Μίνω,
 Νίσσον ἀθανάτας τριχὸς
 νοσφίσασ' ἀπροβούλως
 πνέουθ' ἅ κυνόφρων ὑπνω' 610
 κινγῆνει δέ μιν Ἑρμῆς.
 ἐπεὶ δ' ἐπεμνησάμην ἀμειλίχων 615
 πόνων, † ἀκαίρως δὲ δυσφιλῆς γαμή-
 λευμ' ἀπεύχεται δόμοις
 γυναικοβούλους τε μήτιδας φρενῶν
 ἐπ' ἀνδρὶ τευχισφόρῳ, στρ. γ'.

609. ἀπροβούλως. Schol. ἀπρονοήτως, οὐ προσκεφαμένη τὸ ἀποθησόμενον ὡς πρόδότης γὰρ τοῦ πατρὸς ἐπιμαρτήθη ὑπὸ Μίνωος. On this view it will follow that μιν (611) refers to Scylla, whom Hermes conducted to the dead. Those who construe ἀπροβούλως πνέοντα, with Klausen and Peile, consistently take μιν to mean Nisus, as the Scholiast does in spite of the comment just quoted.

613. ἀκαίρως δέ. Not believing in the possibility of translating, with Dr. Peile, 'Behold! among things that are not as they should be (I might mention) an odious marriage,' nor of making ἐπεὶ ἐπεμνησάμην signify *deinde recordor*, and construing γαμήλευμα in continuation of πόνων, so as to connect ἀκαίρως δυσφιλῆς, with Klausen, I have prefixed an obelus to a word which *may* have been corrupted from some verb like ἀγείρω or ἐγείρω, or *may* have been a mere marginal note which has supplanted the now irrecoverable genuine word. But I rather think, after much reflection on this most obscure passage, that the poet wrote ἀκαίρως δέ, with an apostrophe as in v. 186, 377, so that, supplying λέγειν from ἐπεμνησάμην, we should understand him thus:—'And now that I have made mention of relentless family troubles (in illustration of the general truth in v. 589), I might indeed go on to describe the crime of Clytemnestra, but it is not the place to do so here,—so I only say, *I prefer a hearth unembroidered by family quarrels, and a woman's disposition which is free from daring.*' The great difficulty is to find a verb to govern γαμήλευμα and μήτιδας,

on the latter of which the Schol. absurdly remarks λείπει εἰργάσατο. Now, as the reader was prepared to expect, after ἐπεὶ ἐπεμνησάμην κ.τ.λ., the apodosis νῦν καιρὸς ἐστὶ λέγειν δυσφιλῆς γαμήλευμα, the poet, in correcting and withdrawing this καιρὸς ἐστὶ, may have still left the accusative to depend mentally on λέγειν, or some such word. This must have been nearly the view of the Scholiast, whose note is, λείπει, μῆσομαι Κλυταιμνήστρας. Franz has edited ἀπέυχομαι, Scholefield ἐπεικότως ἔβαν, 'I naturally come to a marriage,' &c. In either case δέ would introduce the apodosis after ἐπεὶ, as in Il. vii. 149. Od. x. 112, &c. See Pers. 417. Ag. 196. Hermann makes the whole passage down to αἰχμῶν a parenthesis, and reads ἔκαιρος δ' ὁ — σέβων — τίων τ', with this version:—"Quando autem mentionem feci tristium laborum, (intempestivus enim, qui inimicum connubium, exsecrandum aedibus, et foemineae mentis insidias viro bellatori, viro apud hostes claro structas colit, et suspicit igne caudentem focum atque imbellem mulieris sceptrum): malorum autem maxime celebratur Lemnium." In favour of the above may be alleged the MSS. reading τίων in 618, and a certain correspondence between σέβων and τίων,—and we may perhaps say, that ἔκαιρος ἐστὶν ὁ σέβων (κακῶν) τι is equivalent to οὐ δίκαιόν ἐστὶν ἐπαινεῖν αὐτό. But the great distance between the article and the participles, and the unnatural sense which he, in common with Klausen, gives to 618, 19, are objections to his otherwise ingenious view of the poet's meaning.

† ἐπ' ἀνδρὶ λαοῖς ἐπεικότης σέβας.
 τίω δ' ἀθέρμαντον ἐστὶαν δόμων,
 γυναικείαν ἀπολμον αἰχμάν.
 κακῶν δὲ πρῆσβευεται τὸ Λήμνιον ἀντ. γ'.
 λόγῳ, γοῦται δὲ δὴ πάθος κατὰ 621
 πτυστον. ἤκασεν δέ τις
 τὸ δεινὸν αὖ Λημνίοισι πῆμασιν.
 θεοστυγήτῳ δ' ἄγει
 βροτῶν ἀτιμωθὲν οἴχεται γένος. 625
 σέβει γὰρ οὔτις τὸ δυσφιλὲς θεοῖς.
 τί τῶνδ' οὐκ ἐνδίκως ἀγείρω ;

617. λαοῖς ἐπεικότης σέβας. 'Against a man who was with reason an object of veneration to his people.' Compare *sup.* 48, 150. We must understand *σέβας* *δντι* for *σεβαστῶ*, as the Schol. explains. The Greeks, it is well known, seem to have regarded such forms as *σέλας*, *σέβας*, *δέμας*, and even *γέρας*, as either indeclinable, or at least as capable of very limited inflexions. Compare also *θέμις*. I have adopted *λαοῖς* for *δηῖοις* from the very similar passage in *v.* 49, *σέβας δι' ἑτῶν φρενὸς τε δαμίλας περαινόν*, and because 'veneration' is not the sentiment of enemies, to whom Agamemnon was simply a terror, but of his own people.—For *ἐπεικότης* the common reading is *ἐπικότης*, which the metre does not admit, and even if it did, it is evidently nonsense; for Klausen's "qui venerationem ira injicit" scarcely deserves notice. Scholefield, from an anonymous conjecture, and Franz after H. L. Ahrens, have restored *ἐπεικότης*. Hermann gives *δέφοις ἐπικλήτῳ*, comparing *Apoll. Rhod. ii. 236, εἰ δὴ ἐγὼν ὁ πρὶν ποτ' ἐπικλήτος ἀνδρῶσι φεινὸς ἄλφω μαντοσύνη τε.—ἀθέρμαντον*, Schol. *ἀθρόσοντον*.—On *αἰχμή* see *Ag.* 467.

620. τὸ Λήμνιον. See *Apollodor. i. 9, 17. Herod. vi. 138*, who adds, that in consequence of the double crime which had been committed in that island, *νερόμστα ἀνὰ τὴν Ἑλλάδα τὰ σχετλια ἔργα πάντα Λήμνια καλέσθαι.—πρῆσβευεται*, 'takes precedence of,' *Ag.* 1271.

621. πάθος. The *Med.* has *δη ποθει*, *Turn.* *δήπουθεν*, whence the ordinary reading *δήπουθεν*, which is rendered *ubique* or *undecunqve*, or *profecto*. Hermann ingeniously restores *γοῦται δὲ γὰ πάθος*

κατάπτυστον, terra Lemnia abominandum malum luget, adding, "γοῦσθαι Attici, non, ut Homerus, γοῦν dicunt." Blomfield conjectures *βοῦται*.

623. *αδ.* This seems to mean, 'on every new occurrence of the like evil.' "Particula *ad* refertur ad id, quod modo dictum est; omnia mala hominibus videri quasi Lemnium repetitum." *Klausen*. Hermann reads *αν* with Stanley, which is somewhat confirmed by the scholium *εικονίσει τις*. In this case it would seem that τὸ δεινὸν must mean *the crime* which has called forth all this moralising, viz. that of Clytemnestra. 'One might (well) have compared the case I have just hinted at to the Lemnian woe.' On *αν* and *αδ* confused see on *Theb.* 702.

624. *ἔγει*. So *Auratus* for *ἔχει*. The latter might be defended (see on *Ag.* 1222), and is so by Klausen and Peile; but in this place the context seems strongly to favour the alteration. The sense is general, though the Schol. explains *γένος τὸ τῶν Λημνιάδων*, as just before he perhaps rightly limits τὸ δεινὸν to the crime of Clytemnestra.

626. *σέβει γάρ*. It is the odium and infamy attached to certain crimes on which the chorus here dwells, and which is conveyed by *κατάπτυστον* and *ἀτιμωθὲν*. The question of divine retribution, which is next entertained, is purposely kept distinct from the punishment which awaits the impious in the detestation of their fellow-creatures. This feeling of hatred on the part of the chorus was before expressed, *v.* 103.

627. τί τῶνδ' κ.τ.λ. 'Which of these is not a just inference?' But editors

τίς ἔνδον, ὦ παῖ, παῖ, μάλ' αὖθις, ἐν δόμοις ;
 τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ,
 εἶπερ φιλόξεν' ἐστὶν Αἰγίσθου βίᾱ.

ΟΙΚΕΤΗΣ.

εἰεν ἀκούω. ποδαπὸς ὁ ξένος ; πόθεν ;

OP. ἄγγελλε τοῖσι κυρίοισι δωμάτων,

645

πρὸς οὐσπερ ἦκω καὶ φέρω καινοὺς λόγους—

τάχυνε δ', ὡς καὶ νυκτὸς ἄρμ' ἐπείγεται

σκοτεινὸν, ὥρα δ' ἐμπόρους μεθίεναι

ἄγκυραν ἐν δόμοισι πανδόκοις ξένων—

ἐξελθέτω τις δωμάτων τελεσφόρος

650

γυνὴ τόπαρχος, ἄνδρα δ' εὐπρεπέστερον

αἰδῶς γὰρ ἐν λέσχαισιν οὐκ ἐπαργέμους

tendants carrying the baggage of Orestes (σάγην, v. 551), are seen on one side of the stage, to be afterwards introduced into the house separately (v. 700).

642. *τρίτον τόδ'*. 'This is the third time I have had to call for some one to come out of the house, if Aegisthus keeps an hospitable one.' This impatient speech, in strict accordance with the plan formerly proposed v. 557 seqq., implies a doubt as to whether Aegisthus opens his house at all to travellers, and is intended to convey some reproach for the tardiness of the door-keeper. With Klausen and Dindorf I have given βίᾱ as the simplest and most probable reading. The Med. has *διαί*, whence Franz edits *διαί*, Peile and Well. *διαί* with Schütz. Hermann gives *βίαν*, i. e. *καλῶ Αἰγίσθον τρίτον τόδε ἐκπέραμα*. The poet would not have used the form *διαί* except from the necessity of the metre. But we find *φίλιταρ' Αἰγίσθου βία inf.* 879. And *δοῦλιος* is corrupted to *δοῦλιος* Suppl. 693.

644. *εἰεν ἀκούω*. 'Well, well, I hear.' The same words occur Ar. Pac. 663, and the metrical fault is no doubt to be excused on the ground that it is a formula of familiar application.

645. *ἄγγελλε* — *ἐξελθέτω τις*. 'Go and say to the owners of the house, to whom I am come bringing news (and be quick, for it is late, and time for travellers to rest), Let some one come forth from the house who brings authority, be it a woman having the command of the place

(or a man), though for a man to come is more befitting, for in that case reserve in conversation does not render words obscure. A man speaks with confidence to a man, and exhibits plain credentials (shows clear proofs).'

649. *δόμοισι πανδόκοις*. The 'apartments for the common entertainment of guests,'—the *ἀνδρῶνες ἐβξενοί* of v. 699. So *γυναικεία δάματα sup.* 33, means the *γυναικωνίτις*. The more proper (but not tragic word) for 'a room' is *δωμάτιον*.

650. *τελεσφόρος*. Schol. ἀρχηγός, διοικητής. Cf. *ἄνθρ τέλειος*, Ag. 945. For *τόπαρχος* the Med. has *ταπαρχος* (a corruption from an old variant *γυνή τ' ἔπαρχος* or *ἔπαρχος*) with *ὀ* written above the first *α*. Hermann adopts Bamberger's not improbable but unnecessary correction *στέγαρχος*. Franz has *γυνή τ' ἀπαρκούσ'* after H. L. Ahrens.

651. *ἄνδρα δ'*. So ed. Turn. The rest have *ἄνδρα τ'*. Schol. *βέλτιον ἄνδρα ἐξελεῖν*. The object of these words, which the servant is told to repeat to his master, is to induce Aegisthus to come out first, as it would have been safer to dispatch him before the queen was aware of the danger. All the editions place a full stop after *ξένων* in 649.

652. *ἐν λέσχαισιν*. The MSS. give *ἐν λεχθείσιν*, but the comment of the Schol., *ἐν ταῖς πρὸς γυναῖκας δουλίαις*, leaves no doubt of the truth of Hermann's and Emper's emendation, adopted also by Franz. For *λέσχη* here implies the un-

λόγους τίθησιν εἶπε θαρσήςσας ἀνήρ
πρὸς ἄνδρα, κάσήμενεν ἐμφανὲς τέκμαρ.

· ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

ξένοι, λέγοιτ' ἂν εἴ τι δεῖ πάρεστι γὰρ 655
ὅποιά περ δόμοισι τοῖσδ' ἐπεικότα,
καὶ θερμὰ λουτρά, καὶ πόνων θελκτηρία
στρωμνῆ, δικαίων τ' ὀμμάτων παρουσία.
εἰ δ' ἄλλο πρᾶξαι δεῖ τι βουλιώτερον,
ἀνδρῶν τόδ' ἐστὶν ἔργον, οἷς κοινώσομεν. 660

OP. ξένος μὲν εἰμι Δαυλιεὺς ἐκ Φωκῶν
στείχοντα δ' αὐτόφορτον οἰκεία σάγη
ἐς Ἄργος, ὥσπερ δεῦρ' ἀπεζύγην πόδας,
ἀγνῶς πρὸς ἀγνώτ' εἶπε συμβαλὼν ἀνήρ,

business-like conversation which would naturally be held with a lady, while *aĩdēs* is that bashfulness which hesitates to declare in her presence, plainly and at once, the purpose of the visit. The aorist participle, as Hermann truly observes, would be quite out of place; and he might have added, the article could hardly be omitted. The sentiment is repeated *inf.* 722.

654. *ἐμφανὲς τέκμαρ*. It is not clear whether this alludes to the exhibition of certain tokens or ocular proofs (such as a signet or *σύμβολον*), or whether we should understand, with Schütz and others, 'declares his meaning plainly.' The former seems the natural sense of the word *τέκμαρ* (Ag. 306, *τέκμαρ τοιοῦτο ζύμβολόν τε σοι λέγω*), while we might rather have looked for *ἐδήλωσεν* than *εἰσήμηνεν*. The idea probably is, that a woman might easily be cajoled by a false messenger; compare *inf.* 630. Ag. 467.

658. *δικαίων ὀμμάτων παρουσία*. These words are readily explained on the probable supposition that guests had a reluctance to fare with hosts of bad repute;—indeed, we know that murderers were excluded from a common table. There was something to a Greek even in the omen of being looked at by an honest eye. Cf. Xen. Anab. vii. 7, 46, *σὺ δὲ ἐδέξω ἡδέως καὶ ὄμμασι καὶ φωνῇ καὶ ξενίοις*. Thus we do not need H. L. Ahrens' *δικαίων ὅτι εἰμάτων*, much less Hermann's *δικαίων τ' ὀμμάτων* (Hesych. *ὀμνήσια, καρποφόρος τροφή*).

659. *βουλιώτερον*. 'Of a more private

kind,' 'more a matter for consultation.' Cf. Suppl. 593. Schol. *εἰ δὲ οὐ διὰ ξενίαν ἤκετε, ἀλλὰ δι' ἄλλο τι*. Klausen thinks that Clytemnestra must have overheard the remarks of Orestes about the unfitness of women for holding a conference; but the supposition is hardly necessary.

662. *αὐτόφορτον*. Hesych. *αὐτόφορτον αὐτοδιδάκοντι. κυρίως δὲ οἱ ἐν τοῖς ἰδίοις πλοίοις*. (Soph. frag. 250.) Hence, perhaps, the Schol. explains *ἐπὶ ἰδίᾳ πραγματείᾳ*. But our poet seems to have used it in the simple sense of 'self-burdened,'—not indeed that Orestes, who had attendants with him (700), is to be supposed to have carried his own bundle, but that he was accompanying his effects in their removal, instead of sending them by a separate conveyance.

663. *ὥσπερ* — *πόδας*, as I have now carried out my purpose by resting at Argos. Literally 'as (having come) hither I have had my feet unyoked.' Schol. *τῆς ὁδοῦ τῆς ὁδοικτορίας ἀπέλυσα ἐπὶ τῷ ξενισθῆναι παρ' ὀμίην. ἐκ μεταφορᾶς τῶν ἀπολυομένων τοῦ (υγοῦ) ἵππων καὶ ἐπὶ φάττην ὀρμάντων*. It would seem that either the poet wrote *ἀπεζύγην ὁδοῦ* or the grammarian *τοὺς πόδας τῆς ὁδοικτορίας ἀπέλυσα*. *Supra*, 100, *λέγοις ἂν, ὥσπερ γδέσω τάφον πατρός*. Herod. vi. 41, *ὥσπερ ἀρμήθη ἐκ Καρδίας πόλιος, ἐπλεε διὰ τοῦ Μέλανος κόλπου*. What Orestes means to say is this,—that he had not deviated from his original route in order to bring the message.

- ἐξιστορήσας καὶ σαφηνίσας ὁδὸν, 665
 Στρόφιός ὁ Φωκεύς· πεύθομαι γὰρ ἐν λόγῳ·
 Ἐπίπερ ἄλλως, ὦ ξέν', εἰς Ἄργος κίεις,
 πρὸς τοὺς τεκόντας, πανδίκως μεμνημένος,
 τεθνεῶτ' Ὀρέστην εἰπέ· μηδαμῶς λάθῃ·
 εἴτ' οὖν κομίζεω δόξα νικήσει φίλων, 670
 εἴτ' οὖν μέτοικον, εἰς τὸ πᾶν αἰεὶ ξένον,
 θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν
 νῦν γὰρ λέβητος χαλκίου πλευρώματα
 σποδὸν κέκευθεν ἄνδρὸς εὖ κεκλαυμένου.
 τοσαῦτ' ἀκούσας εἶπον· εἰ δὲ τυγχάνω 675
 τοῖς κυρίοισι καὶ προσήκουσιν λέγων,
 οὐκ οἶδα, τὸν τεκόντα δ' εἰκὸς εἶδέναι.
- ΚΔ.** οἱ γὰρ, κατ' ἄκρας εἶπας ὡς πορθοῦμεθα.
 ὦ δυσπάλαιστε τῶνδε δωμαίων Ἄρα,
 ὡς πόλλ' ἐπωπῆς κάκποδὼν εὖ κείμενα, 680

665. *ἐξιστορήσας καὶ σαφηνίσας*. 'Having asked the way I was going and told me what was his own destination.' Or it may mean, 'having explained to me the road I was to take.' But Klausen well remarks that the high road from Delphi and Daulis to the Peloponnesus was not likely to require such explanation.

666. *πεύθομαι γὰρ ἐν λόγῳ*. The name of Strophios (Ag. 854), at which the ears of Clytemnestra would be anxiously opened, is thus casually mentioned, as a matter of indifference.

667. *ἄλλως*, 'at all events,'—for a purpose unconnected with the present message. Schol. δι' ἄλλην χρεῖαν. Plutarch, De Fortun. Rom. § xii., τῶν βαρβάρων τις ἄλλως τὸν τῶν περιών.

670. *εἴτ' οὖν*. The *οὖν* must here be construed separately, or the sentence will be unconnected with the preceding: 'Whether then the opinion of his friends shall prevail to bring him home, or whether to bury him abroad, convey these instructions to us on your return.' In the next verse *εἴτ' οὖν* forms the usual combination, meaning literally 'or whether consequently,' i. e. if the former alternative is considered as rejected. For *μέτοικον* see Pers. 321. Eur. Heracl. 1033, *μέτοικος* αἰεὶ κείσομαι κατὰ χθονός.

677. *τὸν τεκόντα*. 'His parent,'—

said generally, and without reference to the question whether both or only one survived.

678. In ed. Rob. this speech is given to an attendant (*θερ.*). In the Med. no name is prefixed. In ed. Turn. it is assigned to Electra, and so Blomfield, Klausen, and Peile. But it does not appear that Electra is present during the scene; and the hypocritical grief and ill-disguised exultation at the reported death are well suited to Clytemnestra, to whom Hermann, Franz, and Dindorf assign the passage, after Portus.—I have given *εἶπας* from a former conjecture, also made by Bamberger, for *ἐπῆσεν* of the Med. The meaning is, 'Your words have made us sensible how utterly we are left desolate,' i. e. by these tidings you have undone us. Neither *ἐπῆσεν ὡς* (Turn. Dind.) nor *ἐμψαν ὡς* (Klausen), nor *ἐμψας ὡς* (Müller) seems likely to be right. Nor is Hermann's *ἐκπαθῶς* better than Peile's *ἐμπεθῶς*, which he translates in homely fashion, 'clean down on the ground is the desolation of our house.'

679. Ἄρα. Curse or Fury of the family (Eum. 395. Ag. 1579).

680. *ὡς πόλλ' ἐπωπῆς*. 'Upon how many things, though lying safe out of harm's way, do you set your eye, bringing them down from afar with well-aimed

- τόξοις πρόσωθεν εὐσκόποις χειρουμένη.
 φίλων ἀποφίλοις με τὴν παναθλίαν.
 καὶ νῦν Ὀρέστης ἦν γὰρ εὐβόλως ἔχων,
 ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα·
 νῦν δ', ἥπερ ἐν δόμοισι βακχείας καλῆς 685
 ἱατρὸς ἐλπὶς ἦν, παρούσαν ἐγγράφει.
 OP. ἐγὼ μὲν οὖν ξένοισιν ὧδ' εὐδαίμοσιν
 κεδνῶν ἕκατι πραγμάτων ἂν ἤθελον
 γνωστὸς γενέσθαι καὶ ξειωθῆναι· τί γὰρ
 ξένου ξένοισίν ἐστὶν εὐμενέστερον ; 690

arrows.' If this be the true meaning of the poet, and the right punctuation of the passage, we might almost imagine that he had somewhere seen the Assyrian representation of the god Nisroch, who is pictured hovering over armies, &c., with a destroying bow. Compare Herod. iii. 35, *δέσποτα, οὐδ' ἂν αὐτῶν ἔγωγε δακίω τὸν θεὸν οὐτῶ ἂν καλῶς βαλέειν*, and Mr. Blakesley's note. But the Schol. appears to have construed thus:—*ὡς πόλλ' ἐπισημῶς, καὶ χειρουμένη τόξοις τὰ ἐκποδῶν κείμενα, ἀποφίλοις με τῶν φίλων*. Hermann reads *ἀποφίλοι*, and places this verse after 684.

683. καὶ νῦν — γὰρ. 'For but just now Orestes had made a lucky throw, getting his feet out of the mire of ruin.' These, as well as the following two verses, are the words which Electra had so often said to Clytemnestra, and which the latter now retorts in derisive irony, though she intends the supposed messenger to take them in their natural sense, viz. that Orestes had died at the very time when his troubles seemed at an end. The MSS. give *νομίζων* and *εὐβόλως*. The former was corrected by Turnebus from the scholia, the latter by Porson. The metaphor is probably from a lucky throw of the dice, Ag. 53. *Hyf.* 956.

685. νῦν δ', ἥπερ κ.τ.λ. 'But now the boasted hope of Orestes' return is here before her,' i. e. is come to nought. Such is apparently the sense; but the exact meaning of *παρούσαν ἐγγράφει*,—perhaps a technical phrase,—has yet to be determined. She seems to say, that what was in prospect is to be written down or reckoned at its present worth. Clytemnestra purposely makes the subject to *ἐγγράφει* ambiguous; she means Electra,

but the messenger is to understand it of Orestes. Electra had often threateningly said, *πάσσει σε Ὀρέστης τῆς καλῆς βακχείας*, i. e. *τῆς εἰς ἐμὲ ββρεως*. Which threat is now ridiculed as having been falsified by the event. But to the messenger the words would bear a very different import:—'But now the hope of joy and revelry which the house had in prospect of his return, as a cure for the long-endured sorrow, he writes down as before them,'—i. e. he shews, by the presence of his ashes, to have been vain. The Scholiast has this obscure comment:—*τάξον αὐτὴν ἀφανισθεῖσαν ἀρῶ. ὡς πρὸς τὸ ἐλπίς δ' ἀπέδωκε*. Read; *τάξον, αὐτὴν ἀφανισθεῖσαν ἀρῶ*, that is, "Construe, ἀρῶ αὐτὴν (τὴν ἐλπίδα) ἀφανισθεῖσαν." He seems therefore rightly to have taken Electra as the subject to ἀρῶ. He explains *βακχείας καλῆς* equally well, *ἢ εὐφροσύνη τῶν βασιλείων οἴχεται*, though only in the non-ironical sense, viz. that in which the messenger is to understand it.

690. ξένου ξένοισιν. 'What relation is more friendly than that of a guest towards his hosts?' The Schol. must have read *ξένου*, for he explains *ἢ τὸ ἀγαθὸ ἀγγεῖλαι*.—In the next verse 84, which is wanting in the MSS., was inserted by Pauw. The simple sense of the whole passage is this:—'I could have wished to bring better news to such wealthy hosts; but I held it to be a matter of impiety not to go through with such a business for friends, after I had promised to one (Strophios), and been hospitably received by another (Clytemnestra).' Suidas, *κατανέσσαντος συγγκαταθεμένου. Σοφοκλῆς (frag. 893)*. Cf. Thuc. iv. 122, *Ἀριστάννομος τοῖς μὲν ἄλλοις κατήρει*. Oed. Col. 1633. 1637.

πρὸς δυσσεβείας δ' ἦν ἐμοὶ τόδ' ἐν φρεσίν,
τοιόνδε πρᾶγμα μὴ καρανῶσαι φίλοις,
καταινέσαντα καὶ κατεξενωμένον.

ΚΛ. οὐ τοι κυρήσεις μείον ἀξίων σέθεν,
οὐδ' ἦσσον ἂν γένοιο δώμασιν φίλος. 695
ἄλλος δ' ὁμοίως ἦλθεν ἂν τάδ' ἀγγελῶν.
ἀλλ' ἔσθ' ὁ καιρὸς ἡμερεύοντας ξένους
μακρᾶς κελεύθου τυγχάνειν τὰ πρόσφορα.
ἄγ' αὐτὸν εἰς ἀνδρώνας εὐξένους δόμων,
ὀπισθόπους δὲ τοῦσδε καὶ ξυνεμπόρους 700
κάκεϊ κυρούντων δώμασιν τὰ πρόσφορα.
αἰνῶ δὲ πράσσειν ὡς ὑπευθύνη τάδε.
ἡμεῖς δὲ ταῦτα τοῖς κρατούσι δωμαίων
κοινώσομέν τε κοῦ σπανίζοντες φίλων

695

700

694. *μείον ἀξίων*. So Blomf., Dind. after Pauw. The old copies give *ἀξίως*, which is retained by Klausen, Peile, and Hermann. 'You shall not meet with (hospitality) the less worthy of yourself.' But (1) the ellipse is very harsh, and *τυγχάνειν καλῶς sup.* 205, which Klausen compares, has τὰ λοιπὰ either for its subject or its object. (2) The Schol. gives τῶν σοι (l. σου) ἀξίων τιμῶν. (3) The terminations —*ως* and —*ων* are sometimes interchanged, as Ag. 1366, *πρεπόντων* for *πρεπόντως*. Hermann inclines to the genitive, but thinks *ἀξίως* capable of defence.

698. *μακρᾶς κελεύθου*. This may depend on *πρόσφορα*, as Eur. El. 508, τὰ πρόσφορα τῆς νῦν παρούσης συμφορᾶς αἰτήσομαι. But *ἡμερεύειν κελεύθου* seems here to be used much as *μετοικεῖν γῆς* Suppl. 603, *ταγεῖν Ἀσίδος* Pers. 700, on the principle that the verb involves the substantive (*ἡμέρα = μῆκος ἡμέρας*). See Matth. Gr. Gr. § 336. Jelf, § 522. 2. Similar verbs are *ὀφθρεῖν* (Theocr. x. ult.), *διανυκτερεύειν*.

700. *ὀπισθόπους τοῦσδε*. Hermann reads *ὀπισθόπου* τε τοῦσδε καὶ *ξυνεμπόρου*. Dr. Peile, after Abresch, takes *ὀπισθόπους* for the nominative (Hesych. *ὀπιστρέφας*), and follows Pauw in editing *ξυνεμπόρου*. But it is very far from certain that Orestes and Pylades appeared alone on the stage. As in Suppl. 962, casual mention is made of attendants who take no part in the pro-

ceedings, so here it is very credible that the two wayfarers were accompanied by servants. (See the note on *ἀπόφορον*, v. 682.) As for the *δε*, which Peile and Klausen regard as introducing a new proposition, we have seen that it is not unfrequently used by Aeschylus in the copulative sense; cf. Suppl. 15. We may reasonably ask why, if Pylades only is meant, there should have been need of *returning* to introduce him, since he does not appear any where in the character of a servant to Orestes, but as his equal and companion. For the form *ὀπισθόπους* the commentators compare *ἀελλόπος*, *πόλυπος*, *Οἰδίπος*.

702. *ὡς ἐπευθύνη*. Schol. *ὡς δάσονται δίκην, ἦν τι παρὰ τὸ δέον ποιήσης*. Another scholium gives *ὀδοδίκην*. Both are clearly in favour of the reading in the text, though Klausen, singularly enough, claims them in defence of the MSS. reading *ἐπευθύνη*. Dr. Peile, as usual, follows him, and translates, 'I advise that this be done as it would for the eye of a master.' But the meaning surely is, 'I bid you do this, and hold you responsible for executing my orders scrupulously.'—*αἰνῶ* for *παραίνῶ*, as *sup.* 546.

704. *οὐ σπανίζοντες φίλων*. "Vides eam fretam praesidio Aegisthi pariter, ut Ag. 1357" (1411). Klausen. The idea occurs suddenly to her mind, that the death of Orestes may cause a revolution, and the dreaded retribution may arrive.

	βουλευσόμεσθα τῆσδε συμφορᾶς πέρι.	705
ΧΟ.	εἶεν, φίλαι δμῳίδες οἴκων, πότε δὴ στομάτων δείξομεν ἰσχὺν ἐπ' Ὀρέστη ; ὧ πότνια χθῶν, καὶ πότνι' ἀκτῆ χώματος, ἧ νῦν ἐπὶ ναυάρχῳ	710
	σώματι κεῖσαι τῷ βασιλείῳ, νῦν ἐπάκουσον, νῦν ἐπάρηξον νῦν γὰρ ἀκμάζει Πειθῶ δολίαν ξυγκαταβῆναι, χθόνιον δ' Ἑρμῆν [καὶ τὸν νύχιον] τοῖσδ' ἐφοδεύσαι	715
	ξίφοδηλήτοισιν ἀγῶσιν. ἔοικεν ἀνὴρ ὁ ξένος τεύχειν κακόν. τροφὸν δ' Ὀρέστου τήνδ' ὀρῶ κεκλαυμένην. ποῖ δὴ πατεῖς, Κίλισσα, δωμάτων πύλας ;	

Hence the allusion to her not unbefriended condition. Nothing can be more natural than the conduct of Clytemnestra under the circumstances. She is glad, but does not exult; inclined to believe the report, but not blindly credulous; she gives no decisive reply, and expresses no opinion, till she has talked the matter over with Aegisthus. Not less characteristic is the cold and calm look she displays to her servants, v. 725, which *they* well know to be a hypocritical one.

707. στομάτων ἰσχὺν, i. e. μεγάλην φωνήν, a loud paean of unsuppressed joy, in place of the hitherto secret tears (v. 73) and stealthy expressions of hope (v. 124).

713. δολίαν. The common reading is δολία, but Paus seems rightly to have given δολίαν. For ἀκμάζει is impersonal in Theb. 96, ἀκμάζει βρετέων ἔχεσθαι, and the Med. in other places has the nominative by an error for the accusative, as θῆρα πατρώα v. 243, τοῖσδε v. 472. The Schol. however also found the nominative, νῦν καιρὸν ἔχει ἡ δολία πειθῶ συναγωνισσάσθαι τῷ Ὀρέστῳ.—ξυγκαταβῆναι, 'to enter the lists on the side of Orestes.' See on καθήκειν, sup. 448. Xen. Anab. iv. 8, 27, πολλοὶ κατέβησαν.

715. καὶ τὸν νύχιον. "Nihil ineptius fingi potest additamento isto καὶ τὸν νύχιον. Scripserat aliquis interpres τὸν χθόνιον καὶ τὸν νύχιον." Hermann; who however prefers to reject χθόνιον and

retain νύχιον θ', of which he regards χθόνιον as a mere synonym. I had inclosed the above words in brackets in the former edition. Dr. Peile thinks they are used of Orestes, and translates, 'and marshal the night-faring man on his way to' &c. But ἐφοδεύειν τινα ἀγῶνι is a very doubtful idiom; the word seems to mean 'to inspect' in Ar. Av. 1160; but it is there used in the passive. The Schol. has συναρπασθαι πρὸς τὴν δόδον. The sense probably is 'to direct,' 'to see that all is right for,' &c., and differs but little from ὀρθῶσαι ἀγῶνας sup. 675.

717. ὁ ἀνὴρ ὁ ξένος. 'This stranger-man appears to be causing a mischief to the family; for I see here the nurse of Orestes all in tears.' Schol. on τεύχειν, ἀντὶ τοῦ, κρωοικῆναι πένθος τῷ οἴκῳ διὰ τῆς ἀγγελίας. Certainly there is nothing in this comment to prove that a verse has been lost, which Hermann proposes to supply thus:—τεύχειν κακὸν οἴκοισι πένθος θεῖς νέοις ἀγγέλλμασιν. The meaning merely is, that the man seems to be the author and originator of mourning to the family, and the Scholiast wished to shew how that could be. Cf. τεύχειν κακὰ Eum. 122.—κεκλαυμένην, see sup. 448.

719. Κίλισσα. So the Med. Γείλισσα, the reading of Robortello, is wrongly preferred by Peile and Klausen. Not only has that name no meaning (as is usual in all Greek names), but the gentile appella-

λύπη δ' ἄμισθός ἐστί σοι ξυνέμπορος.

720

ΤΡΟΦΟΣ.

Αἴγισθον ἡ κρατοῦσα τοῖς ξένοις καλεῖν
ὅπως τάχιστ' ἄνωγει, ὡς σαφέστερον
ἀνὴρ ἀπ' ἀνδρὸς τὴν νεάγγελτον φάτιν
ἐλθὼν πύθηται τήνδε. πρὸς μὲν οἰκέτας
ἔθετο σκυθρωπῶν ἐντὸς ὀμμάτων γέλων,
κεύθουσ' ἐπ' ἔργοις διαπεπραγμένους καλῶς
κεῖνη, δόμοις δὲ τοῖσδε παγκάκως ἔχει,
φήμης ὑφ' ἧς ἤγγειλαν οἱ ξένοι τορῶς.
ἦ δὴ κλύων ἐκείως εὐφρανεῖ νόον,

725

tion is quite appropriate to one in the position of a nurse. No importance can justly be attached to the remark of the Scholiast on Pindar, that she was called Arsinoe, and by Pherecydes Laodamia.—For πῶλας I formerly suggested πέλας, and am still unable to defend *παρεῖν πῶλας* by any examples. The words are probably confounded in Prom. 430. Cf. Here. Fur. 139, *Λόκον περῶντα τῶνδε θυμάτων πέλας*. Still, as the nurse was going towards the palace to call Aegisthus, we may rightly render it, 'Whither are you going, that you are stepping towards the door?'

720. ἄμισθος ξυνέμπορος. 'An unhired attendant,' i. e. unsought and unbidden; cf. ἀκέλευστος ἄμισθος ἀσιδὰ Ag. 951, *δαῖτ' ἀκέλευστος ἔτευξεν* *ib.* 710. Dr. Peile's version, inelegant in itself, quite misses the point of the idiom, 'grief, no thanks to it! is your fellow-traveller.'

721. The nurse, a garrulous gossip who has been dispatched to summon Aegisthus, now comes forward alone on the stage and opens her griefs to the chorus. She is instructed to convey such a message to Aegisthus as suits their present purpose (757).—τοῖς ξένοις is Pauw's correction for τοῖς ξένοις, which Well., Klausen, Peile, Dind., retain. So also the Schol., *ἡ τοῖς ξένοις κρατοῦσα καὶ ὀποδεξιμένη*. It is, however, very harsh to explain either 'My mistress bids me say that the strangers are calling for Aegisthus,' or, as Hermann suggests, 'bids the strangers call Aegisthus,' i. e. by means of me as their messenger. The dative, as it seems, has been rightly admitted by F. aux and Hermann.

722. σαφέστερον ἀπὸ ἀνδρὸς. See 652.

725. ἔθετο. The old reading is *θέτο*. Compare *κάνες γ'* for *ἐκάνες* in v. 916, and see on Pers. 499. Hermann adopts the very improbable compound *θετοσκυθρωπῶν* from the conjecture of Erfurd, which he calls "praeclara emendatio." Thus he makes *κεύθουσα* refer back to *ἡ κρατοῦσα ἄνωγει*. As the Greeks considered the eyes the seat of mirth (as appears by such expressions as *ὀφθαλμοὶ γέλωτον*, *ὄμματι μειδιῶσιν*, &c.), so *θέσθαι γέλων ἐντὸς ὀμμάτων* was a natural phrase for the attempt to disguise inward satisfaction. With Franz and Dindorf I have admitted *σκυθρωπῶν* for *σκυθρωπῶν*, as more suited to the context. (So *πακρῶν* and *τικρῶν* are confused in v. 72.) Translate:—'To her domestics indeed she concealed a smile under (within) a sorrowful eye, trying to hide it (i. e. her delight) upon events which have been accomplished fortunately for her, while to this house they are altogether unfavourable, in consequence of the report which the strangers have clearly announced.' Compare Shakespeare, Two Gentlemen of Verona, i. 2, 'How angrily I taught my brow to frown, When inward joy enforced my heart to smile.' Hor. Sat. ii. 5, 103, 'est Gaudia prodentem vultum celare.'

727. ἔχει. Klausen, followed by Peile, gives *ἔχειω* from the Med. But the Schol. has *κακῶς οἶκος διακείται ὑπὸ τῆς φήμης ἧς ἤγγειλαν οἱ ξένοι σαφῶς*. It would however be easy to understand *εἶπω διαπεπραγμένοις ὅστε παγκάκως ἔχειν δόμοις*. But *ὅφ' ἧς φήμης* belongs rather to *ἔθετο*.

729. ἦ δὴ κλύων ἐκείως. 'Though

εὐτ' ἂν πύθῃται μῦθον. ὦ τάλαι' ἐγώ 730
 ὡς μοι τὰ μὲν παλαιὰ συγκεκραμένα
 ἄλλη δύσοιστα τοῖσδ' ἐν Ἀτρέως δόμοις
 τυχόντ' ἐμὴν ἤλγυνεν ἐν στέρνοις φρένα·
 ἀλλ' οὐ τί πω τοιόνδε πῆμ' ἀνεσχόμην.
 τὰ μὲν γὰρ ἄλλα τλημόνως ἦντλον κακά· 735
 φίλον δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβὴν,
 ὃν ἐξέθρεψα μητρόθεν δεδεγμένη,
 καὶ νυκτιπλάγκτων ὀρθίων κελευσμάτων
 καὶ πολλὰ καὶ μοχθήρ' ἀνωφέλητ' ἐμοὶ
 τλάσῃ· τὸ μὴ φρονοῦν γὰρ, ὡσπερὶ βοτὸν, 740
 τρέφειν ἀνάγκη, πῶς γὰρ οὐ; τρόπῳ φρενός.
 οὐ γάρ τι φωνεῖ παῖς ἔτ' ὦν ἐν σπαργάνοις,
 εἰ λιμὸς ἢ δίψη τις ἢ λιψουρία
 ἔχει· νέα δὲ νηδὺς αὐτάρκης τέκνων.
 τούτων πρόμαντις οὔσα, πολλὰ δ', οἶμαι, 745
 ψευσθεῖσα, παιδὸς σπαργάνων φαιδρύντρια
 γναφεὺς τροφεὺς τε ταῦτ' εἰχέτην τέλος.

Clytemnestra looks stern and grave, without doubt *she* will indulge his joy at the tidings.' Such seems to be the sense. Dr. Peile translates, 'We may be sure, then, his hearing will make him a merry heart, the moment he receives the intelligence.' It is true that *εὐφρανεῖ νόον* scarcely implies of itself any outward demonstration; but still the words must mean something different from the morose reserve of Clytemnestra. Like the Latin *indulgere genio*, *εὐφραίνειν νόον* has the notion of *giving way* to pleasure. So Alcest. 788, *εὐφρανε σταντὸν, πῖνε, τὸν καὶ ἡμέραν βίον λογίζου σόν*.

731. τὰ μὲν παλαιά. Schol. ἢ κρεουργία τῶν Θυέστου παίδων καὶ ὁ Ἀγαμέμνωνος θάνατος.

736. φίλον δ' Ὀρέστην. The construction is irregular, and doubtless intentionally so, to suit the rambling and incoherent style of the soliloquy. She ought to have said, *ἀπάλεσα σε τεθνηκότα ἀκούω*, but does not finish the sentence till v. 750, and then turns it in a different way. Translate;—'But as for the dear Orestes, the darling of my soul, whom I brought up from the day I took him of his mother, and all my many troubles from the shrill

cries that kept me astir at nights,—all of no avail to me who had to endure them, for,' &c. If the text be right, as Hermann thinks it is, though others suppose something to have been lost, *κελευσμάτων* is the genitive after *πολλὰ καὶ μοχθήρα*. The construction would be rather clearer if we were to read *τὰ πολλὰ καὶ μοχθήρα*, and (as Portus proposed) *καὶ νυκτιπλάγκτων*.

741. τρόπῳ φρενός. 'According to his humour.' Scholief.

743. εἰ λιμὸς. So Stanley for ἢ λιμὸς. Hermann and Franz rightly adopt the correction; for, though in v. 876, ἢ — ἢ is certainly for *εἶτε* — *εἶτε*, there is this difference, that ἢ cannot be used to express a *direct* hypothesis. Dr. Peile's attempt to dispose of the objection is only a kind of quibble, 'does hunger, or does thirst, it may be, or—.' For the Ionic form *δίψη* Herm. and Well. propose *δίψησις*, J. Wordsworth *δίψ' εἶται*, admitted by Dindorf. We have, however, *θάκος* in Prom. 850, *δάπεθα* *id.* 848, not to mention *καλεόμεναι* and *εἰσοιχνεῖσιν* *id.* 668 and 122.

744. αὐτάρκης. Schol. *ἑαυτῇ ἀρκεῖν καὶ βοηθεῖν βόλεται*. 'Helps itself,' Scholief.

ἐγὼ διπλᾶς δὲ τάσδε χειρωναξίας
 ἔχουσ' Ὀρέστην ἐξεδεξάμην πατρί.
 τεθνηκόςτος δὲ νῦν τάλαινα πεύθομαι. 750
 στείχω δ' ἐπ' ἄνδρα τῶνδε λυμαντήριον
 οἴκων θέλων δὲ τόνδε πεύσεται λόγον.

ΧΟ. πῶς οὖν κελύει νιν μολεῖν ἐσταλμένον ;

ΤΡ. ἦ πῶς ; λέγ' αἴθις, ὡς μάθω σαφέστερον.

ΧΟ. ἦ ξὺν λοχίταις εἶτε καὶ μονοστιβῆ. 755

ΤΡ. ἄγειν κελύει δορυφόρους ὀπάοντας.

ΧΟ. μὴ νυν σὺ ταῦτ' ἄγγελλε δεσπότου στύγει
 ἀλλ' αὐτὸν ἐλθεῖν, ὡς ἀδειμάντως κλύη,

749. πατρί. 'For the father,' i. e. to present it to him; but from the mother, *sup.* 737. Cf. Od. xix. 355, δεξαμένη χεῖρῶσ', δε με πρώτον τέκε μήτηρ.

750. τεθνηκόςτος. It may be doubted if this is not the genitive absolute. For though the MSS. reading in v. 752 is τῶνδε — λόγον, it seems certain that the Greeks made the general distinction between πεύθεσθαι τινα, 'to hear of, or inquire about, a person' (Ag. 600. *Supra* 724. *Inf.* 824), and πεύθεσθαι (or πυθέσθαι) τινός, 'to hear from a person' (*inf.* 833). I do not understand Dr. Peile's doctrine, that πεύθομαι τεθνηκόςτος means 'I hear of his being dead,' and πεύθομαι τεθνηκότα, 'I find he is dead,'—nor how he can compare the construction of 752 with 833.

752. τόνδε λόγον. So Blomf., Dind., Herm. for τῶνδε λόγον. The mere cacophony of the latter (with θέλων) is some argument against it.

754. ἦ πῶς; 'Did you ask how? Explain your meaning more clearly'—'I meant to ask whether he is to come with his body-guards or alone.' In the former verse Hermann and Franz, after Canter, give τί πῶς; (a combination which requires to be defended by examples.) Dindorf edits *πως*; with Schütz,—a comic rather than a tragic idiom. In the second verse the Med. gives ἦ ξύν, which Klausen edits (interrogatively). If we supply *ἔρωτῶ* or *θέλω εἰδέναι*, there is no reason to alter ἦ to εἰ with Turn. Vict., as Hermann, Peile, and others have done.

757. δεσπότου στύγει. Schol. τῶ μισομένῳ ὑπ' Ἀγαμέμνονος, i. e. 'to that object of our master's detestation,'—Aegisthus. So a person is called *μίσημα*

in Theb. 173 and elsewhere. Peile translates, 'our wretch of a master,' comparing the well-known periphrasis *σὺς μέγα χρῆμα*, Herod. i. 36. But it may be doubted if the Greeks ever extended this idiom so as to make *δεσπότου στύγος* a synonym of *στυγερὸς δεσπότης*. The fact is, the chorus speak guardedly and ambiguously to the nurse, not from distrust of her fidelity, but from fear of her garrulity. Her real feelings in favour of Orestes have been disclosed to them in the nurse's rambling speech. Thus, though Aegisthus is clearly meant, the application of *δεσπότης* to him or Orestes is left open.

758. αὐτὸν ἐλθεῖν. 'In order that he may hear the news fearlessly, bid him come alone,'—i. e. assure him that he has no need of body-guards, in order to disarm his suspicions by representing it as perfectly safe.—*γηθοῦσθαι* is Pauw's correction. The latter may be one of those Doricisms which are sometimes found even in Iambic verses, on which see Prom. 694. It is objected, with some show of reason, that the present *γηθέω* was not used by the earlier Greeks (though it is found Theocr. i. 54). We have indeed *ἐπεγήθει* Prom. 162, but the reading is doubtful. Hermann gives *ἔσον τάχιστα γ' εἰδοῦσθαι φρονί*, alleging that *γηθοῦσθαι*, if said of the nurse, would have told her too much of the secret; if of Aegisthus, it would have made him suspect the nurse. But it was natural for her to tell him to come quickly, without waiting for ceremonious attendance, to hear some good news, and to meet the messenger with that *φαιδρὸν πρόσωπον* of which the superstitious Greek thought so much. See below on 761.

- ἄνωχθ' ὅσον τάχιστα γηθούση φρενί·
 ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος. 760
- TP. ἀλλ' ἢ φρονεῖς εὖ τοῖσι νῦν ἠγγελμένοις ;
 XO. ἀλλ' εἰ τροπαίαν Ζεὺς κακῶν θήσει ποτέ ;
 TP. καὶ πῶς ; Ὀρέστης ἐλπὶς οἴχεται δόμων.
 XO. οὔπω· κακός γε μάντις ἂν γνοίη τάδε.
 TP. τί φῆς ; ἔχεις τι τῶν λελεγμένων δίχα ; 765
 XO. ἄγγελ' ἰούσα, πρᾶσσε τὰπεσταλμένα·
 μέλει θεοῖσιν ὧνπερ ἂν μέλη πέρι.
 TP. ἀλλ' εἶμι καὶ σοῖς ταῦτα πείσομαι λόγοις·
 γένοιτο δ' ὡς ἄριστα σὺν θεῶν δόσει.
 XO. νῦν παραιτούμενα μοι, πάτερ Ζεῦ θεῶν Ὀλυμ-
 πίων, στρ. α.

760. κρυπτὸς ὀρθοῦται λόγος. These words were recovered by Porson from Eustathius, p. 1013, 11, who quotes as a verse of Euripides ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος (with the var. lect. κρυπτός). The Med. and the other old copies give κρυπτὸς ὀρθόσση φρενί, from a confusion with the preceding line (see Ag. 1187). The meaning is, that a confidential message can only be rightly and safely communicated by a personal interview of the bearer. It is to be observed, that the nurse is instructed to quote this aphorism to Aegisthus, in order to induce him to come in person. Compare above, v. 650.

761. φρονεῖς εὖ. 'Can it be that you are glad at the present tidings?' Feile strangely mistranslates, 'Well, if you have any good purpose to serve by what you just now bid me say—,' reading ἀλλ' εἰ after Aldus. But the scholium χαίρεις, on the preceding verse, evidently belongs to this, as Hermann observes. Compare Ag. 262, εὖ γὰρ φρονοῦντος ὄμμα σου κατηγορεῖ. This sense of εὖ φρονεῖν for εὐφραίνεσθαι seems generally to have escaped the commentators. Assuming its truth here, we have a strong argument for the genuineness of γηθούση above, since the question could only have originated from the nurse's surprise at the mention of rejoicing at what she supposed was really the death of Orestes.

762. ἀλλ' εἰ κ.τ.λ. 'But what if Zeus shall one day bring about a change from misfortune?'—'Impossible!' replies the still incredulous nurse, 'since Orestes is

gone, the hope of the family.' Cf. Suppl. 504, ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθροσιν; Or, without a question, we might translate, 'Nay, I was only thinking whether,' &c. For the chorus are trying to allay the not unreasonable suspicion of the nurse that there must be some cause for this unwonted joy. For τροπαίαν see Theb. 702.—καὶ πῶς, 'indeed!' Ag. 532.

766. ἄγγελ' ἰούσα. 'Go, and deliver the message,' i. e. don't stay to question us further. There is great art in the manoeuvre by which the chorus, who are under a promise of secrecy (v. 546), yet reveal just enough to excite the curiosity of the nurse without satisfying it.

767. μέλει θεοῖσιν. So Ag. 947, μέλοι δέ τοι σοι τῶνπερ ἂν μέλλης τελεῖν. Here it may be regarded as a formula for discouraging further inquiry.

770. The nurse having entered the palace, as before Orestes and Pylades had done, and the Queen having also retired to consult with Aegisthus (v. 706), the chorus are now left to themselves, and throwing off all reserve and disguise utter a hearty prayer that Orestes may at length find an end of all his troubles, that order and virtue may be restored to the house, that a crowning act of retribution may put an end for ever to the murders in the family. Apollo and Hermes are invoked, the one as holding the prophetic seat, the other as the god of craft and concealment. They promise rich offerings and the institution of solemn dirges to expiate the

δὸς τύχας εὖ τυχεῖν κυρίως 772
 τὰ σῶφρον' εὖ μαιομένοις ἰδεῖν.
 διὰ δίκας πᾶν ἔπος
 ἔλακον ᾧ Ζεῦ, σὺ νιν φυλάσσοις. 775
 [ἐή.] πρὸ δέ γ' ἐχθρῶν τὸν ἔσωθεν μελάβρων,
 Ζεῦ, στρ. β'.
 θες, ἐπεὶ νιν μέγαν ἄρας
 δίδυμα καὶ τριπλᾶ
 παλίμπωια θέλων ἀμείψει.
 ἴσθι δ' ἀνδρὸς φίλου πῶλον εὖνιν ζυγέτ' ἐν ἄρ-
 μασιν ἀντ. α'.
 πημάτων, ἐν δρόμῳ προστιθεῖς 782
 μέτρον· τίς ἂν σωζόμενον ρυθμὸν
 τοῦτ' ἴδοι διὰ πέδον

guilt incurred in the family. And finally, Orestes is exhorted to act with firmness, and to think only of his dead father by way of hardening himself to his mother's cry for mercy.—This stasimon is so corrupt that great licence must be allowed to every editor who would present sense and metre to his readers, rather than, like Klausen and Peile, sacrifice both to a veneration for a MS., which has evidently been, in this part, interpolated with glosses to an unusual extent. Indeed, nothing can be conceived less satisfactory than Klausen's comments, both critical and exegetical, on the whole of this chorus. Neither he nor Dr. Peile seems to have been aware of the metrical law of *exact syllabic correspondence* which Aeschylus always followed. Hence they both, in common with earlier editors, print verses as antithetical which have scarcely a couple of feet in common.

772. εὖ τυχεῖν. The Med. has τυχεῖν δέ μου. Hermann has given εὖ τυχεῖν from the Schol., δός μοι εὖτυχίαν εὖτυχεῖσαι βεβαίως.—κυρίως, which occurs also Ag. 171, seems to mean 'validly,' 'permanently,' from κηροῦν, 'to ratify.'

773. τὰ σῶφρονα, i. e. σωφροσύνην. The Med. gives τὰ σωφροσύναι, probably from a gloss superscribed having been introduced as a various reading. The antistrophic verse makes the correction of Hermann nearly certain. Translate, 'Grant that their fortunes may be truly blessed who desire to see virtue in the

ascendancy.' Hermann however gives ἔχειν for ἰδεῖν,—but εὖ may be compared with Suppl. 73, κλῆτ' εὖ τὸ δίκαιον ἰδόντες, 'to see it well,' meaning 'to see it thrive.'

774. διὰ δίκας. Here διὰ is a dissyllable, as in Pers. 565, 640. Inf. 784. Hermann has καθ' δίκας from the Schol. καθὰ δίκας, ὃ ἐστὶ καθὰ τὸ δίκαιον. By πᾶν ἔπος ἔλακον is meant, that the above is a sort of prophetic declaration, that it will be so.

775. ᾧ Ζεῦ, σὺ νιν φυλάσσοις. A former correction of Hermann's for Ζεῦ, σὺ δέ νιν κ.τ.λ.

776. πρὸ δέ γ' ἐχθρῶν τὸν ἔσωθεν. So Hermann and Seidler for πρὸ δὲ δὴ 'χθρῶν τῶν ἔσω. 'Yes, and set thou him that is within the palace (Orestes) before (i. e. above) his enemies; since by raising him to be great you will receive gladly a double and triple return,' ac. in sacrifices, sup. 247 seqq.—μέγαν ἄρας, cf. ἀπὸ συμκροῦ ἔ' ἂν ἄρειας μέγαν, v. 254.

779. ἴσθι. Schol. γίγνωσκε. Hermann and Franz admit Psaaw's conjecture ἴσχε, 'sustain him in the course,' or rather perhaps, 'check his speed.' But the change seems by no means necessary: 'Know that the orphan son of a dear sire is yoked in the chariot of misfortune, and set a limit to his course.' The common reading is ἄρματι, but Hermann has restored the plural from the Scholiast, on metrical grounds.

784. τοῦτ' ἴδοι διὰ πέδον. So Blomfield for τοῦτ' ἰδεῖν δάρεδον. Some altera-

ἀνομένων βημάτων ὄρεγμα ;	785
οἱ τ' ἔσω δαμάτων πλουτογαθῇ μυχὸν ἐνίζετε,	στρ.
κλύτε, σύμφρονες θεοί.	[γ.
ἄγετε, τῶν πάλαι [πεπραγμένων]	790
λύσσασθ' αἶμα προσφάτοις δίκαις	
* * * * *	
γέρων φόνος μηκέτ' ἐν δόμοις τέκοι.	
τὸ δὲ καλῶς κτίμενον ὦ μέγα ναίων	μεσφδ.
στόμιον, εἴ δὸς ἀνιδεῖν δόμον ἀνδρὸς	
φιλίοις ὄμμασι λαμπρῶς	795

tion is necessary to make the passage grammatical; and ΙΑΟΙ for ΙΑΕΙΝ is as simple and easy as that which has been proposed,—more so than κτίσον for τίς ἄν, which Franz has given on the conjecture of H. L. Ahrens, or τιν' ἄδ, Hermann's reading. The Schol. found ἰδῶν, but he explains it by ἰδοί. The δία is here, as unquestionably in many other places (see 774), a monosyllable. If we retain δάπεδον (or, as Hermann writes it, γάπεδον,—but see on Prom. 848), the sense will be precisely the same, ἀνομένων δάπεδον being like πηδῶν πεδία, Ajac. 30; πλανηθεὶς χθόνα, Eur. El. 598; πόρτιον κλύδων' ἀλέμεναι, Oed. Col. 1686; στεῦχ' ἀνηρότους γέρας, Prom. 727. Translate; 'Would that one could see the strained pace of his steps keeping regular time as they go over this course.' Schol. εβτακτων καὶ μὴ τραχείαν πορείαν. By βύθμην we must understand the 'stepping in time' or measured paces of a horse in harness. For the middle εβζεσθαι see Prom. 43.

786. ἐνίζετε. The admirable emendation of Hermann for νομίζετε. Compare Pers. 143, τὸδ' ἐνεζόμενοι στόγος ἀρχαίων. Eur. El. 1117, μουσεῖα καὶ θάκουσ ἐνίζουσα ἀηδῶνα. If νομίζεω μυχὸν could mean 'habitually to live in a recess,' as inf. 990, νομίζω βίον, 'practising a way of life,' the antistrophic metre might be defended by an argument which I formerly adopted, but now gladly resign as unnecessary. The gods are addressed who were worshipped as the protectors of the family, and who occupied shrines or had altars in the interior of the palace, as Ζεὺς Ἐρκαῖος, Κτήσιος, &c.

790. πεπραγμένων. Hermann omits this word. I had before inclosed it in

brackets without knowing that Canter had long ago condemned it. But it may have been the end of the lost verse.

792. γέρων φόνος. 'May old murders no longer beget new murders,' i. e. may the curse inherent in the family now become exhausted, as by old age. On the peculiar figure here employed see sup. 636. Ag. 734.

793. κτίμενον. So Franz and Hermann for κτάμενον. Dr. Peile, who has a notion that the antistrophe (for so he wrongly regards it) commences with ὦ μέγα ναίων in the middle of a verse, connects τὸδε καλῶς κτάμενον, 'when this shall have been well killed,' with the preceding verse. But it is instructive to observe how such theories are overthrown by the lucky restoration of a single letter. Without doubt the poet imitated Homer's ἔτ κτίμενον πτολίεθρον, in speaking of Apollo as the occupant of the rich and beautiful temple of Delphi.—στόμιον, the prophetic adytum, called μυχὸν χθονὸς inf. 941. The metre of these two verses is Paeonic, as in Ag. 972. Eum. 325, 335, &c.

794. ἀνιδεῖν. Schol. ἀναβλέψαι. The word seems ἔπαξ λεγόμενον, and can hardly be considered free from suspicion. Hermann gives ἀνέστην, "fac ut domus viri liberæ, et ipse (Agamemnon) amicis oculis ex caliginoso velamine (sepulcri) adspiciat."

795. The Met. here has καὶ νῦν ἀλευθερίως λαμπρῶς τ' ἰδεῖν φίλοις ὄμμασιν ἀνοφερὰς καλύπτρας. I formerly included the whole line καὶ νῦν — ἰδεῖν within brackets, as a mere gloss on the preceding words εἴ ἀνιδεῖν. But λαμπρῶς is so appropriate to both sense and metre that I now think it should be retained. Hermann has arrived at nearly the same con-

ἐκ δυοφερᾶς καλύπτρας.
 ζυλλάβοι δ' ἐνδίκως παῖς ὁ Μαίας ἐπιφορώτα-
 τος, ἀντ. γ'.
 πρᾶξιν οὐρίαν θέλων.
 τὰ δ' ἀλᾶ' ἀμφανεῖ 800
 χρήζων ἄσκοπον δ' ἔπος λέγων
 νύκτα πρό τ' ὀμμάτων σκότον φέρει,
 καθ' ἡμέραν δ' οὐδὲν ἐμφανεέστερος.
 καὶ † τότε δὴ πλοῦτον στρ. δ'.
 δωμάτων λυτήριον 805

clusion; but he reads *καὶ νῦν ἰδεῖν*, and expunges *ἐλευθερίως λαμπρᾶς τε* as an explanation of *ἀνέθην* in the preceding verse. For Eustathius explains the latter word by *ἀνέτως καὶ ἐλευθερίως*, Favorinus by *φανερῶς*.—*ἐκ δυοφερᾶς* was long ago restored by Hermann from the Schol. τοῦ σκότους. For the idea of 'seeing from a dark veil,' compare Ag. 1149, ὁ χρησμός οὐκέτ' ἐκ καλυμμάτων ἔσται δεδορκῶς.

797. *ἐπιφορώτατος*. 'Most favourable,'—a metaphor from wind, as *οὐρίαν* in the next verse proves. Schol. *ὡς ἐπὶ ἀνέμου εἶπεν*. Thuc. iii. 74, *εἰ ἄνεμος ἐγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν*. Hence it is clear that Franz has wrongly adopted Emper's conjecture *ἐπεὶ φορώτατος πρᾶξιν οὐρίαι*. The metre would have been satisfied by pronouncing the word *ἐπιφορώτατος*, after the Aeolic way of *λόφος* for *λόφος*, *σκόφος* for *σκόφος*, *δαφίς* for *δαφίς* Il. xii. 208, *ζεφυρή* Od. viii. 119, *πιπφάσκων* Il. x. 478. 502.

800. τὰ δ' ἀλᾶ' ἀμφανεῖ. So Hermann, by a bold, but, in all probability, successful conjecture for *πολλὰ δ' ἄλλα φανεῖ χρήζων κρυπτά*. The Schol. Med. strongly confirms the correction, τὰ δὲ κρυπτά νῦν φανερώσει. Another scholium has *θέλων* (see on 332) *πολλὰ κρυπτά εὐρήσει*. In neither is any mention of *ἄλλα*, which is a corruption of *ἀλᾶ'*, while *κρυπτά* is a mere gloss upon it. We have τὸ φωτῶν ἄλων γένος Prom. 560.

801. ἄσκοπον ἔπος. Hermes, who is peculiarly the god of craft, will conduct the enterprise by stealth and delusive words. Which the poet thus expresses:—'But speaking an unlooked-for word both by night he carries darkness before his face, and by day is not clearer.' Her-

mann appears to take *ἔπος* for the word by which Hermes summons men to the shades. This command, coming by day or by night, is unforeseen; and thus Aegisthus little knows how near he is to his end.—For *καθ' ἡμέραν* in this sense the Greeks commonly use *μεθ' ἡμέραν*, but we have *νύχιος ἢ καθ' ἡμέραν* Eur. Electr. 603, *λευκὸν κατ' ἡμέραν* Ag. 651.

804—22. The concluding part of the chorus is exceedingly corrupt; so much so indeed, that it is a question whether the MSS. readings should be faithfully given in the text, though certainly wrong, or whether emendations should be admitted which have a very fair chance of being right. There can be no doubt that the chaotic mass which has come down to us was originally antistrophic; and the now ascertained exactness of the Aeschylean metres is a very valuable aid in ejecting textual glosses and restoring the original words. In the following disposition of *στρ.* and *ἀντ. δ'* I have generally adopted Hermann's readings, while in *ἀντ. β'* those given by Franz seem preferable. From the Scholiast very little assistance is here to be obtained, for the text was corrupted before his time.

804. καὶ τότε δὴ. This verse cannot be restored with any thing like certainty. Hermann's conjecture is *καὶ τότε ἤδη, τότε πλοῦτον ἴσομεν*. What is meant by *θῆλυς πλοῦτος* may be inferred from 477. But we should rather have expected the mention of some *καθαριῶς* or supplication, *προστροπή*, to be conducted by the women. The remark of the Schol. is of no value, for he explains *λυτήριον* by *ἐλεύθερον*.—*οὐριστάται*, Schol. *οὐρίως σταθέντα*. The word was probably used of a settled favourable gale, as an epithet of *ἄνεμος*.

θῆλυν οὐριοστάταν,
 ἅμα δὲ κρεκτὸν γοατὰν νόμον
 θήσομεν πόλει τὰ δ' εὖ
 ἔχουτ' ἔμὸν κέρδος αὔξει τόδ', ἄ-
 τα δ' ἀποστατεῖ φίλων. 810
 σὺ δὲ θαρσῶν, ὅταν ἦκη μέρος ἔργων, ἀντ. β'.
 ἐπαύσας πατρὸς αὐδᾶν
 θροούσα Τέκνον,
 πέραυ' οὐκ ἐπίμομφον ἄταν.
 Περσεῶς τ' ἐν φρεσὶν καρδίαν σχεθῶν ἀντ. δ'. 815
 τοῖς θ' ὑπὸ χθονὸς φίλοις
 τοῖς τ' ἄνω πρόπρασσ' ἰὼν
 χάριτας ὀργᾶς λυγρᾶς, ἔνδοθεν
 φοινίαν ἄγαν τιθεῖς,

807. ἅμα δὲ κρεκτὸν γοατὰν νόμον θήσομεν. So Hermann for ὁμοῦ κρεκτὸν γοήτων νόμον μεθήσομεν (where ὁμοῦ is the correction of a later hand in the Med. over the erasure of the original word). There is no known word γοητής, but it has the analogy of βοᾶτιν τάλαιαν αὐδᾶν, Pers. 577.—κρεκτὸς νόμος is properly said of the notes of a harp; but we find κρέκειν αὐδᾶν Ar. Av. 683; and the cithern was the instrument of joy.

809. ἔχουτ' ἔμὸν κέρδος αὔξει. So Hermann for ἔμὸν ἔμὸν κέρδος ἀλέξεται. The metre shews the vulgate to be wrong; and the correction is confirmed by the scholium, τὰ καλῶς ἀποβαίνοντα τὸ ἔμὸν κέρδος ἐστίν, τῶν δὲ περὶ Ὁρέστην καὶ Ἡλέκτραν ἀπαλλαγῆ ἔτης.

812. ἐπαύσας πατρὸς αὐδᾶν. In this antistrophe Franz seems to have judiciously admitted the emendations of Seidler and Blomfield. The Med. has ἐπαύσας πατρὸς ἔργων | θροούσα | πρὸς σὲ τέκνον πατρὸς αὐδᾶν | καὶ περὶ τῶν ἐπιμομφῶν ἔταν. It is manifest that here are several interpolations. The Schol. has ἐπικαλεσάμενος τὸ εἰδῶλον τοῦ πατρὸς, whence it would seem that he found either εἰκὼ for ἔργων or σκιάς for αὐδᾶν. The reading in the text commends itself by a certain simplicity and appropriateness, though such serious changes are only to be justified by necessity:—But do you confidently, when your share of action has arrived, uttering the name of *Father* to

her crying out *My son!* accomplish a calamity which is free from blame.

815. Περσεῶς καρδίαν σχεθῶν. Schol. ἀποστραφεῖς ὡς ἐκείνος, μὴ πως θεάμενος αἰδεσθῆς τὴν μητέρα.

817. τοῖς τ' ἄνω πρόπρασσ' ἰὼν. So Hermann for τοῖς τ' ἄνωθεν προπράσσειν. By this slight and happy change not only is the metre restored, but an imperative, hitherto wanting to the sentence, is obtained. In the next verse the Med. gives χάριτος ὀργᾶς λυγρᾶς, emended by Hermann after Blomf. and Schütz. By χάρις ὀργῆς we may understand τὸ χαρίζεσθαι τῇ ὀργῇ, the gratifying of the spirit of revenge. This, the chorus says, may be indulged (viz. in the reproaches against his mother, *inf.* 890 seqq.) *before* the deed is done, for the sake both of the dead Agamemnon and the surviving Electra. We do not elsewhere find προπράσσειν, but πρᾶσσειν χάριν, 'to do a favour,' occurs Eur. Ion 836.

819. φοινίαν ἄγαν. The Med. gives ἔταν, but the metre absolutely requires a short syllable. Both here and in Ag. 709 Hermann has introduced a conjectural form ἀγη from ἀζω, connected with ἀγνός, and meaning 'a sacrifice,' or 'consecration.' The reading given above seems safer; for φοινία ἀγη = ἐπιφθονὸς φόνος. See Ag. 130, where ἀγα has been restored for the vulg. ἔτα. Like ἄχος used for 'a crime,' ἀγη is any thing which excites wonder, horror, or any strong emotion.

τὸν αἴτιον δ' ἔξαπολλὺς μόνου

820

* * * *

ΔΙΓΙΣΘΟΣ.

ἦκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος

νεάν φάτω δὲ πύθομαι λέγειν τινας

ξένους μολόντας οὐδαμῶς ἐφίμερον.

825

μόρον δ' Ὀρέστου, καὶ τόδ' ἀμφέρειν δόμοις

γένουτ' ἂν ἄχθος δεματοσταγὲς φόνῳ

τῷ πρόσθεν ἐλκαίνοντι καὶ δεδηγμένῳ.

πῶς ταῦτ', ἀληθῆ καὶ βλέποντα δοξάσω,

ἣ πρὸς γυναικῶν δεματούμενοι λόγοι

830

πεδάρσιοι θρώσκουσι θνήσκοντες μάτην ;

τί τῶνδ' ἂν εἴποις ὥστε δηλώσαι φρενί ;

ΧΟ. ἦκούσαμεν μὲν, πυνθάνου δὲ τῶν ξένων

ἔσω παρελθῶν. οὐδὲν ἀγγέλων σθένος,

ὡς αὐτὸν αὐτῶν ἄνδρα πύθεσθαι πάρα.

835

820. The metre shows that a verse has been lost after this; and the preceding δὲ seems to indicate that a new sentence was commenced, which we might complete by some such addition as ξύμμαχον κάλει Δίκην.

826. μόνου δ' Ὀρέστου. Usually these words are connected with the preceding verse, and a full stop placed after them. But the sense seems rather to be this:— 'For as to the death of Orestes, to attribute *this* also to the family would be a fear-inspiring burden to one already festering and bitten by (i. e. sore from the bite of) the former murder.' The news, says Aegisthus, is by no means agreeable, because the blame will certainly be laid on me, who have already enough odium to bear from the death of Agamemnon,— who am ἐλκαίνων καὶ δεδηγμένος τῷ πρόσθεν φόνῳ. It is singular that none of the commentators have perceived that φόνῳ does not agree with ἐλκαίνοντι, but is the dative after it. Even Klausen, who rightly supplies ἐμοί, wrongly joins δεματοσταγὲς φόνῳ. How Hermann can translate φόνοσ ἐλκαίνων καὶ δεδηγμένος caedes illa quae nos vulnerat et mordet, is as surprising as that Peile should think the words could mean 'unto the former death-blow yet sore and inflamed.' For

the figure of speech cf. Ag. 1184, τέπληγμα δ' ὅσαι δῆγματι φονίῳ. And for the construction μόνου δ' Ὀρέστου, καὶ τόδ' κ.τ.λ. see sup. 51, τὸ δ' εὐτυχῶν, τόδ' ἐν βροτοῖσ θεός τε καὶ θεοῦ πλέον. Ag. 541, τὰ δ' αἶτε χίρσῳ, καὶ προσῆν πλέον στίγος.

829. ἀληθῆ καὶ βλέποντα. Compare (ᾧτα said of oracles, Oed. R. 482. The converse is θνήσκοντες μάτην. Perhaps however βλέποντα is used in the sense of 'clear,' 'unveiled,' as Ag. 1149.

830. πρὸς γυναικῶν δεματούμενοι. 'Spread by women in alarm,' or 'as an alarm.' Hesych. δεματοῦται φοβερά λέγει ἢ ἀκούει. I do not believe δεματούμενοι λόγοι can mean rumores perterriti, or rumores ad terrorem confecti, and therefore I understand λόγοι φοβερῶσ (or ἐσ φόβου) λεγόμενοι ἐπὶ γυναικῶν.

831. θνήσκοντες μάτην. The same sentiment occurred Ag. 470, ταχέμορον γυναικογήρτυον ἔλλυται κλέος.

835. αὐτόν. So Schütz for αὐτός. The meaning is, 'There is nothing like personally questioning messengers,'—for ἐν ἀγγέλω κρυπτός ὁρῶνται λόγοσ, sup. 760. Blomfield rightly compares Ar. Av. 966, οὐδὲν ὁλόγ' ἴστ' ἀκούσαι τῶν ἐπῶν. Plat. Gorg. p. 5 (Heind.), οὐδὲν ὁλόγ' ἐρωτῶν, ἔ Ζῆκράτες. Scholefield adds

ΑΙ. ἰδεῖν ἐλέγξει τ' αὖ θέλω τὸν ἄγγελον,
εἴτ' αὐτὸς ἦν θνήσκοντος ἐγγύθεν παρῶν,
εἴτ' ἐξ ἀμανρῶς κληδόνος λέγει μαθῶν.
οὔτοι φρέν' ἂν κλέφειαν ὀμματωμένην.

ΧΟ. Ζεῦ, Ζεῦ, τί λέγω; πόθεν ἄρξωμαι 840
τάδ' ἐπευχομένη κάπιθεάζουσ';
ὑπὸ δ' εὐνοίας

πῶς ἴσον εἰποῦσ' ἀνύσωμαι;
νῦν γὰρ μέλλουσι μιανθεῖσαι
πειραὶ κοπάνων ἀνδροδαίκτην 845
ἢ πάνυ θήσειν Ἀγαμεμνονίων
οἴκων ὄλεθρον διὰ παντός
ἢ πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ

Dem. Mid. p. 529, οὐδὲν γὰρ οἶον ἀκούειν αὐτοῦ τοῦ νόμου. The expression was doubtless proverbial. At the end of the verse *πέρα* is Hermann's correction for *πέρη*. Dr. Peile, who retains both *πέρη* and *αὐτὸς*, makes the poet guilty of a solecism in translating 'Reporters can do nothing, compared with oneself hearing a man's own story.' That *ἀνδρα πείθεσθαι* does not mean 'to hear from a man,' but 'to ask about him,' has been already observed on v. 750. And the nominative *αὐτὸς* violates the first principles of grammar.

836. ἐλέγξει. 'To cross-question,'—the true sense of this verb, which hence signifies either 'to prove false,' 'refute,' or 'prove true,' viz. according to the result of a close verbal examination.

839. φρέν' ἂν. So Herm., Franz, Dind., with Elmaley for φρένα. We might indeed correct *οὐτῶν*, but that α is not usually made long before κλ. The mistake arose from a transcriber supposing φρέναν was a wrong form of the accusative. See the note on τίν' ἂν (MSS. τίνα), Suppl. 19. Translate, 'Assuredly they will not (are not likely to) deceive a vigilant mind,'—a mind furnished with eyes. Cf. Suppl. 461, *ἐνήκας ὀμμάτων γὰρ σαφέστερον*. Schol. *τὴν συνετὴν μου φρένα*. Dr. Peile defends φρένα κλέφειαν in a long note, following, as usual, Klausen in his close adherence to the old readings. But the result is only the unsatisfactory version, 'There's no cheating, I reckon, one that has all his wits about him.'

841. κάπιθεάζουσ'. So Herm., Dind., Peile with Blomfield, for κάπιθεάζουσ'. Franz and Klausen retain the vulgate, which is also defended by Dr. Donaldson, *New Cratylus*, p. 578. But Hesychius has *ἐπιθεάζει*: θεοὺς ἐπικαλεῖται. Eur. Med. 1409, *τάδε καὶ θρηνῶ κάπιθεάζω μαρτυρόμενος δαίμονας*, where the MSS. give *κάπιθεάζω*. Thucydides and Plato also use *ἐπιθεάζειν* in the sense of 'calling on the gods.'

843. ἴσον, 'neither too much nor too little;' *μὴθ' ὑπερβάς μὴθ' ὑποκάμψας κερδὸν χάριτος*, Ag. 759. Cf. Theb. 347, *ὅσπερ μείον ὅτ' ἴσον λελιμμένοι*, i. e. *πλέον*.—*ἀνύσωμαι* might mean (cf. Prom. 719), 'should I obtain it,' and so Klausen takes it, while Peile regards it as a synonym with *πῶς εἰποῦσα τύχῃ*; 'How must I succeed in saying?' But the context seems to shew the poet's meaning to be, 'I know not whence I shall begin, nor how I can leave off, having said just enough, through kindly feelings towards Orestes.'

845. *πειραὶ κοπάνων*. Schol. *πειραὶ αἱ ἀκμαὶ τῶν ἐπιφῶν, παρὰ τὸ πείρειν*.—*ἀνδροδαίκτην* is clearly active, as *πολέμιους πυργοδαίκτης* Pers. 109.

848. πῦρ καὶ φῶς. The order is, *ἔξει πῦρ καὶ φῶς* (sc. *πατρίαν ἐστίν*), *δαίων αὐτὸ ἐπ' ἐλευθερίᾳ, ἀρχὰς τε πολιτισσομένων*. This is rather harsh; but perhaps not more so than to take *τε* as used for *εἶτα*, with Peile and Wellauer; see on v. 548. Franz and Dindorf give *ἀρχαῖς τε πολιτισσομένοις*, with Porson. Her-

δαίων ἀρχάς τε πολισσονόμους
ἔξει, πατέρων μέγαν ὄλβον.

850

τοιάνδε πάλην μόνος ὦν ἔφεδρος
δισσοῖς μέλλει θεῖος Ὀρέστης
ἄψειν. εἶη δ' ἐπὶ νίκη.

ΑΙ. ἐῆ, ὄτοτοτοτοῖ.

ΧΟ. ἔα, ἔα μάλα.

855

πῶς ἔχει; πῶς κέκρανται δόμοι;
ἀποσταθῶμεν πράγματος τελουμένου,
ὅπως δοκῶμεν τῶνδ' ἀναίτιαι κακῶν
εἶναι· μάχης γὰρ δὴ κεκύρωται τέλος.

ΟΙ. οἴμοι, πανοίμοι, δεσπότης † τελουμένου

860

οἴμοι μάλ' αὖθις ἐν τρίτοις προσφθέγμασιν.
Αἴγισθος οὐκ ἔτ' ἔστιν. ἀλλ' ἀνοίξατε
ὅπως τάχιστα, καὶ γυναικείους πύλας
μοχλοῖς χαλάτε καὶ μάλ' ἠβῶντος δὲ δεῦ

mann has recourse to his favourite (though here by no means improbable) theory, that a line has dropped out, like *πλοῦτόν τε δόμων*. The poet's meaning seems to be simply this:—Orestes will either lose all or gain all by the present stake; either he will himself be killed, and so bring to an end the succession to the house, or he will recover the sovereignty, and offer sacrifices for the release of the Argives from an unjust usurpation. That this is the *ἐλευθερία* meant is to be inferred from v. 294, *τὸ μὴ πολίτας, ἐκκλεεστάτους βροτῶν*, — *δυοῖν γυναικῶν δδ' ὑπηκόους πέλειν*. It is contrasted with the *τυραννίς* of Aegisthus, Ag. 1336, 1611. But in *πολισσονόμους ἀρχάς* I can see only a periphrasis for 'the government of the city,' without any reference to that "limited and constitutional monarchy of Argos" which Dr. Peile understands from the "peculiar use of the connecting *τέ*." So *πολισσονόμος βιοτὰ* in Pers. 848 seems to mean merely 'citizen-life,' or life under a fixed government.

851. *μόνος ὦν ἔφεδρος δισσοῖς*. 'Being the only reserve (subsidiary combatant) against two.' By the technical word *ἔφεδρος* the Greeks understood a champion who abided the result of a contest to engage afterwards with the victor. Xen. Anab. ii. 5, 10, *εἰ δὲ δὴ καὶ μανέντες γε*

κατακτείνωμεν, ἄλλο τι ἂν ἢ τὸν ἐβεργέτην κατακτείνωμεν πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; Cf. Ar. Ran. 792. Soph. Aj. 610. Rhes. 119, *νικῶν δ' ἔφεδρον παῖδ' ἔχεις τὸν Πηλέως*. Now Orestes is about to act as the *ἔφεδρος* of Agamemnon, but has to engage with both Aegisthus and Clytemnestra; and thus, as Dr. Peile observes, is adventuring one chance against two. Scholefield, who understands "nullum habens assessorem," might have compared what Martial says of the incomparable gladiator, v. 24, 8, 'Hermes suppositicius sibi ipse.'

858. *ἀναίτιαι*. They were in reality *μεταίτιαι*, accomplices, *sup.* 546.

860. † *τελουμένου*. There can be little doubt that this word has been wrongly copied from 857, an error of which there are examples in v. 398 and (perhaps) v. 1022. The Greeks do not say *τελεῖν τινα*, 'to finish a man,' in the sense of *κτείνειν*. Even if they did, the present participle could only mean 'our master is being killed,' which is directly at variance with *Αἴγισθος οὐκ ἔτ' ἔστιν* below. Hermann admits the correction of Schütz, *πεπληγμένου*, the usual word in such cases. Cf. Ag. 1304.

864. *μοχλοῖς χαλάτε*. 'Unbolt,' or rather, 'unbar the door of the women's apartment.' The dative properly means,

οὐχ ὡς δ' ἀρῆξαι διαπεπραγμένω· τί γάρ ; 865
 ἰού, ἰού.

κωφοῖς αὐτῷ καὶ καθεύδουσιν μάτην
 ἄκραντα βάζω. ποῖ Κλυταιμνήστρα ; τί δρᾷ ;
 ἔοικε ἦν αὐτῆς ἐπὶ ξυροῦ πέλας

αὐχὴν πεσεῖσθαι πρὸς δίκην πεπληγμένους. 870

ΚΑ. τί δ' ἐστὶ χρῆμα ; τίνα βοήν ἴσσης δόμοις ;

ΟΙ. τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω.

ΚΑ. οἱ γῶ. ξυνήκα τοῦπος ἐξ αἰνιγμάτων.

δόλοισι δλοούμεθ', ὥσπερ οὖν ἐκτείναμεν.

δοίη τις ἀνδροκμήτα πέλεκυν ὡς τάχος· 875

εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα·

'by the bar' (*seca*), i. e. by withdrawing it. Compare the similar use of *πύλαις ἀπείργασθαι*, *sup.* 560. The side-door of the palace, viz. that leading into the *γυναικεῖα δόματα*, or 'queen's room,' is here meant. Hermann interprets *μᾶλ' ἡβῶντος* of a quick and active, rather than of a strong person, though in *Od.* xxiii. 187, the words bear the latter sense, *οὐδὲ μᾶλ' ἡβῶν βῆτα μετοχλίσσειεν*. Here however *χαλᾶν* clearly refers to undoing the door from within, not to forcing it from without. There was no need of violence, for the object of opening the door was not to assist Aegisthus but simply to find the queen (868). It does not appear that the servant is in the plot; he acts naturally as in a moment of surprise and excitement.

865. *οὐχ ὡς δ'*. 'But not for the purpose of assisting him that is already dispatched.' Porson, *Herm.*, *Dind.*, read *οὐχ ἔστ'*, but the common reading is equivalent to *οὐχ ἔστε δέ*.—*τί γάρ*; see on *Ag.* 1108. The phrase is much like our 'of course.'—*ἰού, ἰού*. 'O dear, O dear!' an expression of impatient despair, and so to be rendered in *Ar. Nub.* i. But *ἰού, ἰού*, is 'hurrah!' *Ag.* 25.

869—70. *ἐπὶ ξυροῦ πέλας*. 'It seems now that her neck, close upon the razor's edge, will fall justly smitten.' There was a proverb *ἐπὶ ξυροῦ ἀκμῆς ἴσασθαι* said of those who were in any imminent danger. Here *πέλας* is added as if he had meant *ἦδη πέλας ἦν αὐτῷ*. Hermann approves, but without adopting, as *Dindorf* and *Franz* have done, the conjecture of *Abresch ἐπιξήνου*, from *Ag.* 1248. But

he reads *πρὸς δίκης*, the *Med.* having *πρὸς δίκη*. The correction is very likely right; *πρὸς δίκην* however will stand for *δικαίως*, as *πρὸς ἡδορὴν* for *ἡδέως*, *Ag.* 278.

871. *τί δ' ἐστὶ χρῆμα*; 'Well! what is the matter? What cry for assistance (*Ag.* 1320) are you setting up to the house?' i. e. why are you calling on the inmates for aid? Cf. *Ag.* 1277, *τί δ' ἐστὶ χρῆμα; τίς δ' ἀποστρέφει φῶβος*;

872. *τὸν ζῶντα καίνειν*. *Schol.* δ *τῷ λόγῳ τεθνηκότως Ὀρέστης ἀπέκτεινε τὸν ζῶντα Δίγισθον*. He therefore read *λόγῳ*, with *Turn. Vict.* Cf. *Trach.* 1163, *οὕτω ζῶντά μ' ἔκτεινεν θανάω*. *Ajac.* 1027, *εἶδες ὡς χρόνον ἐμελλεί σ' Ἐκτορ καὶ θανάω ἀποφθιεῖν*; These words are called *αἰνιγμάτων* by *Clytemnestra*, not only from the way in which *Orestes* is hinted at under *τοὺς τεθνηκότας*, but because the verse is susceptible of a double paradox, 'The living is killing the living,' or 'the dead is killing the living,'—the latter, of course, being the sense here intended.

874. *ἔσπερ οὖν*. See above, v. 88, and compare v. 547, *ὡς ἂν δόλω κτείναντες ἄνδρα τίμιον, δόλω τε καὶ ληφθῶσιν*.

876. *ἢ νικῶμεν*. *Hermann, Franz,* and *Dindorf* read *εἰ νικῶμεν*. See on 743. But *ἢ* is amply defended by Homeric usage. *Il.* xiii. 326, *ἔφρα τάχιστα εἰδομεν ἢ τῷ εἰδος ὀρέξομεν ἢ τίς ἡμῖν*. *Id.* xxii. 244, *ἴνα εἰδομεν ἢ κεν Ἀχιλλεύς νῶϊ κατακτείνῃς ἔναρα βροτόεντα φέρηται νῆας ἐπὶ γλαφυράς, ἢ κεν σῶ δουρὶ δαμῆρ*. Compare also viii. 532. xvi. 243. *Od.* iv. 712. 789. Nor was the usage unknown to the tragic writers. *Prom.* 799, *ἔλωθ γὰρ ἢ πόνων τὰ λοιπὰ σοὶ φράσω σαφηνῶς*,

ἐνταῦθα γὰρ δὴ τοῦδ' ἀφικόμην κακοῦ.

OP. σὲ καὶ ματεύω· τῷδε δ' ἀρκούντως ἔχει.

ΚΛ. οἱ ᾧ. τέθνηκας, φίλτατ' Αἰγίσθου βία.

OP. φιλεῖς τὸν ἄνδρα; τοίγαρ ἐν ταύτῳ τάφῳ
880 κείσει· θανόντα δ' οὔτι μὴ προδῶς ποτέ.

ΚΛ. ἐπίσχεσ, ὦ παῖ· τόνδε δ' αἰδεσαι, τέκνον,
μαστόν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἄμα
οὔλοισω ἐξήμελξας εὐτραφὲς γάλα.

OP. Πυλάδῃ, τί δράσω; μητέρ' αἰδεσθῶ κτανεῖν; 885

ΠΤΛΑΔΗΣ.

ποῦ δαὶ τὰ λοιπὰ Δοξίου μαντεύματα
τὰ Πυθόχρηστα πιστὰ δ' εὐορκώματα;
ἅπαντας ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον.

OP. κρίνω σε νικᾶν, καὶ παραινεῖς μοι καλῶς.

ἔπον· πρὸς αὐτὸν τόνδε σὲ σφάζει θέλω 890

καὶ ζῶντα γάρ νιν κρείσσον' ἡγήσω πατρός.

ἢ τὸν ἐκλόσων' ἐμέ. Oed. Col. 80, οἷα
γὰρ κρινοῦσί σοι ἢ χρῆ σε μίμνειν ἢ πορεῖ-
εσθαι πάλιν.

878. σὲ καὶ ματεύω. 'I have been even
looking for you,' i. e. so far from your
visit being unwelcome or ill-timed. For
Clytemnestra, armed with the axe, must
be supposed to have rushed into the pre-
sence of Orestes, who, perhaps, is seen in
the act of coming out of the central door-
way after having killed Aegisthus within.
To the same fatal apartment he withdraws
her by force at v. 916. Hence τέθνηκας
κ.τ.λ. in the next verse is not said from a
sight of the corpse of Aegisthus, but from
the words of Orestes, τῷδε δ' ἀρκούντως
ἔχει.

880. φιλεῖς τὸν ἄνδρα; 'So you love
the man, do you? Well then, you shall
lie with him in the same tomb, and it
shall never be said of you that you aban-
doned him in death.' See on Theb. 38.
The incantous expression φίλτατε is used
by Orestes as an evidence against her.

882. τόνδε μαστόν. She here exposes
the breast that had suckled him, an action
which the Greeks regarded as the strongest
appeal for mercy. II. xxii. 79,

μήτηρ δ' αὖθ' ἐτέρωθεν ἰδίετο θακρυ-
χέουσα

κόλπον ἀπειμένη, ἐτέρωφι δὲ μαζὸν
ἀνέσχεον
καὶ μιν θακρυχέουσ' ἔπεα πτερόεντα
προσηύδα.

"Ἐκτορ, τέκνον ἐμόν, τάδε τ' αἰδέο καὶ
μ' ἐλέησον
αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπ-
έσχον.

885. αἰδεσθῶ. On this conjunctive de-
liberative see Pers. 640. Pylades replies,
'As yet you have only executed half the
commands of Apollo, in slaying Aegisthus.'
Cf. τοὺς αἰτίους v. 265. These are the
only words spoken by Pylades throughout
the play, and the part is acted here by the
eicētēs or ἐξάγγελος, as the Schol. re-
marks, ἵνα μὴ δ' λέγωσιν, ne quartæ loqui
persona laboret.

888. ἅπαντας ἐχθρούς. Schol. πλέον
λέγε πάντας ἀνθρώπους ἔχειω [ἦ] τοὺς
θεοὺς ἐχθρούς. 'Prefer-to have all the
world your enemies rather than the gods,'
i. e. think less of what the world will say
than of the commands of Apollo.

890. πρὸς αὐτὸν τόνδε. Supply ἔγων,
or the dative would have been more cor-
rect. The murder, of course, is not acted
before the eyes of the spectators; hence
τόνδε here, as τῷδε in 878, is said δικ-
τικῶς, only so far as Orestes points in the
direction of the corpse.

τούτῳ θανοῦσα ξυγκάθευδ', ἐπεὶ φιλεῖς
τὸν ἄνδρα τούτου, ὃν δ' ἐχρῆν φιλεῖν στυγεῖς.

- Κλ. ἐγὼ σ' ἔθρεψα, σὺν δὲ γηράναι θέλω.
 ΟΡ. πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί; 895
 Κλ. ἢ μοῖρα τούτων, ὦ τέκνον, παραιτία.
 ΟΡ. καὶ τόνδε τοίνυν μοῖρ' ἐπόρσυνεν μόρον.
 Κλ. οὐδὲν σεβίζει γενεθλίους ἀρὰς, τέκνον;
 ΟΡ. τεκοῦσα γάρ μ' ἔρριψας εἰς τὸ δυστυχές.
 Κλ. οὔτοι σ' ἀπέρριψ' εἰς δόμους δορυξένους. 900
 ΟΡ. διχῶς ἐπράθην, ὦν ἐλευθέρου πατρός.
 Κλ. ποῦ δῆθ' ὁ τίμος, ὄντιν' ἀντεδεξάμην;
 ΟΡ. αἰσχύνομαί σοι τοῦτ' ὄνειδίσαι σαφῶς.
 Κλ. [μή] ἀλλ' εἴφ' ὁμοίως καὶ πατρὸς τοῦ σοῦ μάτας.
 ΟΡ. μὴ ἔλεγχε τὸν πονοῦντ' ἔσω καθημένη. 905
 Κλ. ἄλγος γυναιξὶν ἀνδρὸς εἶργεσθαι, τέκνον.

894. σὺν δέ. So Herm., Franz, Dind., Blomf., after Auratus, for *σὺν δέ*. Compare ἀλλὰ σὺν γυνὴ ἔκτεψε, Ag. 1622. Schol. γηράναι, ἀπὸ τοῦ γήρημι. In Suppl. 870 we have the transitive aorist from γηράω or γηράσκω, οὐ γὰρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφῆ. Some here write γηράναι, as the intransitive second aorist from the same verb, on the analogy of ἐποδιδράσκω, ἀποδράναι. In either case the sense is the same as γηροβοσκείσθαι, τρεφόμενη being supplied from ἔθρεψα.

898. γενεθλίους ἀρὰς, i. e. the dying curse of a parent (not 'a parent's prayers'). The Greeks attributed especial weight to the imprecation of a *dying* person; hence the φθόγγος ἀραῖος of Iphigenia was stopped by a gag, Ag. 228.

900. οὔτοι σ' ἀπέρριψ'. 'Surely I did not cast you off (in sending you) to the house of a friend.' Schol. οὐκ ἔστιν ἀπορρίψαι τὸ δορυξένους ἐνδοῦναι πρὸς ἀνατροφήν. Cf. Ag. 884, τρέφει γὰρ ἀπὸν εὐμενῆς δορυξένος Στράφιος ὁ Φωκεύς.

901. διχῶς ἐπράθην. Doubly, i. e. first by sending me away, next, by killing my father and depriving me of my property. On the figure of speech see 125. Orestes means, that even if she can clear herself from the preceding charge (τὸ ἀπορρίψαι), he has another to bring against her of the same personal kind, and as a motive for not shewing her any mercy on his own account.

902. ὁ τίμος. Schol. τὸν Αἰγισθὸν φησι.

903. σαφῶς, in plain language; more than by allusion in the word ἐπράθην.— σοι for σου is Canter's correction, which seems a necessary one. For neither is σοῦ τοῦτο (τὸ ἔργον) any better Greek than 'this of yours' would be English; nor has αἰσχύνομαί σου, 'I am ashamed for you,' been confirmed by really similar examples.

904. [μή.] Hermann omits this word, perhaps rightly, supposing it to have arisen from the transcriber having begun to copy the next verse, and stopping short on discovering his error. To supply αἰσχύνου adds nothing to the rhetorical force of the passage; and we are hardly justified in asserting that μή ἀλλὰ, taken as a single phrase, can mean 'nay but.'— On the word μάτη, which here bears the sense so commonly found in μάταιος, i. e. ἀκολασία, see Suppl. 194. 799. Schol. ὅτι Κασάνδραν ἐπέτημεν. Cf. Ag. 1414, Χρυσίθεον μείλιγμα τῶν ὄν' Ἰλίου.

906. ἄλγος γυναιξὶν. The argument is, 'If a man is to be excused on account of his laborious life in the camp, a woman may also be excused because she is debarred from the company of her husband.' The reply is, 'Yes, but greater indulgence should be extended to the man, by whose exertions the wife is maintained at home in indolence.' One can hardly doubt that this passage really represents the Greek

- OP. τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω.
 ΚΛ. κτενεῖν ἔοικας, ὦ τέκνον, τὴν μητέρα.
 OP. σύ τοι σεαυτὴν, οὐκ ἐγὼ, κατακτενεῖς.
 ΚΛ. ὄρα, φύλαξαι μητρὸς ἐγκότους κύνας. 910
 OP. τὰς τοῦ πατρὸς δὲ πῶς φύγω, παρῆς τάδε ;
 ΚΛ. ἔοικα θρηνεῖν ζῶσα πρὸς τύμβον μάτην.
 OP. πατρὸς γὰρ αἴσα τόνδε σοῦρίζει μόρον.
 ΚΛ. οἱ ἄγ' τεκοῦσα τόνδ' ὄφω ἐθρεψάμην.
 OP. ἡ κάρτα μάντις οὐξ ὄνειράτων φόβος. 915
 ἔκανες ὄν οὐ χρῆν, καὶ τὸ μὴ χρεῶν πάθε.
 XO. στένω μὲν οὖν καὶ τῶνδε συμφορὰν διπλῆν
 ἐπεὶ δὲ πολλῶν αἰμάτων ἐπήκρισε

morality of the time on the subject of marital fidelity.

911. παρῆς τάδε. 'If I omit this.' Cf. 1021, παρέντι δ' οὐκ ἐρῶ τὴν (ἡμίαν).

912. θρηνεῖν πρὸς τύμβον. The Scholiast quotes part of a trochaic verse as a proverb, πρὸς τύμβον τε κλαίειν καὶ πρὸς ἄνδρα νῆπιον, where we may with considerable certainty supply ταῦτ' as the first word. (Blomf. is clearly wrong in proposing ἤγουν for καί. The meaning is, 'One may as well cry to a tomb as to a fool.') Deaf or obstinate old men were called τύμβοι, as Ar. Lysistr. 372, τί δ' αἶ σὺ πῦρ, ὦ τύμβ', ἔχων; Cf. Eur. Med. 1209, τίς τὸν γέροντα τύμβον ὄφρα δὲν σέθεν τίθησιν; But a comparison of this passage with Suppl. 108, ζῶσα γόοις με τιμῶ, and Ag. 1293, ἀπαξ ἐ' εἰπεῖν ῥῆσιν, οὐ θρήνον θέλω ἐμὸν τὸν αὐτῆς, shews that τύμβον is not said of the relentless Orestes. 'To make a last appeal for mercy to one's tomb,' i. e. when all other hopes are vain, was a saying which denoted the extremity of despair.

913. σοῦρίζει, i. e. σοὶ ὀρίζει, 'prescribes,' or 'determines for you this death.' The Med. has σ' ὀρίζει, which was more correctly written with a crasis by Elmsley. Some take it for σοὶ οὐρίζει, and it is not very easy to decide. Dind. prefers ἐκουρίζει, from the original reading of the Med. τοῦδεσορίζει. 'To wait? fate' is, however, a much weaker term than the other.

914. τεκοῦσα τόνδ'. Dr. Peile translates, 'This is the serpent that I bare and suckled.' The sense is perhaps, 'It was in being the mother of this man that I nur-

tured a serpent,' i. e. in my dream.

915. ἡ κάρτα. Suppl. 446. Orestes, who had been privately apprised of the circumstances *sup.* 517 seqq., is thereby enabled to tell her that her fears were prophetic. Hermann, Franz, Klausen, and Dindorf, are doubtless right in assigning both these verses to Orestes, without an intervening lacuna. In the Med. 916 is given to Clytemnestra. Wellauer thought a line was lost in which Clytemnestra made a last appeal for mercy. In concluding the στιχομυθία Orestes rightly enough speaks two continuous verses.—For ἔκανες the old reading was κάνας γ', where γε was an evident makeshift to restore the metre. The same error occurred in θέτο for ἔθετο *sup.* 725. I have shewn on Pers. 499 that Aeschylus does not omit the augment in *senarii*. On the meaning of τὸ μὴ χρεῶν in this place see Suppl. 397.

917. στένω μὲν οὖν. Schol. ἐθρηνεμόνως ἰλεοῦσι τοὺς περὶ Αἰγισθον. 'I lament the fate even of these two, though they were enemies; but, since Orestes has attained the height (or finishing point) of a long series of family murders, we still have this consolation, that the hope of the house has not entirely failed.' In other words, It was to be wished that so much blood could have been spared; but even as it is, we prefer it to the total extinction of the family, which might have resulted from the original curse. On the Eastern expression ὀφθαλμὸς οἰκον see Pers. 171, ὄμμα γὰρ ὄμμαον νομίζω δεσπότην παροῦσαν.

918. ἐπήκρισε. Schol. ἐπ' ἄκρον ἦλθε.

τλήμων Ὀρέστης, τοῦθ' ὅμως αἰρούμεθα,
 ὀφθαλμὸν οἰκῶν μὴ πανώλεθρον πεσεῖν. 920
 ἔμολε μὲν δίκᾳ Πριαμίδαϊς χρόνῳ, στρ. α'
 βαρύδικος ποιναῖ·
 ἔμολε δ' εἰς δόμον τὸν Ἀγαμέμνονος
 διπλοῦς λέων, διπλοῦς Ἄρης.
 ἔλαχε δ' εἰς τὸ πᾶν 925
 ὁ Πυθοχρήστας φυγὰς,
 θεόθεν εὖ φραδαῖσιν ὠρμημένος.
 ἐπολούζατ', ὦ, δεσποσύνων δόμων στρ. β'
 ἀναφυγὰς κακῶν καὶ κτεάνων τριβᾶς

Hezych. ἐπ' ἄκρον ἤγαγε, τέλος ἐπέθηκεν. The genitive, in either sense, is rather irregular, but Hermann rightly prefers the former. Cf. ἐξακρίσει' αἰθέρα πτεροῖς, Orest. 274. Strabo, lib. xv. p. 725, Ἀλέξανδρος ἀπερήμενεν εἰς τὴν Βακτριανὴν διὰ ψιλῶν ὀδῶν. Eur. Bacch. 678, ἀπεξακρίσειν occurs, apparently intransitive.

921. The deed has now been completed, vengeance has been satisfied, and the chorus rejoice. 'It was Apollo that directed the avenger, Justice that aided him in the fight. She was summoned by Apollo himself from his prophetic adytum, and she has come after a long delay.' They adore the divine government which has given the victory to the good cause. 'A great deliverance has been achieved; the house shall no longer lie low, but time shall bring a change, and drive out of it all the pollution it has contracted. A lucky throw of fortune shall reverse the former fate for the new possessor of the house.'—ἔμολε μὲν δίκᾳ. As it was not until after a long time that punishment fell upon Paris and the other sons of Priam (γαμβροῖς, Ag. 688), so now the arrival of Orestes and Pylades has been delayed, but has come at last. For Justice is in her nature halting and tardy, βλαπτομένη and χρονισθεῖσα inf. 944.—βαρύδικος, cf. βαρύνται Suppl. 24.

924. διπλοῦς λέων. Schol. of περὶ Ὀρέστην καὶ Πυλάδην. They are similarly called λέοντες Ἕλληνας δύο διδόμεν, Orest. 1401. Klausen, who admits that Euripides had this very passage in view, nevertheless explains the phrase in the text of the "double slaughter," first of Agamemnon, next of Clytemnestra. And Dr. Peile endeavours to improve on the

idea by suggesting that "the two violent invaders of Agamemnon's greatness, *Aegisthus* and *Clytemnestra*, are described." To the former it may be replied, that the parallel is not necessarily drawn between the fate of Priam and the fate of Agamemnon, but only that there is a resemblance in point of *time* between the vengeance that overtook both houses. Against Dr. Peile's view it may be urged that ἔμολε implies an *arrival*, which is applicable to the two strangers, but not to those who were inmates of the house itself.

925. ἔλαχε. So Franz, Herm., Dind., with Schütz, for ἔλασε. The Schol. seems to have read ἔλασε, for he clumsily explains it, in connexion with τὸ πᾶν, by ἔλασε εἰς τὸ τέλος τοῦ δρόμου. But ἔλαχε is the only word that gives a clear and easy sense: 'The exile who took advice of the oracle at Pytho has gained his end entirely, having been well sped on his way by instructions from the god.'—Πυθοχρήστας, ὁ ὅπδ Πυθοῦς χρησθεῖς Ὀρέστης. But this would have been Πυθόχρηστος, which occurs *sup.* 887. Eur. Ion 1218.

928. ἐπολούζατ'. Said, as usual, of a woman's shout, Ag. 577.—τριβᾶς for τριβᾶς is the necessary correction of Schütz: 'Hurrah for the escape of our master's house from evils and from the wasting of his possessions by two guilty wretches, a fate hard to pass through.' (Schol. *δυσκοπέου*, though the sense of the compound lies almost wholly, perhaps, in the *δυσ*.) With Hermann and Franz, I have given *ὅπαι* for *ὅπδ*, and have preferred to follow the latter in the simpler arrangement of the strophes and antistrophes. The true disposition of these

ὑπαὶ δυοῖν μιστόρου, 930
 δυσοίμου τύχας.
 ἔμολε δ' ᾧ μέλει κρυπταδίου μάχας ἀντ. ἀ.
 δολιόφρων ποιῶν.
 ἔθιγε δ' ἐν μάχῃ χερὸς ἐτητύμωσ 935
 Διὸς κόρα, — Δίκαν δέ νυ
 προσαγορεύομεν
 βροτοὶ τυχόντες καλῶς, —
 ὀλέθριον πνέουσ' ἐπ' ἐχθροῖς κότον
 τάνπερ ὁ Δοξίας ὁ Παρνάσσιος, στρ. γ'. 940
 μέγαν ἔχων μυχὸν χθονὸς, ἐπορθιά-
 ζων ἀδόλως δολίαν

dochmiacs is, however, rather problematical, from the extensive corruptions which disfigure the latter part of the ode.

932. ἔμολε δ' ᾧ μέλει, i. e. ἐκείνῳ, ᾧ μέλει δόλος, ἦλθε καὶ δόλος (sup. 547). Schol. τῷ Αἰγίσθῳ ἔμολεν ἢ ποιῆ τῷ ἀποκτείναντι δόλῳ τὸν Ἀγαμέμνονα. Franz reads Ἐρμῆς for ποιῶν, after H. L. Ahrens, — a bold, yet rather specious conjecture, since ἔμολε — ποιῶν here may have been adapted by a transcriber to the same words above 921—2. But, assuming ποιῶν to be right, we have a repetition of the former sentiment, ἔμολε μὲν ποιῶν Πριαμίδαις, ἔμολε δὲ ποιῶν Αἰγίσθῳ. Dr. Peile also refers ἔμολε to Hermes, and understands the god ᾧ μέλει ποιῆ κρυπταδίου μάχης. But ποιῆ μάχης, which he renders 'the vengeance of an assault,' is unlike a Greek expression. It is, in fact, clear enough from the mention of Orestes in the fight immediately after, that he is personified under δολιόφρων ποιῶν. And ᾧ μέλει κρ. μάχας merely means 'to him who will not fight openly,' and therefore compels the use of δόλος against him. See on v. 297.

935. δ' ἐν μάχῃ. So Pauw from the Schol., the Med. having δὲ μάχαι. For ἐτητύμωσ most of the recent editors prefer ἐτητύμωσ, the obvious sense being, δίκη ἀληθῶς παρέστη ἐκείνῳ. For the personification of Δίκῃ see Theb. 642.

939. ἐπ' ἐχθροῖς. Here again, in the present uncertainty of the readings, we must take common sense for our guide, and be content to adopt Schütz's conjecture ἐπ' for ἐν, which latter is retained by Franz, Dind., Klausen, and Peile. If πνεῦν ἐν τιῷ be Greek at all, it must mean

ἐμπνεῖν, or ἐν must signify 'in the case of,' as in Ag. 1425. But ἐμπνεῖν τιῷ τι is 'to inspire,' whereas ἐπιπνεῖν (Theb. 333) is 'to blow upon,' or 'against.' I formerly edited πνέουσαν from Auratus; but the construction of the passage clearly points to an interposed parenthesis, as indeed the Schol. has remarked, τὸ ἐξῆς, ἔμολεν ὀλέθριον πνέουσα. He however took the parenthesis to be from ἔθιγε to καλῶς.

940. τάνπερ — ἐπορθιάζων. So I before conjectured for τάνπερ — ἐπ' ἐχθροῖς ἔξεν, words which are indisputably corrupt, and have not been successfully restored by other editors. Apollo is said to invoke, rouse, or call for Justice, much as the Fury calls for Vengeance or Havoc (λοιγὸς), v. 394. Cf. ἐπορθιάζων πολλὰ, sup. 263. Ag. 29 and 1689. It is likely that we should also read Παρνασσίας to agree with χθονός.

942. ἀδόλως δολίαν. This, of course, applies to Justice who is 'fraudulent without fraud,' or who exercises a lawful cunning in carrying out her designs, — a doctrine quite consistent with the Greek character, and one that is defended Ag. 1345. The Schol. and others refer it to Clytemnestra. But the succeeding words are most appropriate to the goddess who halts in her step and has lingered long in her approach; see on v. 921. Then ἐποίηται rightly signifies 'has gone for,' 'has summoned,' μετεπέμψατο. As below, 947, ἔξεν, so here δολίαν is a dissyllable like καρθία Suppl. 68. Theb. 277. See on Pers. 975. Prom. 698.

βλαπτομένην χρονισθείσαν ἐποίχεται.
 κρατεῖται δέ πως τὸ θεῖον τὸ μὴ 945
 ὑπουργεῖν κακοῖς
 ἄξιον δ' οὐρανοῦχον ἀρχὰν σέβειν.
 πάρα τὸ φῶς ἰδεῖν.
 μέγα τ' ἀφηρέθην ψάλιον οἰκετῶν. ἀντ. β'.
 ἄνα γε μὰν, δόμοι· πολὺν ἄγαν χρόνον 950
 χαμαιπετεῖς ἔκεισθ' ἀεὶ
 * * * * *
 τάχα δὲ παντελῆς χρόνος ἀμείψεται ἀντ. γ'.
 πρόθυρα δωμάτων, ὅταν ἀφ' ἐστίας
 πᾶν ἐλάσῃ μύσος
 καθαρμοῖσιν ἀτᾶν ἐλατηρίοις· 955

943. *χρονισθείσαν*. This is Hermann's certain correction for *χρόνοις θεῖσαν*. The verb is used passively in Theb. 54. Ag. 706, *χρονισθεῖς δ' ἀπέδειξεν ἔθους τὸ πρὸς τοκέων*. We have *χρονίζοντα* in a similar application to long unpunished crimes, *sup.* 56.

945. *κρατεῖται δέ πως*. The Med. gives *κρατεῖται πᾶς τὸ θεῖον παρὰ τὸ μὴ ὑπουργεῖν κακοῖς*, which the Schol. obscurely explains *συμβάλλεται οὖν τὸ θεῖον τοῖς μὴ ὑπουργοῦσι τοῖς κακοῖς*. There is not a doubt that *παρὰ* was interpolated by some one who was not familiar with the idiom τὸ μὴ for *ἔστε μὴ*. In fact, the metre pre-emptorily condemns it. The passive *κρατεῖσθαι* is not, perhaps, elsewhere found; but it seems naturally enough to bear this sense: 'The divine power is in a manner withheld from assisting the bad,' i. e. the victory was sure to be on the side of Orestes.

949. *οἰκετῶν*. The common reading was *οἰκῶν*. Franz adopts *οἰκῶν* from H. L. Ahrens, but himself conjectures *οἰκετῶν*, which Hermann justly prefers. 'I have had the heavy bit which domestics wear removed from me.' The emendation is entirely confirmed by the passage in the parody to which this has reference, v. 66 seqq., where the chorus complain that, as *slaves*, they are acting under coercion, and are compelled to do violence to their real feelings. There is probability in the passive *ἀφηρέθην*, adopted by Blomf. from Stanley.

950. *ἄνα γε μὰν, δόμοι*. 'But arise, O house!' So Homer uses *ἄνα* for *ἀνα-*

στήθι, Il. xviii. 179, *ἄλλ' ἄνα, μηδ' ἔτι κείσο* (a passage the *τοετ* may have had in view). Ajax. 194, *ἄλλ' ἄνα ἐξ ἐδράων*. The MSS. give *δόμοις*, corrected by Hermann, who edits *ἄναγε μὰν*, with Robortello, *erigite vos*. He might have compared, for the use of the singular, *ἄλλ' ἄγε, Πέρσαι*, Pers. 142.

952. *παντελῆς χρόνος*. Either 'full time,' or, more probably, 'all-accomplishing time,' as we have *Ζεῦ πάτερ παντελῆς*, Theb. 111, and as the Schol. explains *ὁ πάντα τελῶν*.—*ἀμείψεται*, Schol. *ἀλλάξει* and *ἀλλαγῆσεται*, but the word has here, as in Theb. 851, its true middle sense, 'will have the house changed,' will find it differently situated, it being now *οὐχ ὡς τὰ πρόσθ' ἄριστα διαπονούμενος*, Ag. 19.

954. *πᾶν ἐλάσῃ μύσος*. The order in the MSS. and edd. is *μύσος πᾶν ἐλάσῃ*, which must be changed if the antistrophe has been rightly made out by Franz. In the next verse *ἀτᾶν* for *ἄπαν* and *ἐλατηρίοις* for *—ον* are due to Schütz. That τ and π are often interchanged has been remarked on Suppl. 296 and elsewhere. Schol. *ἐλατήριον δὲ τὸ καθαρτικὸν φάρμακον*. For this sense of *ἐλαύνει* see Eum. 273. Oed. R. 98. The repetition in *ἐλάσῃ* — *ἐλατηρίοις* is remarkable; but there is no reason to doubt that the above is the true reading. Translate: 'When it (not the palace, but Time; cf. Eum. 276) shall have driven from the hearth all pollution by purifications for expelling calamities.'

τύχαι δ' εὐπροσωπόκοιται τὸ πᾶν
 ἰδεῖν † θρευμένοις
 μετοίκους δόμων πεσοῦνται πάλιν.
 πάρα τὸ φῶς ἰδεῖν.

- OP. ἴδεσθε χώρας τὴν διπλὴν τυραννίδα, 960
 πατροκτόνους τε δωμάτων πορθήτορας.
 σεμνοὶ μὲν ἦσαν ἐν θρόνοις τόθ' ἤμενοι,
 φίλοι τε καὶ νῦν, ὡς ἐπικάσαι πάθη
 πάρεστω, ὄρκος τ' ἐμμένει πιστώμασιν.
 ξυνώμοσαν μὲν θάνατον ἀθλίως πατρὶ, 965
 καὶ ξυνθανεῖσθαι καὶ τὰδ' εὐόρκως ἔχει.
 ἴδεσθε δ' αὐτε, τῶνδ' ἐπήκοοι κακῶν,

956—9. These four verses are very difficult. The Med. has *τύχα δ' εὐπροσωπόκοιται*, which Hermann and others alter to *τύχα δ' εὐπροσωποκοίτη*. Schol. *τοῦτο δὲ ἀπὸ τῶν κύβων μετήγαγε*, and the statement is doubtless correct; cf. *ἦν γὰρ εὐβόλως ἔχων sup.* 683, and *τρίξ ἐξ βαλοῦσης Ag.* 33. Dice may be so called when they have a fall or lodgment (*κοίτη*) in such a way as to present a good face, i. e. a lucky number, uppermost. But then it seems to follow, almost as a matter of course, that *πεσοῦνται πάλιν* is said of these same dice which bring good luck as they formerly brought bad luck; and again, that the persons for whom they so fall are the *μετοικοί*, or new residents, viz. Orestes. Hence *μετοίκους* appears right; the reading of the Med. being *μετοικοδόμων*, which must have been further corrupted since the time of the Scholiast who found *μετοικοί*, (*οἱ νῦν τοὺς δόμους οἰκοῦντες πεσοῦνται εἰς τὸ ἐμπαλίον τῆς πρώτης τύχης*). Franz appears rightly to give *τύχαι δ' εὐπροσωποκοίται*, though he reads *μετοικοί* agreeing with *τύχαι*. As for the words *ἰδεῖν θρευμένοις*, though they suit the metre, it is more than probable that they are corrupt. The Med. gives *ἰδεῖν ἀκούσαι θρευμένοις*, which the Schol. strangely explains *ἐτέρων λεγόντων ἀκούσαι*. Hermann and Franz eject *ἀκούσαι* as a gloss. If *θρευμένοις* alone could mean 'grieving,' or 'lamenting' (cf. *Suppl.* 104. Theb. 78), it would be easy to construe *εὐπρ. τὸ πᾶν ἰδεῖν*, 'altogether favourable to behold.' Nothing can be more forced than Hermann's interpretation, *Prospera ad videndum narrantibus*

fortuna revertentur restituti aedibus; and nothing more very extravagant than Klausen's, *In fortunam laeto vultu gratam omnino aspectu, auditu lamentantibus denuo conditioni incident aedium inquilini*.

960. "Conspiciuntur ἐκκυκλήματος ορε Orestes, viridem ramum tenens, et pallium Agamemnoni mortiferum ferentes famuli, quibus dicit ἐκτελεῖν' αὐτό (970)." Hermann. There is nothing in the following *ῥήσις* to imply that the corpses were in sight of the spectators, as the Scholiast asserts. He was doubtless led to the opinion by *ἴδεσθε*, which however need not be taken of *ocular survey*.

963. *φίλοι τε*. There seems no reason to alter *τε* into *δέ*. Cf. *Theb.* 916.—*Herod.* ii. 173, *σὲ γὰρ χρῆν ἐν θρόνῳ σεμνῶ σεμνὸν θακέοντα δι' ἡμέρης πρῆσσειν τὰ πρῆγματα*.

964. *ἐμμένει πιστώμασιν*. 'Abides by the terms of their mutual pledges'—a periphrasis for *ὄρκος βεβαίως ἔχει*.

965. *ἀθλίως*. The editors generally read *ἀθλίφ*, comparing *inf.* 968, which however rather affords a reason against the change. It seems clear that the Scholiast either read *ἀθλίως* or found a different word. His brief comment is, *θάνατον τῷ πατρὶ*. He probably meant that the dative depended on *ξυνώμοσαν θάνατον*, not on the adverb *ἀθλίως*. A comparison of 539 *sup.* suggests that *ἀθλίως* should be repeated with *ξυνθανεῖσθαι*, i. e. *καὶ ξυνθανεῖσθαι, ὡς νῦν ἀθλίως ξυντεθνήκασιν*. Thus *καὶ τὰδε* will mean 'this also,' the *ἀθλίως θάνατος* they have suffered, as well as that which they devised.

τὸ μηχάνημα, δεσμὸν ἀθλίῳ πατρὶ,
 πέδας τε χειροῖν καὶ ποδοῖν ξυνωρίδα.
 ἐκτεínaτ' αὐτὸν, καὶ κύκλω παρασταδὸν 970
 στέγαστρον ἀνδρὸς δείξαθ', ὡς ἴδη πατῆρ,
 οὐχ οὐμὸς, ἀλλ' ὁ πάντ' ἐποπτεύων τάδε
 Ἥλιος, ἀναγνα μητρὸς ἔργα τῆς ἐμῆς
 ὡς ἂν παρῆ μοι μάρτυς ἐν δίκῃ ποτὲ
 ὡς τόνδ' ἐγὼ μετῆλθον ἐνδίκως μόρον, 975
 τὸν μητρὸς Διγίσθου γὰρ οὐ λέγω μόρον
 ἔχει γὰρ αἰσχυντήρος ὡς νόμος δίκην
 ἦτις δ' ἐπ' ἀνδρὶ τοῦτ' ἐμήσατο στύγος,
 ἐξ οὗ τέκνων ἦνευχ' ὑπὸ ζώνῃν βάρος,
 φίλον τέως, νῦν δ' ἐχθρὸν, ὡς φαίνει, κακὸν, 980
 τί σοι δοκεῖ; μύραινά γ' εἶτ' ἐχιδν' ἔφν,
 σῆπειν θιγοῦσ' ἂν μᾶλλον ἢ δεδηγμένον,

969. ποδοῖν ξυνωρίδα. 'The couple of his two feet,' i. e. the entangling garment, ποδιστῆρ πέδας inf. 986, πέδη ἀχάλκευτος sup. 484.

970. αὐτὸν, sc. τὸν δεσμὸν. There seems no necessity to read αὐτὸν, for even πέπλον might be supplied without any difficulty, as the mind of the speaker was upon it. Cf. τοιοῦτον inf. 988.

974. παρῆ μάρτυς. The sun seems here identified with Apollo (see on Suppl. 210), who appears as a witness in Eum. 546.

976. The common reading is οὐ ψέγω, i. e. οὐκ ἐπιμομφον ἡγοῦμαι. The Schol. however found λέγω, which Dind. and Hermann prefer; and these words are occasionally interchanged. The sense is, 'I say, of my mother; for I reckon not, in considering the question of justice, the fate of Aegisthus.' Franz and Klausen retain the reading of the Med., which is perhaps defensible, 'I have nothing to say against,' 'I reckon not,' i. e. have no wish to repudiate.

977. ὡς νόμος. So Canter for ὡς νόμου, which Wellauer, Klausen, and Peile endeavour to defend, ὡς νόμου δίκη ἐστίν, or ὡς αἰσχυντήρος νόμου. But αἰσχύνειν and αἰσχυντήρ are regularly used in the sense of *adultery* (see Ag. 1334. 1604); and an adulterer could be lawfully put to death by the party aggrieved.

981. εἶτ' ἐχιδν' ἔφν. The Med. has

μύραινά τ' ἦτ' ἐχιδν' ἔφν, but γ is super-scribed. On εἰ and ἦ confused see 743. In the next verse the MSS. and edd. give θιγοῦσαν ἄλλον (Rob. θιγοῦσ' ἂν ἄλλον) οὐ δεδηγμένον. The construction, as Dobree pointed out, Advers. ii. p. 28, is δοκεῖ σῆπειν ἂν. Translate (from v. 978) as follows: 'But as for her who devised this odious contrivance against the husband by whom she bore the burden of children beneath her waist,—a burden once dear, but now, as it has shewn, a hostile evil,—what do you think of her? Why, that if she had been a lamprey or a viper, she would have corrupted one by the mere touch rather than by being bitten.' I have ventured to read ἦ for οὐ in 982, because μᾶλλον is hardly complete without ἦ, and if ἄλλον be retained, as it is by Franz, Dind., Klausen, there seems no point in the mention of *another* as distinct from the husband. Hermann, after Meineke, reads ἦ σοι δοκεῖ and οὐ δεδηγμένη, in this sense:—'Do you think she could have more injured him by her contact, without being herself wronged by him, if she had been a viper or a lamprey?' Lucian περὶ Διαβάδων, p. 236, vol. iii. Reitz. ἐκκαλεῖ καὶ σῆπει καὶ πύμπερσθα ποιεῖ, καὶ βωῶσιν ἄσπερ οἱ ἐν πυρὶ κείμενοι. The μύραινα, like the δράκων, seems to have been, if not a fabulous creature, at least endowed with fabulous properties.

τόλμης ἕκατι κἀδίκου φρονήματος.
 τί νιν προσείπω, κἄν τύχω μάλ' εὐστομῶν ;
 ἄγρευμα θηρῶς, ἢ νεκροῦ ποδένδυτον 985
 δροίτης κατασκήνωμα ; δίκτυον μὲν οὖν,
 ἄρκυν δ' ἂν εἴποις καὶ ποδιστήρας πέπλους.
 τοιοῦτον ἂν κτήσαιο φηλήτης ἀνήρ,
 ξένων ἀπαιόλημα κἀργυροστερῆ
 βίον νομίζων· τῷδέ τ' ἂν δολώματι 990
 πολλοὺς ἀναιρῶν πολλὰ θερμαῖνοι φρενί.
 τοιάδ' ἐμοὶ ξύννοικος ἐν δόμοισι μὴ
 γένοιτ' ὀλοίμην πρόσθεν ἐκ θεῶν ἄπαις.

XO. αἰαὶ αἰαὶ μελέων ἔργων στρ.
 στυγερῷ θανάτῳ διεπράχθης. 995
 ἐῆ, ἐῆ,
 μίμνοντι δὲ καὶ πάθος ἀνθεί.

OP. ἔδρασεν, ἢ οὐκ ἔδρασε ; μαρτυρεῖ δέ μοι

984. κἄν τύχω μάλ' εὐστομῶν. 'Even though I should use the mildest terms.' Hermann with Meineke, and Scholefield in his Appendix, transpose this and the next seven verses to follow v. 969. The advantage of this is that the soliloquy on the garment, and that on the character of Clytemnestra, are not mixed up and interchanged as in the common order. Yet I think that an attentive consideration of the train of thought in the poet's mind will confirm the old arrangement. Having ordered the attendants to unfold and exhibit the gory robe (970), that the sun may see it, and attest that the murder of the mother was just, Orestes is carried away by the mention of that name into a strain of indignant reproach, which he terminates at 983 to revert to the treacherous garment. And he concludes (992) naturally by the wish that a woman who could use such a contrivance against her husband may never be an inmate (wife) in his house. Dindorf formerly enclosed the whole passage in brackets; but it is thoroughly Aeschylean in language and imagery, and he has rightly reinstated it in his last edition.

986. δροίτης κατασκήνωμα. Schol. *παρὰπέτασμα βροῦς* (l. *σοροῦ*). 'The pall of a bier covering the feet of the corpse.' Cf. Eum. 604, *κἀπὶ τέρματι φᾶρος παρεσκή-*

ρουν. So *σκηνή τροχίλαστος* of the covering to a carriage, Pers. 982. At the same time there is a play on the double meaning of *δροίτη*, 'a bath,' and 'a bier.'

988. *τοιοῦτον*. It is very easy to supply *πέπλον* from the preceding *πέπλους*. 'Such an one a thief would be likely to possess, practising the duping of strangers and a money-robbing life; and by this sort of deceit killing many, he would conceive many deeds of violence in his mind.' Hermann, who rather hypercritically objects to *τῷδέ* after *τοιοῦτον*, refers it to *ἀπαιόλημα*, where he places a comma, and reads *κἀργυροστερῆ βίον νομίζων τῷδέ γ' ἂν δολώματι κ.τ.λ.* This may be some improvement on the vulgate, but cannot be considered necessary.—For *φηλήτης* the old reading was *φιλήτης*. The orthography of the word is rather uncertain: some have explained it *ὁ φιλῶν τὰ τῶν πέλας*, comparing our word *flesh* and the French *filou*. The verb however is *φηλόω*, Ag. 475.

994. *αἰαὶ*. The Med. has only *αὶ αὶ*, which Bothe doubled for the sake of the metre. I have ventured to do the same with *ἐῆ*, which in the Med. is written *εἰ εἰ*.

997. *μίμνοντι*. 'To the survivor,' i. e. to Orestes.—*ἀνθεί*, still blooms, still is green and vigorous.

998. *μαρτυρεῖ μοι*. Not *μαρτυρεῖ ἄς*

- φᾶρος τόδ', ὡς ἔβαψεν Διγίσθου ξίφος.
 φόνου δὲ κηκίς ξὺν χρόνῳ ξυμβάλλεται 1000
 πολλὰς βαφὰς φθειρούσα τοῦ ποικίλματος.
 νῦν αὐτὸν αἰνῶ, νῦν ἀποιμῶζω παρῶν
 πατροκτόνου θ' ὕφασμα προσφώνων τόδε
 ἀλγῶ μὲν ἔργα καὶ πάθος, γένος τε πᾶν,
 ἄζηλα νίκης τῆσδ' ἔχων μιάσματα. 1005
 XO. οὔτις μερόπων ἀσωτῆ βίοτον ἀντ.
 διὰ πάντ' † ἄτιμος ἀμείψει
 ἔη, ἔη,
 μόχθος δ' ὁ μὲν αὐτίχ', ὁ δ' ἤξει.
 OP. ἀλλ', ὡς ἂν εἰδήτ', (οὐ γὰρ οἶδ' ὄπη τελεεῖ) 1010

ἔβαψεν κ.τ.λ., but μαρτυρεῖ ὡς ἔδρασε.
 Hence we must understand ὅτῳ διακέι-
 μενον ὡς κ.τ.λ. 'The garment, all stained
 as it is by the sword of Aegisthus, attests
 her guilt.' The subject to ἔδρασε might
 seem to be Aegisthus, not Clytemnestra.
 But Klausen argues from ξιφοδηλήτην
 βανάτην Ag. 1506, that Aegisthus lent the
 queen his sword for the deed.

1000. ξυμβάλλεται. 'For the blood-
 stain contributes with time in obliterating
 many colours of the pattern.' Others
 understand 'coincides or tallies with the
 date,' i. e. the alleged time of the murder;
 but it is doubtful if ξυμβάλλεσθαι ever
 bears this sense. The meaning is, that
 time has aided the effects of the blood in
 destroying the colours, and therefore that
 it could not have been recently done.

1002. νῦν αὐτὸν αἰνῶ, i. e. τὸν φόνου.
 'It is only now that I speak of it and
 deplore it as one actually present at the
 scene.' He means that after his long
 exile the sight of the very instruments of
 the murder renews his painful recollections,
 and forces him to speak on a subject
 which he had hitherto brooded over in
 silence. Franz, Klausen, and Peile, read
 αὐτὸν with Hermann, for ἑμαυτὸν, 'now
 I praise myself, now I bewail my case.'
 That is, at one time I think I have acted
 rightly, at another, I bewail the deed I have
 done. But παρῶν becomes thus unmean-
 ing (Peile's version, 'I lament that I am
 here,' seems doubtful), nor is there any
 certainty that αὐτὸν could be so used.

1006. ἄζηλα κ.τ.λ. 'Having upon me
 a miserable pollution as the result of this
 victory.'

1007. ἄτιμος. This word is corrupt.
 Hermann reads εὐθυμος, which is probable
 enough, since α and εῶ are often confused.
 Dr. Peile reads ἰστίμος, 'equally well-
 conditioned through the whole of it,' sc.
 διὰ παντὸς τοῦ βίου. Franz less happily
 suggests ἄλυτος. The Schol. explains the
 vulgate by ἀτιμώρητος. For ἀμείψει the
 Med. has ἀμείψεται. On ἀσωτῆς βίοτος
 see Ag. 1312.

1008. ἔη, ἔη. So I have edited for εἰ.
 Klausen had corrected εἰ εἰ.

1009. ἤξει. The Med. is said to have
 ἤξε or ἤξευ. Robertello gives ἤξεν.

1010. ἀλλ', ὡς ἂν εἰδήτ'. This emen-
 dation (which I suggested in the former
 edition) has been also made by Emper
 and Martin, and is adopted by Franz and
 Hermann. The Med. gives ἄλλος ἀνεἰδή-
 τούτ' ἢ οἶδ' ὄπη τελεεῖ. 'But, that you
 may be apprised of it in time (since I
 know not what the end may be), I am as
 one who is driving off the course with a
 chariot; for my feelings, difficult to con-
 trol, are hurrying me onward without the
 power to resist.' By this fine metaphor
 he warns his friends of the coming pa-
 roxysm of madness; and the description
 is true to nature, for many persons are
 aware beforehand that mania is about to
 seize them. I have no hesitation in pre-
 ferring Stanley's emendation ἠνιοστροφῶ
 for ἠνιοστρόφου to any others that have
 been suggested. It is the only one which
 contains nothing harsh either in the con-
 struction or the sentiment. Compare
 Prom. 902, ἔξω δὲ δρόμου φέρομαι λίσσης
 πτεύματι μάργῳ. Hermann reads ἠνιο-
 στρόφου, i. e. φέρουσι γὰρ ἐμὲ, ὅσπερ ἐξω

ὡσπερ ξὺν ἵπποις ἡνιοστροφῶ δρόμου
 ἐξωτέρω φέρουσι γὰρ νικώμενον
 φρένες δύσαρκτοι· πρὸς δὲ καρδία φόβος
 ᾄδευ ἔτοιμος ἢδ' ὑπορχεῖσθαι κῶψ.
 1015
 ἕως δ' ἔτ' ἔμφρων εἰμὶ, κηρύσσω φίλοις,
 κτανεῖν τε φημὶ μητέρ' οὐκ ἄνευ δίκης,
 πατροκτόνον μίασμα καὶ θεῶν στύγος.
 καὶ φίλτρα τόλμης τῆσδε πλειστηρίζομαι
 τὸν Πυθόμαντιν Λοξίαν, χρήσαντ' ἐμοὶ,
 1020
 πράξαντι μὲν ταῦτ' ἐκτὸς αἰτίας· κακῆς
 εἶναι· παρέντι δ' οὐκ ἐρῶ τὴν ζημίαν
 τόξω γὰρ οὔτις πημάτων προσίξεται.
 καὶ νῦν ὄρατέ μ', ὡς παρεσκευασμένους
 ξὺν τῷδε θαλλῶ καὶ στέφει προσίξομαι
 1025
 μεσόμφαλόν θ' ἴδρυμα, Λοξίου πέδον,
 πυρός τε φέγγος ἄφθιτον κεκλημένον,

ἵπποις ἡνιόχον, νικώμενον φρένες δύσαρκτοι.

1014. ὑπορχεῖσθαι κῶψ. Cf. 159, ὀρχεῖται δὲ καρδία φόβω. Plat. Ion p. 536 B, ὀρχεῖται σου ἢ ψυχῆ. Properly, ὑπορχεῖσθαι is 'to dance to music with violent gesticulations,' and is therefore appropriately used with ᾄδευ. By κῶψ any sort of excitement is occasionally meant. It seems surprising that both Hermann and Franz should have the bad taste to adopt Emper's conjecture ἢ δ' ὑπορχεῖσθαι κῶψ.

1018. πλειστηρίζομαι. Schol. καυχῶμαι. Cf. πλειστήρη χρόνον Eum. 733. The verb is διαξ λεγόμενον. The context shews that it means περι πλείστου ποιούμαι, πλείστον ἡγούμαι. 'As the inducement to this deed of daring I hold the oracle of Apollo in the first place.'

1021. παρέντι, si omittissem. 'But I will not mention the penalty he imposed on me if I neglected it.' Cf. παρὲς τάδε sup. 911. The Med. has παρέντα, which Hermann retains, and explains by an apocope. This may be right; see 186. But neither is it improbable that the two terminations have been interchanged (cf. Suppl. 225), and that Blomfield is right in reading πράξαντα — παρέντι.

1022. προσίξεται. Though the genitive is not uncommon after ἐφικέσθαι, ἐφικέ-

σθαι, καθικέσθαι, in the sense of τυγχάνειν, it is to be feared that in this instance the eye of the transcriber fell upon προσίξομαι in 1024. We should perhaps restore ἐφίξεται from the Schol., τοσαύτη γὰρ ὅστιν ὡς μηδὲ τοξότην ἐφικέσθαι τοῦ μήκου. Hermann adopts προσίξεται from Meineke; yet it must be admitted that προσθνεῖν is a less apt word than a compound of ἐκτέομαι to express the idea of reaching a thing by conjecture. For the construction compare Ar. Equit. 761, πρὶν ἐκείνον προσικέσθαι σου. Eur. El. 612, τί δῆτα δρώντες τοῦδ' ἂν ἐξικόμεθα; Demosth. p. 361, 26; id. 958, 8, &c. Peile's translation, 'For by no shot can one come up to it for plagues,' is little to be commended.

1024. τῷδε θαλλῶ καὶ στέφει. The olive bough crowned with a suppliant fillet. See Eum. 44. The conclusion of this play may be regarded in some sense as introductory to the next, the last of the trilogy.

1026. πυρός φέγγος ἄφθιτον. Schol. τὸ ἐν Πανασσῶ. A mysterious light was often seen on the two-peaked hill of Parnassus, which Euripides attributes in several well-known passages to the torch-light visitations of Bacchus, e. g. Ion 1125, εἶδα πῦρ κηδῆ θεοῦ βακχεῖον. Bacch. 307, κηδῶντα σὺν πεύκαισι διέ-

φεύγων τόδ' αἶμα κοινόν οὐδ' ἐφ' ἐστίαν
 ἄλλην τραπέσθαι Λοξίας ἐφίετο.
 καὶ μαρτυρεῖν ὡς μέλε' ἐπορσύνθη κακὰ
 τὰδ' ἐν χρόνῳ μοι πάντας Ἀργείους λέγω.
 ἐγὼ δ' ἀλήτης τῆσδε γῆς ἀπόξενος
 ζῶν, καὶ τεθνηκῶς τάσδε κληδόνας λιπῶν,

1030

* * * * *

ΧΟ. ἀλλ' εὐ τ' ἐπραξας μῆδ' ἐπιζευχθῆ στόμα
 φήμη πονηρᾶ, μῆδ' ἐπιγλωσσῶ κακὰ,
 ἐλευθερώσας πᾶσαν Ἀργείαν πόλιν,
 δυοῖν δρακόντοιν εὐπετῶς τεμῶν κάρα.

1035

ΟΡ. ᾄ, ᾄ. δμωαὶ γυναῖκες, αἶδε Γοργόνων δίκην
 φαιοχίτωνες καὶ πεπλεκτανημένοι

ρυφον πλάκα. Probably it was a luminous vapour, more or less connected, physically speaking, with that which rose from the cave of Trophonius.

1029—30. καὶ μαρτυρεῖν. With Blomfield I have transposed these two verses, and adopted ὡς μέλε' instead of μοι μελέων of the old copies, from Hermann, who however now retains the vulgate order and corrects ἐκμαρτυρεῖν ᾧ μέλε' ἐπορσύνθη κακὰ. Cf. Pers. 269, φράσαιμ' ἂν οἱ ἐπορσύνθη κακὰ.

1031. ἐγὼ δ' ἀλήτης. This verse is very nearly the same as Ag. 1253. Something has apparently been lost after the following. The abrupt termination might seem to result from aposiopesis or the interruption of the chorus, and so Franz edits the passage. But I think, with Hermann, the other supposition more probable. Dindorf understands ἀλήτης ἔσομαι.

1033. μῆδ' ἐπιζευχθῆ. Most of the recent editors correct ἐπιζευχθῆς, after Heath, and the accusative is sufficiently defended by ἀπειζύγην πόδας in 663. But the construction appears exactly to correspond with Suppl. 475, κλάδους τε τούτους θές — μῆδ' ἀπορρηθῆ λόγος ἐμοῦ. 'You have both succeeded well and let not your mouth be implicated in ill-omined expressions, nor predict evils against yourself.' For φήμη the Med. has φῆμαι, whence Franz, Peile, and Dindorf read φῆμαι πονηραῖς, with Auratus.

1034. ἐπιγλωσσῶ. Cf. ταῦτ' ἐπιγλωσσῶ ἄις, Prom. 949, and the note there.

1038. φαιοχίτωνες. Dr. Peile reads

φαιοὶ χιτῶνες, but wrongly, as it may be worth while to shew in rather a long note. It is certain that some words have a metrical weight arising from pronunciation which is not accordant with the actual spelling; and this poetical licence, which some would confine to proper names, has in fact a rather extensive application. Both the mutes and the aspirated letters, as well as the sibilant, have the power of reduplication according to metrical convenience. Thus we have ἐπεικχάσας Theb. 632, and the equally common forms λαχῆ and λαχχῆ. Euripides is said to have used βακχι(ζειν, for διαρεῖν τὰ μέρη τῆς βάρους (frag. 1084). Pindar uses ὀκχέοντι for ὀχέοντι, Ol. ii. 122. δκκας *ibid.* vi. 40. In Theognis we similarly find βρόκχον ἀπορρηξας, v. 1099. In proper names the following examples occur: Ἰππομέδοντος Theb. 483, Παρθενόποιος *ib.* 542 and Eur. Suppl. 889, Τελέντατος Aiac. 210, Ἀλφῆσιβοῖαν Soph. frag. 785, Ἰπποδάμου Equit. 327, Αἰσχινάδου Pac. 1154. Similarly Διδόνυσος ought rather perhaps to be written, or at least pronounced, Διδόνυσος. The letter ρ is doubled in Ἄρης, Theb. 233. 335. Σαρδανάπαλλος was used for Σαρδανάπᾶλος, and so Κνωκέφαλλος in Equit. 417. Ὀλλύμπου (Νοὸλλύμπου) *ib.* 9. Herc. Fur. 872. On the same principle we find κατανεβῶν Od. ix. 490. ἄνεται Il. x. 261. ἔλλοφος *ib.* 258. ὄπαρινός Il. xxi. 346. μεσαμβρινὰ Callim. Lav. Pall. 72, and the Latin *pruina* from *pruivós*. In Il. x. 572 we have ἀπειρίζοντο, in Theocr. xxii. 19

- πυκνοῖς δράκουσιν. οὐκ ἔτ' ἂν μείναιμ' ἐγώ.
- ΧΟ. τίνες σε δόξαι, φίλτατ' ἀνθρώπων πατρί, 1040
στροβοῦσιν; ἴσχε, μὴ φοβου νικῶν πολῷ.
- ΟΡ. οὐκ εἰσὶ δόξαι τῶνδε πημάτων ἐμοί
σαφῶς γὰρ αἶδε μητρὸς ἔγκοτοι κύνες.
- ΧΟ. ποταίνιον γὰρ αἱμά σοι χεροῖν ἔτι
ἐκ τῶνδέ τοι παραγμὸς εἰς φρένας πίτνει. 1045
- ΟΡ. ἀναξ' Ἀπολλον, αἶδε πληθύνουσι δὴ
κᾶξ ὀμμάτων στάζουσιν αἶμα δυσφιλές.
- ΧΟ. εἰς σοι καθαρμὸς Λοξίου δὲ προσθιγῶν,
ἐλεύθερόν σε τῶνδε πημάτων κτίσει.
- ΟΡ. ὑμεῖς μὲν οὐχ ὄρατε τάσδ', ἐγὼ δ' ὄρῳ 1050
ἐλαύνομαι δὲ κοῦκ ἔτ' ἂν μείναιμ' ἐγώ.

ἀπολλήγοντ', *id.* xxi. 12 *συννεχῆς*, and *id.* xxix. 36 *ἔννοχλεῖς*. Perhaps we may hence explain the long *ι* in *λινοπτόμενος*, Psc. 1178, from *λίον*. (Photius: *λίονοι* οἱ ἀποσκοποῦντες τὰ ἐμπίπτοντα τοῖς κυνηγετικοῖς λίνοις θηρίαι.) The Romans similarly said *religio*, *solicito*, *nitentius* (from *νόμος*, *νόμισμα*), &c. From all which it follows, that so far from there being any reason to doubt the reading *φαισχίτωνες*, it has the analogy of poetical usage altogether in its favour.

1039. *πυκνοῖς δράκουσιν*. Pausan. i. 28, 6, *πρῶτος δὲ Αἰσχύλος δράκοντας ἐποίησεν ὁμοῦ ταῖς ἐν τῇ κεφαλῇ θριξίν εἶναι τοῖς δὲ ἀγάλμασιν ὅτε τούτοις ἔπεστιν οὐδὲν φοβερόν, ὅτε ὅσα ἄλλα ἀνάκειται θεῶν τῶν ὑπογαίων*. The character of these awful goddesses as drawn by Sophocles is more according to the ancient view. They are beings not necessarily hostile to man, but who may at any time become so, and therefore their good will is rather to be maintained than their anger propitiated.

1041. *νικῶν πολῷ*, i. e. *ἐπεὶ πολλῷ κρείσσων γενένησαι*. Hermann reads with Porson *μὴ φόβου νικῶ πολῷ*, 'Be not too much overcome by fear.' Cf. *ἡμέρου νικώμενος* Suppl. 982. But *μὴ νικῶ* is an imperative for which we require authentic examples. The correction is not worthy of Porson's taste and judgment, though Dindorf also has adopted it. Peile quotes *πολὺ κρατεῖν* and *πολὺ νικῶν* from *Ajac.* 1357. Thuc. vii. 34.

1042. *οὐκ εἰσὶ δόξαι*. 'They are no

mere fancies.' Cf. Ag. 266. 411. There is nothing in this at all inconsistent with the ravings of a terror-stricken mind. Müller thinks that the Furies who appear in the next play were really seen by Orestes, though so placed as not to be visible to the present chorus.

1045. *ἐκ τῶνδέ τοι*. 'Tis in consequence of this that —.' Cf. Ag. 850. *ἐκ τῶνδέ τοι καὶς ἐνθάδ' οὐ παραστατεῖ*. Hermann appears therefore wrong in altering *τοῖ* to *σοι*. There is an antithesis between *χειρ* and *φρῆν*, as Hipp. 317, *χεῖρες μὲν ἀγναί, φρῆν δ' ἔχει μίαισμα τι*. Orest. 1604, *ἀγνὸς γὰρ εἰμι χεῖρας, ἀλλ' οὐ τὰς φρένας*.

1046. *πληθύνουσι*. 'They swarm.' Eum. 54, *ἐκ δ' ὀμμάτων λειβουσι δυσφιλῆ λίβα*. Hence Euripides calls them *αιματοῖοι θεαί*, *Androm.* 976.

1048. *εἰς σοι*. So Franz and Hermann with Erfurd and H. L. Ahrens. The Med. has *εἰσὸς δ*, but *σ' δ* is said to have been written over an erasure. Klausen and Peile give *εἰσω καθαρμὸς* from Turnebus. Blomfield, after Schütz, *εἰσὶν καθαρμῶ*. On the exegetical δὲ see Prom. 410; on the *nominativus pendens*, Eum. 96. Suppl. 440. Some take *κτίσει* for the second person middle; but neither is the form *κτίσομαι* known to be in use, nor has *σε* for *σεαυτὸν* much to be said in its defence, though we have *ῶσα γόοις με τιμῶ* Suppl. 108.—*Λοξίου*, i. e. the statue of Apollo; for the actual touch or grasp of a sacred statue constituted a sanctuary, Eum. 80.

- ΧΟ. ἄλλ' εὐτυχοίης, καί σ' ἐποπτεύων πρόφρων
θεὸς φυλάσσοι καιρίοισι συμφοραῖς.
ὄδε τοι μελάβροισι τοῖς βασιλείοις
τρίτος αὖ χειμῶν 1055
πνεύσας γονίας ἐτελέσθη.
παιδοβόροι μὲν πρῶτον ὑπήρξαν
μόχθοι τάλανές [τε Θυέστου].
δεύτερον ἀνδρὸς βασιλεια πάθη
λουτροδάϊκτος δ' ὤλετ' Ἀχαιῶν 1060
πολέμαρχος ἀνήρ.
νῦν δ' αὖ τρίτος ἦλλθέ ποθεν σωτήρ,
ἧ μόνον εἶπω ;
ποῖ δῆτα κρανεῖ, ποῖ καταλήξει
μετακοιμισθὲν μένος ἄτης ; 1065

1056. γονίας. Schol. ἄνεμος ὅταν ἐξ εὐδίας κινηθῆ χαλεπὸν πνεῦμα. Hesych. γονίας· εὐχερῆς· Αἰσχύλος Ἀγαμέμνονι. Blomfield explains it 'a family wind,' remarking that the names of winds usually terminate in *as*, as *καυκίας*, &c. Hermann says, 'videtur ventus dici secundo flamine spirans.' Perhaps it may be observed generally, that the origin of the names of winds is extremely obscure: a scarcely less strange term is *οὐριοστάτης* *sup.* 806.

1058. μόχθοι τάλανες. Hermann's opinion, that *τε Θυέστου* is an interpolation, is highly probable. It was quite needless to add the name after the descriptive epithet, while it was just such an addition as a metrist would make in his desire to fill up an anapaestic monometer. This habit, as remarked on *Pers.* 547, has been a fruitful source of corruption. The use of *τε* in connecting mere epithets is not according to the general Greek usage,

though we have *μεγάλας ἀγαθὰς τε Περσ.* 848, *τριτόσπονον εἰκοσιμὸν τε Ἀγ.* 237.

1059. ἀνδρὸς βασιλεια πάθη. Not, 'the sufferings of a man and king' (Peile), but simply, *πάθη ἀνδρὸς βασιλέως*. So *sup.* 710, *ναυάρχῃ σάματι τῷ βασιλείῳ* for *σάματι νεῶν ἄρχοντος βασιλέως*.—The δὲ in the next line is exegetical.

1063. ἧ μόνον. Because time alone will prove whether this daring act of Orestes will be the deliverance or the destruction of the family. Compare 846—50.

1064. ποῖ κρανεῖ; *sc. ἐς τί τελευτήσει*; Compare *ποῖ δ' ἔτι τέλος ἐπάγει θεός*; *Theb.* 145.—*μετακοιμισθὲν* seems to mean, 'enjoying an interval of repose,' i. e. *reposing after* the troubles of the family. 'Where will the force of calamity end, after the present calm?' A similar compound is *μεταλγεῖν* *Suppl.* 400, where see the note.



ΕΥΜΕΝΙΑΔΕΣ.



ΥΠΟΘΕΣΙΣ
ΤΩΝ ΕΥΜΕΝΙΑΔΩΝ.

Ὁρέστης ἐν Δελφοῖς περιεχόμενος ὑπὸ τῶν Ἑρινύων βουλῇ Ἀπόλλωνος παρεγένετο εἰς Ἀθήνας εἰς τὸ ἱερὸν τῆς Ἀθηνᾶς ἧς βουλῇ νικήσας κατήλθεν εἰς Ἄργος. τὰς δὲ Ἑρινύας πρᾶνᾶσα προσηγόρευσεν Εὐμενίδας. παρ' οὐδετέρῳ κείται ἡ μυθοποιΐα.

EUMENIDES.

ORESTES, who at the end of the preceding play (1051), had rushed from the stage in a frenzy of excitement, to seek refuge and expiation from his patron-god Apollo at Delphi, appears at the opening of this as a suppliant in the temple, where he is first discovered, along with the strange and dread train of pursuing Furies, by the Pythoness on her entrance to utter oracles at the prophetic seat. Apollo presents himself to the way-worn matricide, and guarantees protection to the end of his troubles, advising him to resort at once to the ancient statue of Pallas in the Acropolis at Athens. Accordingly, a considerable lapse of time being supposed to intervene, the scene shifts to the latter place, and subsequently to the hill of Mars, where a formal trial is held before Pallas, as the presiding genius, and a select jury of the citizens. The result is the acquittal of the culprit, who pleads his own cause, and is cross-questioned by the prosecuting Furies, Apollo himself coming forward as an interpreter of the law and a witness in his behalf. The votes of the jury prove to be equal; but Athena has promised the casting vote in his favour, and ordains that the privilege of acquittal under the like circumstances shall continue to all time.

This play has both a political and a moral import, which Müller has, on the whole, satisfactorily developed in his well-known *Dissertations on the Eumenides*. The object of the poet, in assigning a divine origin to the court of the Areopagus, was to declare its importance, through the mouth of the goddess of wisdom herself, to the welfare of Athens. About this time that ancient and highly influential court had been assailed by the democratic party, and directly endangered by a measure of Ephialtes, who proposed in the public assembly to curtail its privileges, and especially (as Müller maintains¹) that of jurisdiction in cases of homicide. Aeschylus therefore endea-

¹ This opinion has been ably combated by others, and is well discussed by Mr. Drake in Part ii. of the Introduction to his edition (Camb. 1853).

voured in the present play to inculcate respect for this, as well as, indirectly, for all other time-honoured state-institutions which tended to preserve order and check unbridled licence. "Hence," Müller observes, "the poet seems almost to forget Orestes in the establishment of the Areopagus and the religion of the Erinyes,—two institutions which Aeschylus deems closely connected and alike momentous to the welfare of the community, as in fact they were." The religion of the Erinyes was the religion of Conscience. He labours to shew, that laws are useless unless fear of divine vengeance is in men's minds as a motive to obedience. And while, on the one hand, the cultus of the Erinyes is the recognition of a supernatural power ever ready to visit crimes with vengeance, on the other hand that very cultus is to be a means of converting malignant Chthonian Beings into beneficent and well-disposed goddesses (*Εὐμενίδες*), who shall, by virtue of their original office as *χθόνιαί*, send abundant blessings from the fruits of the earth.

The number of the chorus was, according to Müller and the Schol. on v. 555, fifteen. The *parode*, which does not occur till v. 297, is, as it were, postponed from the necessity of the case; for the chorus first appear on the stage, as in the Delphic temple, and it is not till the scene has shifted to Athens that they are enabled to lay aside their character of mere pursuers, and take up a regular and staid position in the orchestra (*χορὸν ἄπτεω*, v. 297), while Orestes abides under the immediate protection of the statue of Pallas, and so is beyond their grasp.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΥΘΙΑΣ ΠΡΟΦΗΤΙΣ.

ΑΠΟΛΛΩΝ.

ΟΡΕΣΤΗΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑΣ ΕΙΔΩΛΩΝ.

ΧΟΡΟΣ ΕΥΜΕΝΙΔΩΝ.

ΑΘΗΝΑ.

ΠΡΟΠΟΜΠΟΙ.

ΕΥΜΕΝΙΑΕΣ.

ΠΥΘΙΑΣ.

Πρώτον μὲν εὐχῇ τῆδε πρεσβεύω θεῶν
 τὴν πρωτόμαντιν Γαίαν· ἐκ δὲ τῆς Θέμιν,
 ἣ δὴ τὸ μητρὸς δευτέρα τόδ' ἔζετο
 μαντεῖον, ὡς λόγος τις· ἐν δὲ τῷ τρίτῳ
 λάχει, θελοῦσης, οὐδὲ πρὸς βίαν τινὸς,

5

1. θεῶν. 'Of the gods,' viz. out of the whole number of them. The genitive might, indeed, depend on *πρεσβεύω*, (Schol. *προτιμῶ*, and so Photius), as we have *κακῶν πρεσβεύεται τὸ Δημιῶν* Cho. 620. 'In the first place, I offer my prayer to those ancient and primeval gods who have occupied the prophetic seat before me; and I reckon first amongst them her that was the first prophetess, Earth; in the next place (*ἔπειτα*, v. 29), after the prayer I proceed to take my seat.' Thus *εὐχῇ πρεσβεύω* exactly answers to *ἐν λόγοις πρεσβεύεται* in v. 21. —The Earth, according to a very early mythology, was the first giver of oracles, either because the mephitic vapour which was supposed to produce inspiration arose from it, or because to it were attributed generally those occult influences which affected the destinies of human life. Her successor was *Themis*, the goddess of law and justice; for oracles were the primitive rules by which the conduct of kings and of states was directed, and to which reference was made in cases of theft or murder, Herod. ii. 174. Hence Earth herself is said *θεμιστεύειν*, Hom. Hymn. Apoll. 263. See Strabo, ix. p. 422, who quotes the opinion of Ephorus, that Apollo founded the oracle in conjunction with Themis, from a desire to benefit the

human race; for that he civilised mankind (*εἰς ἡμερότητα προβαλεῖτο καὶ ἐσωφρόνιζε*) by declaring to them what was to be done and what to be left alone.

3. ἣ δὴ. The *δὴ*, as Müller remarks (Dissert. p. 165, note), has a sense which materially affects the whole passage. The object of Aeschylus was to shew that no violence nor injustice had been committed in the transfer of the Pythian oracle to its successive possessors, whereas Pindar had represented a bitter conflict and strife to have taken place between Apollo and Earth (Schol. on v. 2),—a legend which Euripides also has in view in saying (Iph. Taur. 1260) that Apollo dislodged Themis, daughter of Earth, from the sacred oracle. Now the particle *δὴ* implies that, *as a matter of course*, the daughter succeeded to the mother; and the peculiar stress on *θελοῦσης, οὐδὲ πρὸς βίαν τινὸς* (v. 5) in like manner shews that Themis was succeeded by her sister Phoebe, mother of Latona and grandmother of Phoebus Apollo, with perfect good will on the part of the former. Compare *ἦν δὴτα ἰαγ.* 377. —All these goddesses, Earth, Themis, Phoebe, belonged to the older or Titanian powers. Hes. Theog. 117. 135—6. So we have *Τιτωῖς Θέμιν* as the mother of Prometheus, Prom. 893.

Τιτανὶς ἄλλη παῖς χθονὸς καθέζετο
 Φοίβη· δίδωσι δ' ἢ γενέθλιον δόσω
 Φοίβη· τὸ Φοίβης δ' ὄνομα ἔχει παρώνυμον.
 λιπῶν δὲ λίμνην Δηλίαν τε χοιράδα,
 κέλσας ἐπ' ἀκτὰς ναυπόρους τὰς Παλλάδος, 10
 ἐς τήνδε γαῖαν ἦλθε Παρνησσοῦ θ' ἔδρας.
 πέμπουσι δ' αὐτὸν καὶ σεβίζουσιν μέγα
 κελυθοποιοὶ παῖδες Ἐφείστου, χθόνα

7. δίδωσι δ' ἢ. This use of ἢ, which is in fact the Homeric use of the article, occurs Theb. 17, ἢ γὰρ νέουσι — ἐθρέψατ'. Herod. viii. 87, καὶ ἢ οὐκ ἔχουσα διαφυγέειν κ.τ.λ. So we have ἐκ δὲ τῆς v. 2, ἐν δὲ τῶ v. 660, ἐκ δὲ τοῦ v. 754, ἐκ δὲ τῶν Alcest. 264. There were two forms of the demonstrative pronoun even in Homer's time, δὲ, ἢ, and ὁ, ἡ, the latter of which was more commonly used in the oblique cases. Here Hermann and Porson read δίδωσιν ἢ, though it is hard to say why the relative is to be preferred.—γενέθλιον δόσω, 'a birth-day present.' Here again the word δόσω is intended to answer the statement of those who taught that possession had been gained by violence. The allusion is to the old Athenian custom of carrying the infant on the ninth day after birth round the hearth, on which occasion presents called δῆτήρια were offered by the friends, the festival being termed ἀμφιδρόμια from the symbolical act done on the occasion. On the same day the name was given to the child, usually after the grandfather. In this case Phoebe was named from Phoebe his grandmother; hence the male name is παρώνυμον, or slightly changed from the female. Perhaps, however, as παρ' ἡμέραν means 'every other day,' so ὄνομα παρώνυμον may properly have signified 'a name taken from a person once removed.' The Scholiast represents Phoebe as sister of Latona.

9. λίμνην. This was the far-famed circular (or rather annular) lake in Delos, called by Herod. ii. 170, ἢ τροχοειδής, and by Eurip. Iph. Taur. 1078, λίμναν εἰλισσοῦσαν ἔδωρ κύκλιον. It appears to have been the crater-lake of an extinct volcano, the centre of which was still partially filled by a cone of ashes.—Δηλίαν χοιράδα, the rocky isle of Delos, χοιρὰς being any low reef rising above the sea-level. Cf. Pers. 423. *New Cratylus*,

p. 362. Euripides, probably copying the expression, has Δηλίοι τε χοιράδες, Troad. 89. Apollo is represented as leaving the bare and scanty soil of his native isle to take possession of his new dignity; and, touching at the coast of Attica in his route, to have been escorted to Delphi by Athenian pioneers, who opened for him the sacred road afterwards used for the annual processions (θεωραί). Schol. χαρίζομενος Ἀθηναίοις καταχθηνά φησιν ἔκεισε Ἀπόλλωνα, κἀκεῖθεν τὴν περιπομπὴν αὐτῷ εἶναι.

13. παῖδες Ἐφείστου. The Athenians as descended from Erichthonius, son of Hephaestus. Pausan. i. cap. ii. fin. πατέρα δὲ Ἐριχθονίῳ λέγουσιν ἀνθρώπων μὲν οὐδένα εἶναι, γονάτας δὲ Ἐφαιστον καὶ Γῆν. At the same time, Athenian artificers are especially meant, though σεβίζουσιν shews that they are not exclusively so. In this relation 'sons of Hephaestus' may be merely figurative, as παῖς Ἀπόλλωνος is used for a physician, Suppl. 259.—τιθέτετε ἡμερωμένην, i. e. ἡμερώσαντες. This verb was originally applied to cutting roads through unoccupied forest-lands, as is well explained in *New Cratylus*, § 150. *Varronianus*, p. 263, ed. 2. Cf. Herod. i. 126, ἐξημερώσαι τόπον ἀκαθάρδην. Herc. Fur. 20, ἐξημερώσαι γαῖαν. Pind. Isth. iv. 98, ναυτιλίαισι πορθῶν ἀμειψόσαις. Afterwards, the adjective ἡμερος was applied to the fruits and trees of cultivated soil, as opposed to ἄγριος. On the sacred road from Athens to Delphi see Müller, Dor. i. p. 267 seqq. Herod. vi. 34, ἢ ἰρῆ δόδος διὰ Φωκίων τε καὶ Βοιωτῶν. Aelian, Var. Hist. iii. 1, καὶ ἔτι καὶ νῦν ἔσους ἐννάτου οἱ Δελφοὶ παῖδας εὐγενεῖς πέμπουσι, καὶ ἀρχιθέουρον ἓνα σφῶν αὐτῶν. Οἱ δὲ παραγενόμενοι καὶ μεγαλοσπευῶς θύσαντες ἐν τοῖς Τέμπεσι, ἀπῆλθον πάλιν.—Καὶ τὴν ὁδὸν ἐκείλην ἔρχονται ἢ καλεῖται μὲν Πυθίαις, φέρεται δὲ διὰ Θετταλίας καὶ Πελασγίας καὶ τῆς Οἴτης καὶ Αἰνιδίων

ἀνήμερον τιθέντες ἡμερωμένην.
 μολόντα δ' αὐτὸν κάρτα τιμαλφεῖ λεῶς, 15
 Δελφός τε χώρας τῆσδε πρυμνήτης ἀναξ.
 τέχνης δέ νιν Ζεὺς ἔνθεον κτίσας φρένα,
 ἕξει τέταρτον τόνδε μάντιν ἐν θρόνοις·
 Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός.
 τούτους ἐν εὐχαῖς φροιμιάζομαι θεούς. 20
 Παλλὰς προναία δ' ἐν λόγοις πρεσβεύεται.
 σέβω δὲ νύμφας, ἔνθα Κωρυκίς πέτρα
 κοίλη, φίλορνις, δαιμόνων ἀναστροφή·
 (Βρόμιος δ' ἔχει τὸν χώρον, οὐδ' ἀμνημονῶ,

χώρας, καὶ τῆς Μηλιέων καὶ Δωριέων καὶ Λοκρῶν τῶν Ἑσπερίων. Strabo, lib. ix. p. 612 (422), τὸν Ἀπόλλωνα, τὴν γῆν ἐπιόντα, ἡμεροῦν τοὺς ἀνθρώπους ἀπὸ τε τῶν ἀνημέρων καρπῶν καὶ τῶν βίων, ἐξ Ἀθηνῶν δ' ὀρηθήετα ἐπὶ Δελφούς, ταύτην λέγει τὴν ὁδὸν ἢ νῦν Ἀθηναῖοι τὴν Πυθιάδα πέμπουσι. A ceremony appears to have been kept up commemorative of the original road-making. Schol. καὶ θῶν πέμπουσιν εἰς Δελφούς θεωρίδα, προέρχονται ἔχοντες πελέκειν ὡς διημερώσαντες τὴν γῆν.

16. Δελφός. The hero-king or Eponym of the Delphians, commonly reputed the son of Poseidon, who was one of the gods worshipped at Delphi, *inf.* 27.

17. κτίσας, i. e. ποιήσας, but the word in Aeschylus always has the notion of permanent and substantial effect. — "ἐνθεον τέχνης idem est quod μεστὸν θέλας τέχνης. φρένα autem est accusativus, quem dicunt, remotioris objecti, abundantanter fere additus. Sic. v. 88, μὴ φόβος σε νικᾷτω φρένας." *Minczewitz.*

18. τέταρτον τόνδε. 'The fourth and present prophet.'

19. προφήτης. *Interpres.* The oracles are delivered by Apollo, but they emanate from Zeus. Cf. *Frag. Ἱέρεια* 79. *Dind. inf.* 588—8.

21. Παλλὰς προναία. Herodotus mentions the temple of this goddess, Παλλάδος προνητῆς τῆς ἐν Δελφοῖσι, i. 92, and again viii. 37, nor is the title to be confounded with Παλλὰς Πρόνοια, the goddess of forethought, as she was worshipped at Sunium. Hermann, who gives *προναία* with Franz, refers to a Delphic inscription, ΤΑΙΑΘΑ-ΝΑΙΤΑΙΗΠΟΝΑΙΑΙ, which sets the question at rest. But in changing ἐν λόγοις

to εὐλόγως, he has not sufficiently noticed the antithesis between 'prayers' to the elder divinities, who directly preside over the oracle, and 'honourable mention' of those other deities whose worship was more or less connected with that of Apollo at Delphi.—*πρεσβεύεται*, cf. v. 1.

22. Κωρυκίς πέτρα κοίλη. A grotto in Parnassus had this name, Herod. viii. 36. Schol. ad *Antig.* 1126, Κωρύκιον ἄντρον ἐν Παρνασσῷ. Strabo, ix. p. 417, *Ιεροπρεπῆς δ' ἐστὶ τῆς ὁ Παρνασσός, ἔχων ἔντρα τε καὶ ἄλλα χωρία, τιμωμένα τε καὶ ἀγιστευόμενα, ὧν ἐστὶ γνωριμώτατον καὶ κάλλιστον τὸ Κωρύκιον, Νυμφῶν ἄντρον ὀμώνυμον τῷ Κιλικίῳ.* Hermann prefers ἀναστροφῶν with MSS. Flor., Ven., Farn., the Med. giving ἀναστροφά, the Schol. ἀναστροφῆ. The plural ἐπιστροφῶν is used Theb. 645. *Inf.* 518. The word is a synonym with ἕθη, 'haunts.'

24. οὐδ' ἀμνημονῶ, sc. αὐτοῦ ἐν λόγοις. Cf. *Suppl.* 266, *μήμηρ ποτ' ἀντίμισθον εἴβρη' ἐν λιταῖς.* These three lines are parenthetical as far as the construction is concerned;—'Nor must I forget Bromius (Bacchus), who has held the place ever since he headed his Bacchanalian women and planned a death for Pentheus by tearing him to pieces like a hare.' The cultus of the Hellenic Apollo is intimately connected with that of the Pelasgic Bacchus, and the poet is wrong in attributing it in this case to the accident which befel Pentheus. But it is to be remarked that he seems to speak of Parnassus as the scene of it, not Cithaeron, as Euripides describes it, and as Aeschylus himself did in the *Ἑδστριαί* (Schol.). In the Med. δ' is wanting after Βρόμιος, on which slight evidence Hermann marks a lacuna.

ἐξ οὔτε Βάκχαις ἐστρατήγησεν θεός, 25
 λαγῶ δίκην Πευθεῖ καταρράψας μόρον)
 Πλειστοῦ τε πηγὰς, καὶ Ποσειδῶνος κράτος
 καλοῦσα, καὶ Τέλειον ὑψιστον Δία.
 ἔπειτα μάντις εἰς θρόνον καθιζάνω.
 καὶ νῦν τυχεῖν με τῶν πρὶν εἰσόδων μακρῶ 30
 ἄριστα δοῖεν κεί παρ' Ἑλλήνων τῶς,
 ἴτων πάλφ λαχόντες, ὡς νομίζεται
 μαντεύομαι γὰρ ὡς ἂν ἡγήται θεός.
 ἦ δεινὰ λέξαι δεινὰ δ' ὀφθαλμοῖς δρακεῖν
 πάλιν μ' ἔπεμψεν ἐκ δόμων τῶν Λοξίου, 35

27. Πλειστοῦ. The old copies have Πλειστου, whence the common reading Πλειστου. But the accent has been corrected by later critics from Etym. Mag. p. 676. 5. Apollonius Rhodius mentions Καρύκλαι Νύμφαι Πλειστοῖο θύγατραι. Strabo, ix. cap. iii. p. 418, πρόκειται δὲ τῆς πόλεως (sc. Δελφῶν) ἡ Κίρφαι, ἐκ τοῦ νοτίου μέρους ἕως ἀπότομον, γάστρη ἀπολιπὼν μεταξὺ, δὲ ἧς ὁ Πλειστοῦς διαρρεῖ ποταμός. Both Zeus and Poseidon were worshipped at Delphi, the latter as the Consummator (Ag. 946), and supreme over all the Olympian gods (ὑψιστος), though Müller (Dissert. p. 51) thinks this last epithet refers to Ζεὺς Λυκωραῖος, who dwelt supreme on the mountain-top of Parnassus. There was an old legend that Poseidon had exchanged Pytho with Apollo for Tænarus, Strabo, viii. p. 574, quoted by Hermann, who also refers to Pausan. x. 24, 4 (1), ἐν δὲ τῷ ναφ̄ πεποιήται μὲν Ποσειδῶνος βωμός, ὅτι τὸ μαντεύειν τὸ ἀρχαιότατον κτῆμα ἦν καὶ Ποσειδῶνος.

29. ἔπειτα. Answering to πρῶτον μὲν in v. 1.

30. τυχεῖν ἄριστα. To obtain the most favourable responses which have ever been vouchsafed me.

31. παρ'. Hermann gives πᾶρ', i. e. πάρισσι. The preposition sometimes, though rarely, represents the plural verb, as Med. 442. Acharn. 862, 1091; and still more rarely is the α elided.—πάλφ λαχόντες, having decided by drawing lots the order of succession in which the envoys from the various states should be admitted. The Hellenic people seem to have had the privilege before foreigners, but were themselves bound to draw lots

for precedence in consulting the oracle. For it was only on stated days that responses could be obtained. Eur. Ion 418,

καὶ γὰρ, ὡς ἐγὼ κλύω,
 χρηστήριον πέπτωκε τοῖς ἐπήλυσι
 κοινὸν πρὸ ναοῦ· βούλομαι δ' ἐν ἡμέρᾳ
 τῇδ', αἰσία γὰρ, θεοῦ λαβεῖν μαντεύ-
 ματα.

And in allusion to this custom Apollo is said κληροῦν ὁμᾶν in v. 908 of the same play. Plutarch, Quæst. Græc. ix., ὀψέ γὰρ ἀνείθησαν αἱ κατὰ μῆνα μαντεῖαι τοῖς θεομένοισι· πρότερον δὲ ἅπασ ἔθεμιστευεν ἡ Πυθία τοῦ ἐνιαυτοῦ κατὰ ταύτην τὴν ἡμέραν, viz. the seventh of the Delphic month Bysius.

33. ὡς ἂν ἡγήται θεός. 'As the god leads me,' i. e. according to no caprice or arbitrary will of my own. As she was supposed not to know the circumstances of each applicant, the god only could make her answers respectively suit the persons admitted according to the above rule.—After this verse there is a pause. The priestess then returns with a terrified look from the adytum of the temple. She had spoken the prologue, according to Müller's theory, in the orchestra, representing the ἀβλή or outer court of the Pythian temple. The temple itself he supposes to have been the whole stage, and that this was concealed from the spectators by a curtain till after the prologue. But it seems, on the whole, at least as probable that the Pythoness was on the stage, the interior of the temple, of which the spectators only obtain a glimpse sufficient to excite further curiosity as to the garb of the Furies, being within the central doorway of the proscenium.

ὡς μήτε σωκεῖν μήτε μ' ἀκταίειν βάσω
 τρέχω δὲ χερσῖν, οὐ ποδακία σκελῶν
 δείσασα γὰρ γραῦς οὐδέν' ἀντίπαις μὲν οὖν.
 ἐγὼ μὲν ἔρπω πρὸς πολυστεφῆ μυχόν.
 ὀρῶ δ' ἐπ' ὀμφαλῶ μὲν ἄνδρα θεομουσῆ
 40 ἔδραν ἔχοντα προστρόπαιον, αἵματι
 στάζοντα χεῖρας, καὶ νεοσπαδῆς ξίφος
 ἔχοντ', ἐλαίας θ' ὑψηγένητον κλάδον
 λήνει μεγίστω σωφρόνως ἕστεμμένον,
 ἀργῆτι μαλλῶ. τῆδε γὰρ τρανῶς ἐρῶ.
 45 πρὸσθεν δὲ τάνδρὸς τοῦδε θαυμαστὸς λόχος
 εὐδαι γυναικῶν ἐν θρόνοισιν ἦμενος.

36. σωκεῖν, 'to have power,' *ισχύειν*, Soph. El. 119.—ἀκταίειν, γαυριῶν καὶ ἀτάκτους πηδᾶν, Schol. and so Timaeus in his Lexicon, on which see Ruhnken's note. Homer has a cognate form, *πέδες δ' ὑπερικταίνοντο*, Od. xxiii. 3, i. e. 'moved nimbly along.'—βάσιμ, for *στάσιμ*, has been adopted by most recent editors from a var. lect. in the Med. The verb refers rather to the ability of *moving* than of standing firmly.

37. τρέχω δὲ χερσῖν. Not, as the Schol. absurdly supposes, that she came out of the temple on *all fours*, but that she supported herself by her hands, from infirmity of her terror-stricken limbs.

38. οὐδέν. So Suppl. 729, *γυνὴ μωθεῖσ' οὐδέν*.—ἀντίπαις μὲν οὖν, 'nay, she is as a mere child.' The word is properly applied to one midway between a child and a grown-up person. Soph. frag. 148. Eur. Androm. 326. Lucian, "Ἐρωτες, p. 398, ed. Reitz: *σχεθὲν ἐκ τῆς ἀντίπαιδος ἡλικίας εἰς τοὺς ἐφήβους κριθεῖς ἄλλαις ἀπ' ἑλλῶν ἐπιθυμίαις βουκολοῦμαι*. 40. θεομουσῆ. Probably pronounced as a trisyllable, like *θεομανῆς* Theb. 650.—ἐπ' ὀμφαλῶ, at the altar of the adytum, supposed to stand in the exact centre of the earth. Pausanias, x. 16, 3, mentions *τὸν ὑπὸ Δελφῶν καλούμενον ὀμφαλόν, λίθου πεποιημένον λευκοῦ*. Strabo, ix. cap. iii., τῆς Ἑλλάδος ἐν μέσῳ πῶς ἐστὶ τῆς συμπάσης, τῆς τε ἐντὸς ἰσθμοῦ καὶ τῆς ἐκτὸς: ἐνομίση δὲ καὶ τῆς οἰκουμένης, καὶ ἐκάλεσαν τῆς γῆς ὀμφαλόν, προσπλάσαντες καὶ μύθον, ὃν φησι Πίνδαρος: ὅτι συμπέσειεν ἐνταῦθα οἱ ἀετοὶ οἱ ἀφεθέστες

ὑπὸ τοῦ Διὸς, ὁ μὲν ἀπὸ τῆς δύσεως, ὁ δ' ἀπὸ τῆς ἀνατολῆς: οἱ δὲ κόρακας φασι. Δείκνυται δὲ καὶ ὀμφαλὸς τις ἐν τῷ ναφῶ τετανωμένος, καὶ ἐπ' αὐτῷ αἱ δύο εἰκόνες τοῦ μύθου.—The μὲν in this verse is answered by δὲ in v. 46.

41. προστρόπαιον. 'A suppliant for expiation.' *Ἰηῖρα*, v. 168, 228, 423, the word means 'blood-guilty.' See Müller, Dissert. p. 105, who shews that both senses descend from the primary notion of *προστραπέσθαι*, 'to resort to another as a suppliant for reception.' In the sense which it here bears it occurs v. 225. Hesych. *προστρόπαιος*: φόνιος, μιὰρδς, αἵματι μεμιασμένον, καὶ πρὸς τινα τραπέμενος δεήσει καθάρσεως.

42. νεοσπαδῆς. She infers that the sword was newly drawn, i. e. recently used, from seeing Orestes' hands dripping with gore. Cf. Ag. 1322. "Orestes is supposed to have betaken himself to his place of refuge so quickly, as not to have yet relinquished his weapon." *Drake*.

44. λήνει μεγίστω. The epithet is rather tame, but not sufficiently so to justify Hermann's *μεγιστοσωφρόνως*. The tufts of wool, or rather the pendent fillets (Suppl. 22. 641), were of ample size, as is known from ancient sculptures. May we not infer from the present passage that the earnestness of the appeal was denoted by the *more than usually* long festoons on the boughs? Any how, there is something in Linwood's remark, that τῆδε γὰρ τρανῶς ἐρῶ is added as a reason for describing these details so minutely.

46. λόχος. See on Theb. 106.

οὔτοι γυναῖκας, ἀλλὰ Γοργόνας λέγω
οὐδ' αὔτε Γοργείοισιν εἰκάσω τύποις
εἶδόν ποτ' ἤδη Φινέως γεγραμμένας 50
δείπνον φερούσας· ἄπτεροί γε μὴν ἰδεῖν
αὐται, μέλαιναί δ' ἐς τὸ πᾶν βδελύκτροποι·
ρέγκουσι δ' οὐ πλατοῖσι φυσιάμασιν
ἐκ δ' ὀμμάτων λείβουσι δυσφιλή λιβα·
καὶ κόσμος οὔτε πρὸς θεῶν ἀγάλματα 55
φέρειν δίκαιος, οὔτ' ἐς ἀνθρώπων στέγας.
τὸ φύλον οὐκ ὄπωπα τῆσδ' ὀμιλίας,
οὐδ' ἦτις αἶα τοῦτ' ἐπεύχεται γένος
τρέφουσ' ἀνατὶ μὴ μεταστένειν πόνον.
τάντεῦθεν ἦδη τῶνδε. δεσπότη δόμων 60

49. Γοργείοισιν τύποις. "The Gorgon-images were among the very earliest works of Grecian, especially of Athenian art, which can be traced as far back as the age of Cyclopaean workmanship." (Müller, Dissert. p. 188, ed. 2.) Both the Gorgons and the Furies are represented with snaky locks; cf. Prom. 818. Cho. 1037; indeed, Müller is of opinion that Aeschylus borrowed the idea of so describing the latter from the much earlier works of art he had seen of the former.—After this verse Hermann and Franz mark a lacuna. Linwood, Dindorf, Donaldson, and Minckwitz, all concur in the opinion that the passage has been mutilated. But the truth seems to be, that in describing a well-known picture, sufficiently identified by the mention of Phineus, the poet thought it needless to specify τὰς Ἀρπυίας. Nor does he scruple to omit the article with the participle where strict usage requires its addition; see Cho. 353. Pers. 247. We may simply translate, 'I have seen before now in a picture (female forms) carrying off the dinner of Phineus; but these (Furies) are wingless, and black, altogether disgusting in their manner.' Thus the implied antithesis is that the Harpies had wings, the Furies had none, being huntresses or hounds (κύνες) who track their prey by the scent. For the story of Phineus see Apoll. Rhod. ii. 178 seqq.—μέλαιναί, 'sable,' κελαιναί Ἐρινύες Ag. 448. μελάγχρωτες Orest. 321. χρώτα κελαιναί Eur. El. 1345. But Aeschylus does not go further than to give them a

black garb, *inf.* 332. 353.

53. οὐ πλατοῖσι, 'unapproachable.' Their breath was too deadly, or the noise of their snoring too terrible to allow of a closer inspection. The common reading, οὐ πλαστοῖσι, is retained by Hermann; but there is little sense in "ποι στείς σταιβύς," and the forms are often confused; see on Prom. 915. Elmley's correction has been admitted by Franz, Dind., Linwood. We learn from v. 132—3 that the Furies' breath was fiery and bloody. It was also venomous, *inf.* 752, &c.—λίβα. So G. Burges for βλα or βλα. Thus βλα and βλαι are confused Cho. 643. *Ibid.* 1047, καὶ ὀμμάτων στάζουσα αἶμα δυσφιλές. Müller remarks that there is a notion of libations which are unacceptable to the Olympian gods, just as in the next line there is an allusion to the practice of vesting the old statue of Pallas (τὸ βρέτας) in the peplos. See *Athens and Attica*, p. 126.

57. τὸ φύλον. 'I have seen not the tribe to which this company belongs, nor know I what land can aver that rearing such a race without harm, it has not to repent of its pains.'—πόνον for πόνων has been generally received by critics from Arnaldus. The genitive might indeed stand, if μεταστένειν be taken strictly in the neuter sense. Compare μεταλγείν, Suppl. 400.

60. τάντεῦθεν ἦδη. How to eject them from the temple, and purify it afterwards, she knows not, and therefore leaves the god to do for himself what he is in the

αὐτῷ μελέσθω Δοξία μεγασθενεῖ.
 ἱατρόμαντις δ' ἔστι καὶ τερασκόπος,
 καὶ τοῖσιν ἄλλοις δωμάτων καθάρσιος.

ΑΠΟΛΛΩΝ.

οὔτοι προδώσω διὰ τέλους δέ σοι φύλαξ
 ἔγγυς παρεστῶς, καὶ πρόσω δ' ἀποστατῶν, 65
 ἔχθροισι τοῖς σοῖς οὐ γενήσομαι πέπων.
 καὶ νῦν ἀλούσας τάσδε τὰς μάργους ὄρᾱς
 † ὕπνῳ πεσοῦσαι δ' αἱ κατάπτυστοι κόραι,
 γραιῖαι, παλαιαὶ παῖδες, αἷς οὐ μίγνυται
 θεῶν τις, οὐδ' ἄνθρωπος, οὐδὲ θήρ ποτε 70
 κακῶν δ' ἕκατι κἀγένοντ'· ἐπεὶ κακὸν
 σκότον νέμονται, Τάρταρόν θ' ὑπὸ χθονός,
 μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων.
 ὁμως δὲ φεῦγε, μηδὲ μαλθακὸς γένη.

habit of doing for others. "As Iatromantis and portent-seer he can account for the presence of these terrific beings and do away the curse which evoked them; as Katharsios he can remove the pollution they have occasioned," Müller, Dissert. p. 127. With these words she retires, and Apollo himself comes forward with Hermes (90), advising Orestes to take advantage of the slumber of his pursuers, and fly to Athens, where he and his sister Pallas will devise means to rid him of his troubles. He must not give in from timidly brooding over the toil in store for him (v. 78), for he is warned before hand that they will chase him over land and sea till he finds an asylum in the Athenian Acropolis. Hermann contends against Müller and the Scholiast, that the forms of the Furies are not yet visible to the spectators, whose attention is at present occupied wholly with the fortunes of Orestes. In fact, it seems most probable that they are first seen, though indistinctly, in the act of waking from sleep at v. 136. By τάσδε in v. 67 it is enough to suppose they were pointed to.

65. καὶ πρόσω δ'. See on Prom. 994. Hermann gives, after Blomfield, καὶ πρόσω γ', 'aye, and when absent from you too,' i. e. when you are far away from Delphi.—πέπων, 'mild,' *mitis*, Ag. 1336.

67. ἀλούσας. Caught, unable to stir. The capturers are now themselves cap-

tured, and Orestes is free to fly. To supply ὕπνῳ is needlessly to involve the passage. The next verse is either corrupt, or, as Hermann plausibly supposes, a line has been lost after it, like ἐν ταῖσδε τοῖς θρόνοισιν ἀσθενεῖς πάρα. He also suggests that the poet may have written ὕπνῳ κλέουσι δ', comparing Cho. 610. One might conjecture κέπῳ δ' or κόνῳ δ' ἕκαστουσ', as *inf.* 119. Regarded as a mere anacoluthon, πεσοῦσαι is liable to this difficulty, that the poet must have forgotten not only the construction, but what he intended to say about the inability of the Furies to pursue.

69. οὐ μίγνυται. The verb is here used in an ambiguous sense, of converse either sexual or social, just as Homer says of Calypso, Od. vii. 247, οὐδέ τις αὐτῇ μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων. In the latter sense Plato has θεὸς ἀνθρώπων οὐ μίγνυται, Symp. p. 203, init. Cf. Hom. Hymn. ad Cer. 355.

71. κακῶν ἕκατι. 'Their very origin is through evil,' i. e. if there were no crimes to punish there would be no avenging Erinyes.—ἐπει, as you may further infer from the fact that, &c.

74. ὁμως δέ. Though they are now asleep, and powerless to pursue, nevertheless you must persevere in your flight, for they are sure to overtake you.—καὶ δ' ἡπείρου, 'even through the long continent' of Europe. For Orestes is supposed

ἐλῶσι γάρ σε καὶ δι' ἠπίρου μακρᾶς
βιβῶντ' ἄν' αἰεὶ τὴν πλαουστιβῆ χθόνα,
ὑπέρ τε πόντον καὶ περιρρύτας πόλεις.
καὶ μὴ πρόκαμνε τόνδε βουκολούμενος
πόνον· μολῶν δὲ Παλλάδος ποτὶ πτόλιον
ἴζου παλαιὸν ἄγκαθεν λαβῶν βρέτας·
κάκει δικαστὰς τῶνδε καὶ θελκτηρίου
μύθους ἔχοντες μηχανὰς εὐρήσομεν,
ὥστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξαι πόνων.
καὶ γὰρ κτανεῖν σ' ἔπεισα μητρῶον δέμας.

75

80

ΟΡΕΣΤΗΣ.

ἄναξ Ἄπολλον, οἶσθα μὲν τὸ μὴ ἀδικεῖν
ἐπεὶ δ' ἐπίστα, καὶ τὸ μὴ ἀμελεῖν μάθε.

85

to have visited many lands, and to have applied for purification at many places, before he makes his appearance at Athens (at v. 226), as is clear from his address to Athena. The student must avoid construing καὶ δι' ἠπίρου — ὑπέρ τε πόντον, i. e. taking καὶ — τε as convertible with τε — καί.

76. βιβῶντ' ἄν' αἰεὶ. The MSS. give βεβῶντ' or βεβόντ' ἄν κ.τ.λ. βιβῶντ' is the correction of Stephens. Cf. Hom. Hymn. in Merc. 149, ἦκα ποσὶν προβιβῶν, and *ibid.* 226, βιβῶ. Pindar has κούφα βιβῶν Ol. 14, 24. Hermann compares, for the position of ἀνὰ, Plat. Legg. viii. p. 832, c, ἀλλ' ἀκόντων ἐκούσα ἄρχει σὺν αἰεὶ τινι βίῃ. Franz, Dind., Linwood, read βεβῶτ' ἄν' αἰεὶ, but it is difficult to see how a continued action can be expressed by a perfect participle. Müller conjectures ἀλατεί, Musgrave ἀνάγκη, Dr. Donaldson ἄν' ἔστη.—On the feminine form περιρρύτας, for which Dind. suggests περιρρύτους, see Pers. 597. A similar periphrasis for 'islands' is πόλεις Ἀχελῷδες, or 'water-settlements,' Pers. 866.

78. πρόκαμνε. Do not faint or give in before your race is run. Compare v. 88.—βουκολούμενος, Schol. περιέπων. Thus we have ἔβουκολούμενον φροντίσω νέον πάθος Ag. 652. There can be little doubt the poet meant 'brooding over,' 'being anxious about.' Hermann takes it passively, and says, "inest in hoc verbo diu frustrati laboris significatio." Linwood compares ἐλαύνεσθαι δρόμους, and γυμνάζεται πόνους Prom. 608; but these are

cognate accusatives which do not defend βουκολοῦσθαι πόνον, 'to be driven like an ox through a toilsome route.'

79. ποτὶ πτόλιον. The Ionicism is remarkable in a senarius. We have ποτὶ πτόλιον in a choric verse, Theb. 336.—ἄγκαθεν, 'in your arms;' see on Ag. 3. Thus ἀγκὰς ἐλῶν Od. vii. 252. ἀγκὰς ἔχων τῷ Theocr. vii. 55. ἀγκὰς λαβέτην Il. xxiii. 711. By βρέτας the ancient wooden statue of Pallas is meant, as contradistinguished from the other two, on which see *Athens and Attica*, p. 125. Cf. Eur. El. 1255, ἐλθὼν δ' Ἀθήνας Παλλάδος σεμνὸν βρέτας πρόστυζον.

83. ἐς τὸ πᾶν, = τὸ πᾶν, finally and effectually. Cf. Cho. 671, ἐς τὸ πᾶν αἰεὶ ξένον. *Irf.* 510.

84. ἔπεισα. "Desideres fortasse pronomen ἐγώ: sed vim sententiae continet ἔπεισα, Non per te ipsum sed alio (h. e. me) suadente fecisti." Linwood.

85. τὸ μὴ ἀδικεῖν, τὸ δίκαιον, δίκην. Cf. 719, τὸ μὴ ἄδικεῖν σέβοιτες ἐν διαίρεσι. Suppl. 753, φρόνει μὲν, ὡς ταρβοῦσα, μὴ ἀμελεῖν θεῶν. The Med. gives μὴ ἄδικεῖν and μὴ ἀμελεῖν. Others adopt the crasis μῆδικεῖν or μάδικεῖν. The meaning is, 'Of your justice there is no question, and since you know what it is, learn also to practise it; for you have power to help, if the will be not wanting.' Some understand by τὸ μὴ ἀδικεῖν the guiltlessness of Orestes who has acted under obedience; but this is to do some violence to the Greek.—φερέγγυον, Theb. 391, 'competent.'

σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σόν.
 ΑΠ. μέμνησο, μὴ φόβος σε νικάτω φρένας.
 σὺ δ', αἰτάδελφον αἶμα καὶ κοινοῦ πατρὸς,
 Ἑρμῆ, φύλασσε, κάρτα δ' ὦν ἐπώνυμος, 90
 πομπαῖος ἴσθι, τόνδε ποιμαίνων ἐμόν
 ἰκέτην. σέβει τοι Ζεὺς τόδ' ἐκνόμων σέβας,
 ὀρμώμενον βροτοῖσιν εὐπόμπῳ τύχη.

ΚΑΤΤΑΙΜΝΗΣΤΡΑΣ ΕΙΔΩΛΟΝ.

εὔδουτ' ἄν, ὦή, καὶ καθενδουσῶν τί δεῖ ;
 ἐγὼ δ' ὑφ' ὑμῶν ἑδδ' ἀπητιμασμένη 95
 ἄλλοισιν ἐν νεκροῖσιν, ὡς μὲν ἔκτανον

88. μέμνησο, i. e. the injunctions (78) about not giving in through fear and anxiety.

90. κάρτα δ' ὦν ἐπώνυμος. 'True to your name;' truly, or rightly, called *the conductor* from your office of conducting. Cf. Theb. 9 and 655, ἑπωνύμῳ δὲ κάρτα, Πολυνεΐκῃ λέγω, where see the note. The meaning is, Do not belie your name of *Conductor* in the case of this man, my Suppliant.

92. τόδ' ἐκνόμων σέβας. 'Zeus holds in respect the regard due to outlaws which comes to mortals from (by) the fortune of having a safe conduct.' This passage is difficult to translate; the sense appears to be, that a man is entitled to respect, even though a culprit and beyond the protection of ordinary laws, provided that he is convoyed or conducted by some one who has guaranteed to him safety and protection. For such was the sacredness attached to all the rights of hospitality in the heroic times, that it would have been held not only a dishonour but a kind of sacrilege to violate the pledged faith of a safe convoy, as far as the boundaries of the land, however heinous the crime of him to whom it had been extended. And Zeus himself is said to hold this σέβας in respect, since he was the especial patron of ξένοι and ἰκέται. By ἐκνόμων we must understand, with Hermann, παρανόμων, as Suidas explains the word, viz. the lawless, or rather, those who are without the pale of the law from the commission of some crime. Schol. τὸ τῶν ἰκετῶν σέβισμα καὶ δέημα οὐ μόνον τιμῆ ὁ Ζεὺς, ἀλλὰ καὶ σέβει, ὁρῶν αὐτὸ ὀρμώμενον προσήκουσθ τύχη. There

can be no doubt that εὐπομος τύχη is here used generally, for any guidance or escort pledged to one man by another. The addition of βροτοῖσιν perhaps implies that this privilege was granted to all mortals from the divine office of Hermes. —At this verse Orestes, escorted by Hermes, leaves the stage, as for Athens. Apollo retires within the temple. After a brief pause the ghost of Clytemnestra rises through a trap-door in the stage.

94. εἴδοιτ' ἄν. 'Sleep on,'—an ironical exhortation to go on doing what the next sentence declares to be useless, 'what need have I of you asleep?' Similarly μύχοιτ' ἄν inf. 117.

96. ὡς μὲν ἔκτανον. Herm., Franz, Dind., Linwood adopt ὦν from the Scholiast, who explains ὅτι ὦν ἐφόνευσα. In reading ὦν in the second edition of this play, I did not sufficiently observe that this ὅτι ὦν of the Scholiast only means 'because,' διότι ἐφόνευσα, and therefore really points to ὤς. The sense is, θρῆϊδος ὡς ἔκτανον οὐκ ἐκλείπει με, and the preceding ἐγὼ is used because the poet intended to say θρῆϊδίζομαι. The same construction is repeated in καθοῖσα, v. 100. See inf. 455. Cho. 511. 1048. Suppl. 440. Translate: 'But I, thus slighted by you among (the) other dead, am unbraided continually among the shades with being myself a murderess, and I wander in disgrace,—while for having suffered such dreadful treatment from those dearest to me (my own son), none of the gods is angry in my behalf.' The degree of honour which a ghost had in Hades depended on the amount of honour, justice, or concern paid to it on earth (Cho. 143).

ὄνειδος ἐν φθιτοῖσιν οὐκ ἐκλείπεται,
 αἰσχρῶς δ' ἀλῶμαι προϋννέπω δ' ὑμῖν ὅτι
 ἔχω μεγίστην αἰτίαν κείνων ὑπο-
 παθοῦσα δ' οὕτω δευὰ πρὸς τῶν φιλάτων, 100
 οὐδεὶς ὑπὲρ μου δαιμόνων μῆνιεται,
 κατασφαγείσης πρὸς χερῶν μητροκτόνων.
 ὄρατε πηγάς τάσδε καρδίας ὅθεν
 εὐδουσα γὰρ φρήν ὄμμασιν λαμπρύνεται
 ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος βροτῶν. 105
 ἦ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε
 χοάς τ' αἰόλους, νηφάλια μειλίγματα,

Hence Clytemnestra complains that the remissness of the Furies, her avengers, brings discredit upon her below, and gives opportunity to the other shades to taunt her with what she has done, while at the same time they pay no heed to what she has suffered. By 'dishonoured among other dead' she means that she is so in comparison with others, who have not to complain of the like neglect.

103. ὄρατε — ὅθεν. The MSS. reading is ὄρα δὲ πηγάς τάσδε καρδία (or καρδία) σέθεν, but Ald., Turn. give καρδίας, which has been commonly adopted, πηγάς being taken for reproaches, as *inf.* 131. 150. 444. There can hardly be a doubt that Hermann has rightly changed C into O. As for the plural, which I first gave in the second edition of this play, it is to be observed that Clytemnestra uniformly uses it in this ῥῆσις in addressing the Furies; and it is obvious that the corruption of ὅθεν into σέθεν would have involved that of ὄρατε into ὄρα δέ. By πηγαὶ καρδίας we may now understand literally the gory wound inflicted by Orestes; nor is it a serious objection that *inf.* 562 it is said to have been on the neck, since the sword may have been thrust downwards into the region of the heart. 'See,' she exclaims, 'this wound, whence it came,' i. e. ἐκ χερῶν μητροκτόνων. Look at the blow a mother has received from her own son, and cease from your present apathy in her cause.

104. εὐδουσα φρήν. Having used the word ὄρατε, which could not in common propriety be addressed to persons asleep, she has recourse to a doctrine, which the Greeks seem to have received from Pythagoras, that the mind's eye sees clearer

in sleep, i. e. into matters of futurity, while 'in the day time the fate of mortals is unforeseen' (or perhaps, 'the lot of mortals is such that they cannot foresee'). Cf. Cho. 280, ὄρατα λαμπρὸν ἐν σκότῃ νυμῶν φρήν. Cic. de Div. i. 39, 'cur autem deus dormientes nos moneat, vigilantes negligat?' *Ibid.* i. 30, 'quum ergo est somno convocatus animus a societate et contagione corporis, tum meminit praeteritorum, praesentia cernit, futura praevidet.' Now, if Clytemnestra bids the sleeping Furies see the actual wound, she must transfer this faculty from the mental to the bodily eye. But if she merely desires them to see by whom it was inflicted, this is a matter of intelligence only. Compare φρένα ἀμματωμένην Cho. 839. Hermann, Minckwitz, and Donaldson, give φρενῶν for βροτῶν in v. 105, from the Schol. ἡ τῆς φρενὸς μοῖρα οὐ προορᾷ ἐν ἡμέρᾳ. But βροτῶν, so far from being "ineptum," merely generalises the sentiment, so that what is true of mankind ordinarily is true *à fortiori* of supernatural beings.

106. ἐλείξατε. 'You have lapped.' She compares them to thirsty hounds; and Müller has appositely observed, "Aeschylus borrowed from the Gorgons, no doubt, the pendulous tongue and grinning mouth, which regularly characterise the Gorgon-head in ancient works of art." On the 'wineless libations' offered to the Furies, see Oed. Col. 100. 481, and the Schol. there. The reason probably was, that wine infuriates, and leads to the commission of those very crimes which arouse the dread goddesses. Hence αἰώνεις ἐμμανεῖς θυμῶμασι, *inf.* 975.

καὶ νυκτίσεμνα δέϊπν' ἐπ' ἐσχάρα πυρὸς
ἔθνον, ὦραν οὐδενὸς κωὴν θεῶν.

καὶ πάντα ταῦτα λὰξ ὀρῶ πατούμενα·

110

ὁ δ' ἐξαλύξας οἴχεται νεβροῦ δίκην,

καὶ ταῦτα κούφως ἐκ μέσων ἀρκυστάτων

ὤρουσεν, ὑμῖν ἐγκατιλλώψας μέγα.

ἀκούσαθ' ὡς ἔλεξα τῆς ἐμῆς πέρι

ψυχῆς· φρονήσατ', ὦ κατὰ χθονὸς θεαί.

115

ὄναρ γὰρ ὑμᾶς νῦν Κλυταιμνήστρα καλῶ.

ΧΟΡΟΣ.

(Μυγμός.)

ΚΑ. μύζιουτ' ἄν, ἀνὴρ δ' οἴχεται φεύγων πρόσω·

φίλοις γὰρ εἰσω, οὐκ ἐμοί, προσίκτορες.

109. ὦραν. 'At an hour,'—an unusual accusative. Compare Ar. Ach. 23, ἀσπίαν ἤκοντες. Bacch. 722, οἱ δὲ τὴν τεταγμένην ὦραν ἐκίονον θύρσον ἐς βακχεύματα, and Elmsley's note. To the Furies, as children of Night (*inf.* 760), sacrifices were offered in the midnight hour.—λὰξ πατούμενα, despised and ungratefully slighted. Cho. 630, τὸ μὴ θέμις γὰρ οὐ λὰξ πέθοι πατούμενον.

112. καὶ ταῦτα. 'And that too—' The use is not very common with a finite verb. Cf. Ar. Vesp. 771, καὶ ταῦτα μὲν νῦν εὐλόγως, ἦν ἐξέχρη εἴλη κατ' ἔρθρον, ἠλιάσει· πρὸς ἤλιον. Dr. Donaldson, *New Cratylus*, p. 264, compares it with καίτοι. Linwood needlessly understands καὶ ταῦτα τὰ πηδήματα ὤρουσεν, comparing πῆδημ' ὀρούσας Ag. 799. The sense is, 'he has not only escaped' (i. e. gone off to Athens while you were sleeping, *sup.* 93), 'but he has slipped out of the very middle of the toils, when you thought you had him fast, whereby he has greatly mocked and insulted you his pursuers.' On ἀρκυστάτων see on Ag. 1346. Linwood and Franz defend the MSS. reading ἀρκυσμάτων. But ἀρκυσμα is unlikely as a by-form of ἀρκυς.

113. ἐγκατιλλώψας. Literally, 'having made faces at you,' from ἴλλειν (Antig. 509), and ἄπα, 'to contort the countenance,' the ἐν giving the same force as in ἐγγελάω. Schol. χλευσάσας, ἐγγελάσας. Cf. frag. 211, σὸ δ' ὁ σταθμοῦχος ἐγκατιλλώψας ἔθρει. Hom. Od. xviii. 11, οὐκ αἰεὶς, θεὶ δὴ μοι ἐπιλλάττουσιν ἄπαυτες :

'Are you not aware how all are winking at me?' Hence λαλς, 'squinting,' Ar. Theam. 846.

114. ὦς. 'Hear me, since I have spoken about my very life.' This is not an English idiom; but the Greeks are fond of the phrase, περὶ ψυχῆς ἀγών, ὅτι περὶ ψυχῆς ἀπολογεῖσθαι. Cf. Od. ix. 422, πάντας δὲ δόλους καὶ μῆτιν σφαινον, ὅστε περὶ ψυχῆς. Il. xxii. 161, ἀλλὰ περὶ ψυχῆς θεόν· Ἔκτορος ἱπποδάμιο. Soph. El. 1492, λόγων γὰρ οὐ Νῦν ἐστίν ἀγών, ἀλλὰ σῆς ψυχῆς πέρι. Phoen. 1330. Orest. 847. Heracl. 984. Hel. 946, &c. We say, 'about a matter of life and death,' or, 'a matter of vital importance.' She means that nothing less than 'to be or not to be' is the subject of her address.

115. φρονήσατ'. 'Be conscious,' 'awake to consciousness.' It is only to sleepers that dreams or visions are wont to appear. Hence Clytemnestra appeals to them, not directly to awake, but to take heed even in their sleep, adding, 'For I am now as a dream calling upon you,' not as a real and substantial person, whose presence could only be felt by those awake. The doctrine involved is precisely the same as above, v. 103-5. If we translate, 'I call you in a dream,' as *inf.* 126, ὄναρ διόκεις θῆρα, this could only mean, 'I call upon you even in your sleep.' It is more likely that she calls herself ὄναρ, i. e. that it is here the nominative, not the accusative case; and so Hermann takes it, with Schütz.

118. οὐκ ἐμοί. So Herm., Dind.,

- ΧΟ. (Μυγμός.)
 ΚΛ. ἄγαν ὑπνώσσεις, κοῦ κατοικτίζεις πάθος.
 φονεύς δ' Ὀρέστης τῆσδε μητρὸς οἴχεται. 120
- ΧΟ. (Ὠγμός.)
 ΚΛ. ὤξεις ; ὑπνώσσεις ; οὐκ ἀναστήσει τάχος ;
 τί σοι πέπρακται πρᾶγμα πλὴν τεύχων κακά ;
 ΧΟ. (Ὠγμός.)
 ΚΛ. ὕπνος πόνος τε, κύριοι ξυνωμόται,
 δεωῆς δρακαίνης ἐξεκῆραναν μένος.
- ΧΟ. (Μυγμός διπλοῦς ὀξύς.)
 λάβε, λάβε, λάβε, λάβε, φράζου. 125
- ΚΛ. ὄναρ διώκεις θῆρα, κλαγγαίνεις δ' ἄπερ
 κῶν μέριμναν οὔποτ' ἐκλιπῶν πόνου.
 τί δράς ; ἀνίστω, μή σε νικάτω πόνος,
 μηδ' ἀγνοήσης πῆμα μαλθαχθεῖσ' ὕπνω.
 ἄλγησον ἦπαρ ἐνδίκους ὀνειδέσων 130
 τοῖς σῶφροσιν γὰρ ἀντίκεντρα γίγνεται.
 σὺ δ' αἵματηρὸν πνεῦμ' ἐπουρίσασα τῶ,

Franz, Linwood, for οὐκ ἐμοῖς. The sense as explained by Müller (Diss. p. 126), who however retains ἐμοῖς, is this, — 'There are patron-gods of Suppliants for relations (i. e. for Orestes), though none for me.' Apollo, that is, can protect a matricide, but has no pity for the murdered mother.—φίλοις, cf. τῶν φιλάτων, v. 100. As ἀφικτωρ is both suppliant and god of suppliants, Suppl. 1 and 237, so προσικτωρ here and inf. 419.

122. πλὴν τεύχων κακά; Compare Cho. 717. 'What thing has been accomplished by you, except to do harm?' i. e. you have done me no good, but only mischief in allowing the culprit to escape.

123. κύριοι ξυνωμόται, 'powerful conspirators.' "Qui natura sua inter se conspirare solent." Minckwitz.

125. φράζου. 'Mark him!' Hitherto the sleeping Furies have responded to the reproaches of Clytemnestra by sounds imitative of the uneasy whining of hounds (ὠγμός and μυγμός, which are mere stage instructions, παρεπιγραφαι, as they stand in the text). But they now start in their slumbers, as if half conscious that some-

thing was wrong, and cry *seize him!* Of course, these few words are uttered in a tone to inspire a thrill of horror in the spectators.

126. ὄναρ. 'In a dream.' There is no reality in this cry of λάβε,—it is only the working of a sleeping fancy. Photius: κατ' ὄναρ οὐ χρὴ λέγειν βάρβαρον γὰρ παντελῶς: ἀλλ' ὄναρ.—οὐποτ' ἐκλιπῶν, which never, even for the brief interval of repose, leaves off its eagerness for the chase. Aristot. Hist. An. iv. 10, init., ἐνυπνιάζειν φαίνονται οὐ μόνον ἄνθρωποι, ἀλλὰ καὶ ἴκνοι καὶ κύνες καὶ βόες.—δηλοῦσι δ' οἱ κύνες τῷ ὀλαγγμῷ. Lucret. iv. 992, 'Venantumque canes in molli saepe quiete Jactant crura tamen subito, vocesque repente Mittunt, et crebras redducunt naribus auras, Ut vestigia si teneant inventa ferarum.'

131. ἀντίκεντρα. Inf. 150, ἐμοῖ δ' ὄνειδος — ἔτυψεν κ.τ.λ.

132. τῶ. Cf. v. 166, καὶ τὸν οὐκ ἐκλύσεται. Theb. 380, ὄπ' ἀσπίδος δὲ τῶ. Ibid. 981, καὶ τὸν ἐνόσφισεν. Hermann gives τῶδ', an unnecessary alteration and a doubtful licence in Aeschylus. 'Rise!' exclaims the indignant ghost, 'direct

ἀτμῷ κατισχναίνουσα, νηδύος πυρὶ,
ἔπου, μάραινε δευτέροις διώγμασιν.

ΧΟΡΑΓΟΣ.

ἔγειρ', ἔγειρε καὶ σὺ τήνδ', ἐγὼ δὲ σέ. 135
εὐδεις ; ἀνίστω, κάπολακτίσασ' ὕπνον,
ιδώμεθ' εἴτι τοῦδε φροϊμίου ματᾶ.

ΧΟ. ἰοὺ, ἰοὺ, πόπαξ. ἐπάθομεν, φίλαι— στρ. α.

ἦ πολλὰ δὴ παθοῦσα καὶ μάταν ἐγώ,—
ἐπάθομεν πάθος δυσσαχῆς, ὦ πόποι, 140
ἄφερτον κακόν.

ἐξ ἀρκύων πέπτωκεν, οἴχεται δ' ὁ θήρ.
ὑπνω κρατηθεῖσ' ἄγραν ὤλεσα.

ἰὼ, παῖ Διὸς, ἐπίκλοπὸς πέλει— ἀντ. α.

νέος δὲ γραιίας δαίμονας καθιππάσω,— 145

τὸν ἰκέταν σέβων, ἄθεον ἄνδρα καὶ
τοκεῦσιν πικρόν.

τὸν μητραλοῖαν δ' ἐξέκλεψας ὦν θεός.

τί τῶνδ' ἔρει τις δικαίως ἔχειν ;

against him your gory breath! Wither him with the vapour from the fire of your vitals! Follow, and wear him out by a second chase!

135. The leader of the band,—we can hardly yet say the Hegemon of the chorus, —now starts up, and rouses her next neighbour, who in turn is exhorted to awaken the one at her side. 'Do you rouse your neighbour here as I rouse you.' See on Suppl. 734. Blomfield's idea (Praef. ad Pers. p. xxiv.) that this passage proves the number of the chorus to have been *three*, is refuted by the ensuing ode, in which *fourteen* distinct sentences may be counted, (the first four lines of *στρ.* and *ἀντ. α* making each *two*.) while the three introductory iambics are recited by the leader alone.

137. *ματᾶ*, 'is vain,' 'is to no purpose,' Prom. 57. By *φροϊμιον* she means the following ode, or 'opening song,' in which bitter reproaches are heaped upon Apollo for rescuing the culprit. Let us see, she says, whether we can induce him to give him up again to our hands. This proving unsuccessful, the *parode* (319 seqq.) takes the form of a *δέσμιος ἄρμος*, or 'binding

hymn,' in order to enchant and arrest the culprit himself.

138. *πόπαξ*. An exclamation of vexation (*σχετλιαστικόν*), another form of which was *πόππαξ* (Photius in v.). Hence *ποπύζειν* and *ποπιάζειν*, like *ῥίζειν* from *ῥ* (*στρ.* 121), *φεύζειν* from *φεῦ* (Ag. 1279).—*μάτην*, 'undeservedly,' Pers. 290.

142. *οἴχεται* ὁ *Herm.*, Dind., Donaldson; but see on Suppl. 15.

145. *νέος* — *γραιίας*. Apart from the mere antithesis, which is a favourite one with Aeschylus (Suppl. 355. *Inf.* 156. Cho. 163), there is a contrast drawn between the old Titanian or Chthonian divinities, and the newer dynasty of Olympian gods. *καθιππάσω*, 'you have ridden over,' a remarkable and rare word. Cf. *Inf.* 701, *ἔπει καθιππάσει με πρεσβύτιν νέος*, and v. 748, *ἰὼ θεοὶ νεώτεροι, παλαιὸς νέμους καθιππάσασθε*.

149. *τί τῶνδ'*. Which of these two acts, viz. overriding and trampling under foot elder gods, and taking up the cause of a parricide, being yourself the god of all purity and goodness. Elsewhere *τί τῶνδε* is said of two alternatives, as Ag. 204. Cho. 330. 832.

ἔμοι δ' ὄνειδος ἐξ ὄνειράτων μολὸν	στρ. β'.
ἔτυψεν δίκαν διφρηλάτου	151
μεσολαβεῖ κέντρῳ	
ὑπὸ φρένας, ὑπὸ λοβόν.	
πάρεστι μαστίκτορος δαίου δαμίου	
βαρὺν, τὸ περίβαρυν κρύος ἔχειν.	155
τοιαῦτα δρῶσιν οἱ νεώτεροι θεοί,	ἀντ. β'.
κρατοῦντες τὸ πᾶν δίκας πλέον	
φονολιβῆ θρόμβον	
περὶ πόδα, περὶ κᾶρα—	
πάρεστι γὰς ὀμφαλὸν προσδρακεῖν αἱμάτων	160
βλοσυρὸν ἀρόμενον ἄγος ἔχειν.	
ἔφεστὶ γὰρ δὲ, μάντις ὦν, μιάσματι	στρ. γ'.
μυχὸν ἔχρανας αὐτόσσυτος, αὐτόκλητος,	

150. *ὄνειδος*, cf. v. 130—1.—*ἐξ ὄνειράτων*, 'in dreams,' as *ἐξ ὄννου κότον πνέων* Cho. 30. It is the genius of the Greek language to regard primarily the source from which an action proceeds.—*μεσολαβεῖ κέντρῳ*, as with a goad grasped by the middle, so as to remain firmly in the hands. Cf. Theocr. xvi. 78, *ἤδη βαστάσουσι Συρακόσιοι μέγα δοῦρα*. So *μεσσοπαγὴς ἔγχοσ* Il. xxi. 172.—*λοβόν*, the liver, i. e. the vitals. Cho. 264, *ἄτας ὄφ' ἦπαρ θερμόν*. Prom. 503, *χολῆς λοβοῦ τε ποικίλην εὐμορφίαν*.

154. *πάρεστι*. 'There is present for me to feel (or perhaps, 'one may feel,' *ἔξεστι*, cf. Cho. 412), the severe, the very severe chill (smart) of a hostile public executioner.' Mr. Drake compares the use of *ἔχειν* in Ag. 358. A figurative way of saying, 'I have suffered from the reproaches cast upon me through the conduct of Apollo, as much as if I had been scourged by the torturer's whip.'

157. *κρατοῦντες τὸ πᾶν*. 'Having a power altogether beyond what is right.' The adverbial *τὸ πᾶν* is already familiar to the student of Aeschylus.

158. *θρόμβον*. So Herm., Dind., Linwood, after Wakefield for *θρόνον*. Franz gives *θράνον* after H. L. Ahrens. Hermann well observes, that *περὶ πόδα, περὶ κᾶρα*, answer to *ὑπὸ φρένας, ὑπὸ λοβόν* above, and therefore that if the one concludes a sentence, the other must do the same. So also both are succeeded by *πάρεστι* with an infinitive. Rather how-

ever than construe with him *κρατοῦντες φονολιβῆ θρόμβον*, *vidi vindicantes caedis vestigia*, it is better to mark an abrupt transition at *κᾶρα*. In fact, the words are taken up and finished by another speaker, who slightly changes and amplifies the sentence. The first intended to say, *πάρεστι προσδρακεῖν φ. θρόμβον*, 'one may see a gory clot round the head and the foot (the top and the bottom) of the sacred altar.' The new speaker adds another accusative exegetically,—'Yes, one may indeed behold the central altar of the earth to have taken upon itself a terrible pollution of blood so as to have it.' All this is meant as a taunt to Apollo for protecting a murderer. It is noticeable that both strophe and antistrophe end with an emphatic *ἔχειν*.

162. *μάντις ὦν*. So Schütz for *μάντι σῶ* or *σῶ*. Apollo, as a prophet, should have preserved his own shrine free from pollution, whereas he has now voluntarily defiled it by the touch of a murderer. Rather we should have looked for *Φοῖβος ὦν*, 'being the god of brightness and purity;' but under every attribute (*sup.* 62—3) he was a god to whom any sort of defilement was odious, and the attribute of *μάντις* is chosen on account of *μυχόν*. Compare *inf.* 686, *μαντεῖα δ' οὐκ ἐθ' ἀγὰρ μαντεῖσαι μένων*.—Hesych. *αὐτόσσυτον αὐτοκέλευστον*. Σοφοκλῆς Σκυρίαῦς. The word implies a still severer taunt than before. The two ideas of *ἐκόν* and *ἔκων* had a peculiar significance to the Greek mind.

- παρὰ νόμον θεῶν βρότεια μὲν τίων,
 παλαιγενεῖς δὲ Μοίρας φθίσας. 165
 κάμοι γε λυπρὸς, καὶ τὸν οὐκ ἐκλύσεται, ἀντ. γ.
 ὑπὸ τε γᾶν φυγῶν οὐ ποτ' ἐλευθεροῦται·
 ποτιτρόπαιος ὦν δ' ἕτερον ἐν κάρφ
 μιάστορ' ἐξ ἐμοῦ πάσεται.
- ΑΠ. ἔξω, κελεύω, τῶνδε δωμάτων τάχος 170
 χωρεῖτ', ἀπαλλάσσεσθε μαντικῶν μυχῶν
 μὴ καὶ λαβούσα πτηνὸν ἀργηστὴν ὄφιν,
 χρυσηλάτου θώμιγγος ἐξορμώμενον,
 ἀνῆς ὑπ' ἄλγους μέλαν' ἀπ' ἀνθρώπων ἀφρόν,
 ἐμοῦσα θρόμβους οὐς ἀφείλκυσας φόνου. 175
 οὔτοι δόμοισι τοῖσδε χρίμπτεσθαι πρέπει·
 ἀλλ' οὐ καρανοστήρες ὀφθαλμωρύχοι
 δίκαι, σφαγαί τε, σπέρματός τ' ἀποφθορᾶ
 παίδων κακοῦται χλοῦνις, ἡδ' ἀκρωνία

165. *παλαιγενεῖς*, sup. 145.—*Μοίρας*, inf. 920, where they are called sisters of the Erinyes, whereas here they are identified. And in v. 694 they are spoken of by the chorus as if wholly unconnected with them.—*φθίσας*, 'having set at nought,' 'having deprived of power.'

166. *κάμοι γε*. The *γε* is well suited to the words of a new speaker, and is perhaps rightly given by Casaubon for *κάμοι τε*. Hermann has *ἐμοί τε*. The sense is 'Yes, and while he causes vexation to me, he shall not any the more deliver him (Orestes), and even when he has fled under the earth (even in Hades) he is no more free.' The common opinion was, that death brought an end of all troubles; but it was not to be so in this case. Cf. Suppl. 782, τὸ γὰρ θανεῖν ἐλευθεροῦται φιλαϊκῶν κακῶν.

168. *ποτιτρόπαιος*, guilty, defiled with murder; see on v. 41.—*μιάστορα*, Suppl. 637, where the peculiar force of *ἐν κάρφ* is explained.—*ἐξ ἐμοῦ*, 'after me,' is the correction of Scholefield, for *ἐκείνου*. Schol. *καὶ οἱ ἐξ αὐτοῦ δίκας ἡμῖν δάσουσιν*. Hermann, who formerly conjectured *ἐστιν οὐδ'*, finally edited *ἐστιν ἔν*. Franz has *ἐκ νέου*, after H. L. Ahrens,—an ingenious reading, if there were authority for the phrase in the sense of *denuo*. Who this new or further persecutor is, appears from v. 262.

170. Apollo, as if to vindicate the character given above by the Pythoness, v. 66 seqq., now returns from the interior of the temple to eject the loathsome intruders on his sanctuary. The tone of superior authority assumed by him is in accordance with the complaint of the Furies, v. 145.

172. *πτηνὸν ἀργηστὴν ὄφιν*. 'A winged glistening serpent,' i. e. an arrow which inflicts a sting or wound like a serpent. A singularly figurative expression.—*πτηνὸν*, Schol. διὰ τὸ ἐπτερωθῆναι. For the feathering of the arrow was called *πτερωμα*, as in the well-known fragment of the Myrmidones (123 Dind.).

176. *δόμοισι τοῖσδε*. There is emphasis on *τοῖσδε*, 'these temples, where the god of all purity dwells.'

177. *ἀλλ' οὐδ'*, κ.τ.λ. But rather you should dwell in (or remove to) those places where tortures are inflicted, as being more suitable to your character as persecutors. There is probably an allusion to the cruelties inflicted by the Persians on their delinquents, one of which was deprivation of sight. See Stallbaum or Plat. Gorg. p. 473, c, and on Resp. x. p. 361, fin. Demosthenes speaks of one Aristocrates as τὸν τοῦς ὀφθαλμοὺς διεφθαρμένον, p. 1269.—*καρανοστής μόρος* occurs Rhes. 817. Cf. Pers. 373, πᾶσιν στέρεσθαι κρατὸς ἦν προκείμενον.

179. *κακοῦται χλοῦνις*. 'And where

λευσμοί τε, καὶ μύζουσω οἰκτισμὸν πολλὴν 180
 ὑπὸ βράχῳ παγέντες. ἄρ' ἀκούετε
 οἷας ἑορτῆς ἔστ' ἀπόπτυστοι θεοῖς
 στέρρηθρ' ἔχουσαι; πᾶς δ' ὑφηγεῖται τρόπος
 μορφῆς. λέοντος ἄντρον αἱματορρόφου
 οἰκεῖν τοιαύτας εἰκὸς, οὐ χρηστηρίους 185
 ἐν τοῖσδε πηλοίοισι τρίβεσθαι μύσος.

by the destruction of the seed (castration) the virility of boys is injured,' i. e. where they are cruelly mutilated to become eunuchs. The word *χλοῦνις* has given rise to much discussion. Even among the ancients the interpretation of *χλοῦνις* *σὺς* Il. ix. 539, was undecided. Aristotle (Hist. An. vi. 28) explained it *ἐκτομίαις*, while others took it from *χλόη* and *εὐνή*. We find *χλοῦνις* in an obscure verse of the *Edoni* of Aeschylus, frag. 62, from which no certain assistance can be derived. Were the authority of Aristotle less, one would say that every thing which we know about this word leads us to suspect that it originally bore exactly the contrary sense to *ἐκτομίαις*. For Homer is describing the huge and fierce Calydonian boar; and it is notorious that this animal in its natural and entire state is much more savage than a *καπρὸς ἐκτομίαις*. Now if *χλοῦνις* really meant 'entire' (*ἄρχεις ἔχων*), *χλοῦνις* would here mean the state of virility, either as a substantive or as an adjective agreeing with *ἡλικία*. In truth, Aristotle's unscientific comment on this supposed castration deprives his opinion of the meaning of *χλοῦνις* of half its weight: *γίνονται δὲ τομίαι διὰ τὸ νέοις οὖσιν ἐμπίπτει νόσημα κνησμὸν εἰς τοὺς ἄρχεις, εἶτα ξυόμενοι πρὸς τὰ δένδρα ἐκθλίβουσι τοὺς ἄρχεις*. Hermann reads (with the MSS.) *σπέρματός τ' ἀποφθορά*, which he explains *partus abactos*; and in the next verse *παῖδων τε χλοῦνις, ἢδ' ἀκρωῖα κακοῦ*, where he thinks *χλοῦνις* may mean *castration*, and *ἀκρωῖα* (as the Schol. and other grammarians explain it) 'a collection,' or concentration of evil. But in the first place the mention of *abortion* is totally out of place, the context pointing wholly to cases of torture inflicted. Secondly, *κακοῦσθαι* is a medical word, often used by Hippocrates of any damage done to the limbs or body. In the third place, though several grammarians do explain *ἀκρωῖα* by *ἀθροισμὸς*, the word is not known to occur in any

other passage of an ancient author, and it is much more difficult to understand how it could mean *ἀθροισμὸς*, than how it could mean 'mutilation' (*ἔκρος*, see on Cho. 431). Now the Schol. on this word has *ἐκτομή μορίων*, and another Schol. *κακῶν ἄθροισις ἢ λιθοβολίας* (the latter word referring to *λευσμολ* or *λευσμὸν*). Both these may be shewn to be erroneous. The first joined *χλοῦνις ἀκρωῖα*, the other found *κακοῦ τε χλοῦνις*, a reading given in Ald. Turn. As the later grammarians compiled their lexicons in great measure from the scholia of the Alexandrine commentators, it is probable that this very *κακῶν ἄθροισις* gave rise to the commonly received interpretation *ἀθροισμὸς*. There seems scarcely a doubt that *ἀκρωῖα* means the cutting off of nose, ears, fingers, &c. which was anciently adopted as a mark of ignominy and a means of punishment. Thus the scholium which interprets *χλοῦνις ἀκρωῖα* by *ἀκμαία ἀποκοτῆ* seems at least partly right.

180. *λευσμοί τε*. The MSS. give *λευσμὸν*, which Hermann retains, so as to depend on *μύζουσιν*. The 'moaning' is peculiarly applicable to the horrible death by impaling; but *μύζειν λευσμὸν* is obviously a different idea from *μύζειν οἰκτισμὸν*. Compare *ἀμπεύρας βράχῳ* Rhcs. 514, and see Herod. iv. 72.

183. *στέργηθρα*, cf. Cho. 233. From. 500. 'Do you hear what kind of feast that is, from having a fondness for which you are detested by the gods?' (*μισήματα θεῶν* 'Ολυμπίων, *εὐρ.* 73)—*τρόπος μορφῆς*, your kind of form, i. e. your ugly shape. So Vulcan upbraids Robur with his ugliness, Prom. 78.—*ὀφηγεῖται*, 'suggests it,' 'leads in that direction,' viz. to the conclusion that you are thus cruel and blood-thirsty, and for that reason fit inmates for a lion's den rather than a temple.

186. *πηλοίοισι*. The Furies, as Hermann observes, though now turned out of the temple, were still supposed to be in the precinct (*αἰλή* or *τέμενος*), repre-

χωρεῖτ' ἄνευ βοτῆρος αἰπολούμεναι
ποιμνης τοιαύτης δ' οὔτις εὐφιλῆς θεῶν.

- ΧΟ. ἄναξ Ἄπολλον, ἀντάκουσον ἐν μέρει.
αὐτὸς σὺ τούτων οὐ μεταίτιος πέλει, 190
ἀλλ' εἰς τὸ πᾶν ἔπραξας, ὡς παναίτιος.
- ΑΠ. πῶς δῆ; τοσοῦτο μῆκος ἔκτεωον λόγου.
- ΧΟ. ἔχρησας ὥστε τὸν ξένον μητροκτονεῖν.
- ΑΠ. ἔχρησα ποιῶς τοῦ πατρὸς πέμψαι. τί μῆν;
- ΧΟ. κάπειθ' ὑπέστης αἵματος δέκτωρ νέου. 195
- ΑΠ. καὶ προστραπέσθαι τούσδ' ἐπέστελλον δόμους.
- ΧΟ. καὶ τὰς προπομποὺς δῆτα τάσδε λοιδορεῖς.
- ΑΠ. οὐ γὰρ δόμοισι τοῖσδε πρόσφορον μολεῖν.
- ΧΟ. ἀλλ' ἔστιν ἡμῖν τοῦτο προστεταγμένον.
- ΑΠ. τίς ἦδε τιμή; κόμπασον γέρας καλόν. 200
- ΧΟ. τοὺς μητραλοίας ἐκ δόμων ἐλαύνομεν.
- ΑΠ. τί γάρ; γυναικὸς ἦτις ἄνδρα νοσφίσῃ;
- ΧΟ. οὐκ ἂν γένοιθ' ὄμαιμος αὐθέντης φόνος.

sented by the orchestra.—*τρίβεσθαι μόσος*, sc. *ἐντρίβεσθαι*, like *ζημία προστρίβεται* Prom. 337, and so Schol. *προστρίβεσθαι*. The verb is probably in the middle, 'not to inflict a pollution on,' &c.

191. *εἰς*. So Canter for *εἰς*. Elsewhere we have *εἰς τὸ πᾶν* used for *πάνου* or *πάντως*, but *εἰς* is here peculiarly suited to the context.

194. *τί μῆν*; 'Why not?' See Ag. 655.—*ποιῶς* has here the primary sense noticed by Müller, of 'the price of blood.'—*πέμψαι*, as it were to convey it to him in Hades.

196. *προστραπέσθαι*. Cf. Cho. 1028, *οὐδ' ἐφ' ἔστιαν ἄλλην τραπέσθαι Λοξίας ἐφίετο*. 'I acknowledge the charge,' replies the god, 'and also that it was I who enjoined him to take refuge in this temple.'—'And then forsooth you reproach those who conducted him thither.'—'Yes, for 'twas not to these abodes that it was fitting for them to come.'—'But this (sc. τὸ *προπέμψαι*) has been assigned us by appointment.'—'What kind of honour is this? Boast of a prerogative which is a creditable one.' By using the mild word 'conductors' instead of 'pursuers,' the chorus represent themselves as *escorting* the refugee to the temple, and so as honouring

rather than offending Apollo. In the last verse, which is generally understood ironically, Apollo seems to say that if they must boast, they had better follow some office worth boasting about, not the wretched one of chasing parricides from their homes.

202. *τί γάρ*; 'What! (the slayer) of a woman who may have killed her husband?' For this would be an exceptional, as well as justifiable, case of matricide. Apollo affects surprise that they should manifest anger against the slayer of such a monster. For *ἦτις (ἂν) νοσφίσῃ* compare *δε τὸ κύριον μόλη* Ag. 740. *τοῖσιν — ξυμπέσωσιν αὐτοურγίαι*, *inf.* 322.

203. *οὐκ ἂν γένοιθ'*. 'That would not be the murder of a blood-relation,' i. e. if a woman were to kill a husband, who is *δθνεῖος*, *οὐ συγγενῆς*, Alcest. 532. Cf. *inf.* 575. The peculiar force of *αὐτὸς* in *αὐθέντης* is well known as applying not only to suicide, but to relations killing relations. The argument of the chorus is this: 'If a woman has killed a husband, who is not related to her by blood, she has not committed a crime sufficiently grievous to justify a son in killing her in return. Consequently, such a son is liable to our wrath, and we do not accept his

- ΑΠ. ἡ κάρτ' ἄτιμα καὶ παρ' οὐδὲν † εἰργάσω
 Ἥρας Τελείας καὶ Διὸς πιστώματα· 205
 Κύπρις δ' ἄτιμος τῷδ' ἀπέρριπται λόγῳ,
 ὄθεν βροτοῖσι γίγνεται τὰ φίλτατα.
 εὐνὴ γὰρ ἀνδρὶ καὶ γυναικὶ μορσίμη
 ὄρκου ὅτι μείζων τῇ δίκῃ φρουρουμένη.
 εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾶς, 210
 τὸ μὴ γενέσθαι μῆδ' ἐποπτεύειν κότῳ,
 οὗ φημ' Ὀρέστην σ' ἐνδίκως ἀνδρηλατεῖν.
 τὰ μὲν γὰρ οἶδα κάρτα σ' ἐνθυμουμένην,
 τὰ δ' ἐμφανῶς πράσσοισαν ἡσυχαιτέρα.
 δίκας δὲ Παλλὰς τῶνδ' ἐποπτεύσει θεά. 215
- ΧΟ. τὸν ἄνδρ' ἐκείνον οὐ τι μὴ λίπω ποτέ.
- ΑΠ. σὺ δ' οὖν δίωκε, καὶ πόνον πλεον τίθου.

plea that he did it to avenge his father.' To this sophistry Apollo replies, 'You make the sacred bond of matrimony of no avail, by thus virtually laying down a law, that a wife is free from all stain of kindred blood in slaying a husband.'

204. εἰργάσω. So J. Wordsworth for ἠρέσω. The true reading is rather doubtful. Hermann gives ἡκέ σοι, Well., Dind., Franz, Linwood ἠδέσω. Compare παρ' οὐδὲν ἔθεντο Ag. 221.

205. καὶ Διὸς, sc. τελείου. Schol. ad Ar. Thesm. 973, Ἥρα τελεία καὶ Ζεὺς τέλειος ἐτιμῶντο ἐν τοῖς γάμοις, ὡς πρυτάνεις ὄντες τῶν γάμων. τέλος δὲ ὁ γάμος.

209. ὄρκου ὅτι μείζων. The Med. rightly has ὄρκουστι, but the reading of Aldus and some MSS. is ὄρκους τι. The meaning is, that marriage, though not exactly constituting blood-relationship, is yet something greater than a mere oath or civil compact, since it is appointed by Fate and sanctioned or protected by Justice. Linwood gives φρουρουμένη with Ald. Rob., 'to her who is guarded by justice,' objecting to τῇ δίκῃ, which however occurs inf. 417, πεποιθὼς τῇ δίκῃ.

211. τὸ μὴ γενέσθαι κ.τ.λ. 'If then you are lenient to man and wife when one kills the other, so that it does not happen to them that you even regard them with wrath (i. e. much less persecute them), I deny that you are now justly chasing Orestes.' That is, the difference between the ties of matrimony and those of mater-

nity is not so great as to justify you in overlooking the one crime and punishing the other. For γενέσθαι Herm., Dind., Franz, and others give τινεσθαι, Linwood μῆδ' ἔπεσθαι. But γίγνεται ἐποπτεύειν may be defended by Ajac. 378, οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὁδ' ἔχειν, a mixed construction of οὐκ ἂν γένοιτο μὴ ὁδὲ ἔχειν and οὐκ ἂν γένοιτο ὅπως οὐχ ὁδὲ ἔχει. Cf. Lucian, Dial. Mer. 7, γένοιτο μὴ ψεύδεσθαι. Lysias περὶ Ἐρατοσθ. p. 120. 7, πάντως τὴν μὲν πάλιν γενέσθαι τὴν ἀρχὴν δεῖσθαι χρημάτων. Mr. Drake, who thinks this explanation of γενέσθαι harsh and improbable, not less harshly understands τὸ μὴ γενέσθαι δραιμον αὐθέντη φόνου from v. 203. The idea is, however, ingenious.

213. 'For in the one case (matricide) I perceive that you are greatly indignant, but in the other (the killing a husband) that you are openly acting (or perhaps 'exacting,' cf. v. 594) with more remissness' (less excitement). A man is said πρόσσειν τι ἡσυχῶς when he acts quietly and leisurely; ἡσύχως, when he does not disturb another; ἡσυχᾶ, when he lives in repose and tranquillity. Linwood gives ἡσυχαιτέρα, but the poet would have written ἡσυχαιτερον if he had intended the adverbial sense.—ἐνθυμουμένην, ἐν-θύμιον ποιουμένην.

216. λίπω. So Porson for λείπω. See Theb. 38.

217. σὺ δ' ὄν. 'Then go on pursuing him, and cause yourself trouble still

- ΧΟ. τιμὰς σὺ μὴ ζύντεμνε τὰς ἐμὰς λόγῳ.
 ΑΠ. οὐδ' ἂν δεχοίμην ὥστ' ἔχειν τιμὰς σέθεν.
 ΧΟ. μέγας γὰρ ἔμπας παρ Διὸς θρόνοις λέγειν 220
 ἐγὼ δ', ἄγει γὰρ αἷμα μητρῶν, δίκας
 μέτειμι τόνδε φῶτα, κάκκυνηγετῶ.
 ΑΠ. ἐγὼ δ' ἀρήξω, τὸν ἰκέτην τε ρύσομαι
 δευῆ γὰρ ἐν βροτοῖσι κὰν θεοῖς πέλει
 τοῦ προστροπαίου μῆνις, εἰ προδῶ σφ' ἑκόν. 225
 ΟΡ. ἄνασσ' Ἀθάνα, Δοξίου κελεύσμασιν
 ἦκω, δέχου δὲ πρευμενῶς ἀλάστορα,
 οὐ προστρόπαιον, οὐδ' ἀφοίβαντον χέρα,
 ἀλλ' ἀμβλὺς ἤδη, προστετριμμένος τε πρὸς

further.' Linwood gives *πλέω*, and the words appear to have been interchanged in Ag. 1270. Hermann understands, 'prefer trouble, if you choose it.'

218. *μὴ ζύντεμνε*. Do not abridge, curtail, interfere with my prerogatives by your special pleading, i. e. about the sanctity of the marriage tie, whereby you seek to deprive me of my rights. Apollo replies, 'I would not accept your prerogatives so as to be the possessor of them,' i. e. I do not admit that you have any prerogatives deserving of the name,—as he had before asked *τίς ἦδε τιμή*; 'Perhaps not,' says the leader of the chorus, 'for you are reckoned great among the Olympian gods,' while my duties, as a Chthonian and avenging power, are of a totally different sort.—*ἔμπας*, 'any how,' even without such an office as mine.—The epic *παρ* may be compared with *πῶρι* in v. 79.

222. *κάκκυνηγετῶ*. 'And I am even now on his track.' So Herm. and Erfurd for —*ης*. Linwood with Well. gives *κακκυνηγέτις*, for *κατακκυνηγέτις*. But *ἐκ*, and not *κατά* (much less its early form *κά*), is the more usual part of the compound, as Ion 1422, & Zeῦ, *τίς ἡμᾶς ἐκκυνηγετὴ πτόμος*;—For *δικην μετιέναι τινα* see Elmal. on Heracl. 852. Bacch. 345, *τόνδε τὸν διδάσκαλον δικην μέτειμι*. Properly, 'to pursue a man by way of satisfaction for a wrong.'

225. *τοῦ προστροπαίου μῆνις*. As a *προστρόπαιος* was in the proper sense of the word a *ἰκέτης* (*sup.* 41), and Zeus was the patron and protector of *ἰκέται*, so Apollo, who occasionally assumes the

attributes of the supreme god, but was in his own right a Purifier (*καθάρσιος, sup.* 63), bound to admit those demanding expiation, cannot refuse his protection to such an one without a curse (*μῆνις* or *μήνιμα*) resulting from his wrath. And as the wrath of Zeus (*Ζηνὸς Ἰκταίου κότος, Suppl.* 379) fell on those who wronged a Suppliant, so the Suppliant himself could exercise an imprecatory power to be feared both among gods and men, if the rightful protection were withheld.—*εἰ προδῶ*, cf. *εἰ κραυθῆ Suppl.* 86, *εἰ στράτευμα πλείον ᾗ Περσ.* 787. The idiom falls under the same head as *ἦτις νοσφίσῃ sup.* 202.

226. "Postquam chorus ex orchestra abiit, et Apollo in templum se recepit, mutatur scena. Conspicitur templum Minervae Poliadiis in arce Athenarum. Advenit Orestes et simplex ad simulacrum deae accedit." *Hermann*. The interval of time supposed to have elapsed is considerable; see *inf.* 274—6, and particularly v. 429. Müller, *Diss.* p. 131.

228. *οὐ προστρόπαιον*. 'Not blood-guilty (*sup.* 41), nor unclean in hand.' Hesych. *ἀφοίβαντον ἀκάθαρτον. Αἰσχ. Νεανίσκοις*.

229. *ἀμβλὺς ἦδη*. The common reading, *ἀμβλὺν* and *προστετριμμένον*, has been variously altered on account of the want of connexion in *δμοια χέρσον κ.τ.λ.*, if a full stop be placed at *βροτῶν*. Hermann and Minckwitz have recourse to a violent remedy in reading ἀλλ' ἀμβλὺς ἦδη *προστετριμμένον μύσος*, 'blunted as to the pollution that had been contracted,' and transposing v. 231 to follow next in order. Dr. Donaldson reads *προστετριμ-*

- ἄλλοισιν οἴκοις καὶ πορεύμασιν βροτῶν, 230
 ὁμοια χέρσον καὶ θάλασσαν ἐκπερῶν,
 σῶζων ἐφετμὰς Λοξίου χρηστηρίου
 πρόσειμι δῶμα καὶ βρέτας τὸ σὸν, θεά.
 αὐτοῦ φυλάσσω ἀναμένω τέλος δίκης.
- ΧΟ. εἶεν τόδ' ἐστὶ τάνδρὸς ἐκφανὲς τέκμαρ' 235
 ἔπου δὲ μνηυτῆρος ἀφθέγκτου φραδαῖς.
 τετραυματισμένον γὰρ ὡς κύων νεβρὸν,
 πρὸς αἶμα καὶ σταλαγμὸν ἐκμαστεύομεν.
 πολλοῖς δὲ μόχθοις ἀνδροκμήσι φυσιῆ
 σπλάγγχον· χθονὸς γὰρ πᾶς πεποιμάνται τόπος, 240
 ὑπὲρ τε πόντον ἀπτέροις πωτήμασιν
 ἦλθον διώκουσ', οὐδὲν ὑστέρα νεῶς.
 καὶ νῦν ὄδ' ἐνθάδ' ἐστὶ που καταπτακῶν

μένον, 'being a suppliant for expiation at other abodes,' which induces an unpleasant sense of contradiction in οὐ προστρέπαιον ἀλλὰ προστετραμμένον. He also contends (*New Cratylus*, in v.) that ἀμβλὺς is properly used of the fading colour of blood. But the truth seems to be, that some grammarian, not perceiving the construction was continued as far as v. 233, could not resist the obvious correction οὐ προστρέπαιον — ἀλλ' ἀμβλὺν, whereas the poet really commences a new sentence with ἀλλ' ἀμβλὺς. The metaphor seems to be borrowed from a sharp instrument which is blunted by being rubbed against a stone, as on the contrary a sword is sharpened πρὸς θηγάνη Ag. 1514. Cf. *inf.* 429. Translate:—'But now blunted and worn down at other abodes and high-ways of men, passing alike over dry land and sea, observing the oracular behests of Loxias I am here at thy temple and thy statue, O goddess.'

233. πρόσειμι. Not from εἶμι, but εἶμι, *sum*. The accusative depends on the previous notion of approach to the place. So Bacch. 5, πάρεμι Δίρκης νάματ' Ἰσμήνου θ' ὕδαρ.

234. ἀναμένω. Herm. gives ἀναμενῶ with Stanley. The sense is the same; 'Keeping my post here I await the result of the trial.'

235. "Introent Furiae σποράδην in orchestram." Herm.—εἶεν κ.τ.λ. 'So! here is a clear indication of the man; only follow the suggestions of a voiceless in-

former,' i. e. the smell of blood, which Orestes was before said to drop from his hands, v. 42, though this would hardly be thought to occur even after his purification. Yet this is clearly the meaning, from 238. 244. It is, as the Schol. remarks, an impossible conception, φαντασία ἀμήχανος.

239. ἀνδροκμήσι. Actively, as ἀνδροκμῆς πέλεκυς Cho. 875, λοιμὸς Suppl. 661, τύχη *inf.* 916, i. e. toils undertaken for the purpose of tiring out Orestes.—σπλάγγχον = καρδία, πνεύμων. See Ag. 966.

241. ἀπτέροις, cf. v. 51.—πότημασιν Dind., but the ω is defended by the analogy of τρωχῶν from τρέχω, στρωφῶν from στρέφω, and by the double form πωλέω and πωλόμαι.—οὐδὲν ὑστέρα νεῶς, 'as quick as ship can sail.' There is no need to understand any particular ship in which Orestes crossed the sea.

243. καταπτακῶν. The aorist participle of καταπτήσσω. Turnebus gives καταπτακῶς, but Hesychius, probably from this passage, has καταπτακῶν, καταπτήξας, which Dindorf, from the Schol. Med., rightly reads καταπτακῶν, καταπτήξας.—The preceding speech, consisting as it does of five complete couplets or distichs, is assigned by Franz to as many distinct speakers. There is probability in this, as the singular is used in v. 236. 242. 244. Yet the whole may have been spoken by the Hegemon exhorting and encouraging the rest.

- ὄσμη βροτείων αἱμάτων με προσγελά.
 ὄρα, ὄρα μάλ' αὖ, παντᾶ λεύσσε μὴ 245
 λάθη φύγδα βὰς ματροφόνος ἀτίτας.
 ὁ δ' αὐτέ γ' ἄλκᾶν ἔχων
 περὶ βρέτει πλεχθεὶς θεᾶς ἀμβρότου
 ὑπόδικος θέλει γενέσθαι χερῶν. 250
 τὸ δ' οὐ πάρεστιν αἷμα ματρῶν χαμαὶ
 δυσσαγκόμιστον, παπαῖ.
 τὸ διερὸν πέδοι χύμενον οἷχεται.
 ἀλλ' ἀντιδοῦναι δεῖ σ' ἀπὸ ζῶντος ῥοφεῖν
 ἐρυθρὸν ἐκ μελέων πέλανον ἀπὸ δὲ σοῦ 255
 βοσκὰν φεροίμαν πώματος δυσπότου
 καὶ ζῶντά σ' ἰσχνάνας' ἀπάξομαι κάτω,
 ἀντιποίους τίνεω ματροφόνους δύας.

245. *παντᾶ λεύσσε*. The Med. gives *λεύσσε* . . *τὸν* (with an erasure), whence others have *λευσσετον*, *λεύσσετον*, *λεύσσε τὸν*, *πάντα*. Hermann, Dind., Linwood edit *λεύσσε τε*, but it seems more likely that *τὸν* is an instance of the article intruded before *πάντα*, than that *τε* was corrupted into *τὸν*. Moreover, the adverb *παντᾶ* (the Doric form of *πάντη*) is more suitable than the neuter plural; and the Med. gives *πάντᾶ*. Sophocles, in a passage which closely resembles this, Oed. Col. 117. 122, has *ὄρα, τίς ἔρ' ἦν, ποῦ ναίει* — *λεύσσε' αὐτὸν, προσδέκρου πανταχῆ*. For these reasons it seems best to transpose *παντᾶ*, as the metre requires. The dual *λεύσσετον*, retained by Müller and Franz, has little to be said in its favour, even if it were a genuine and unaltered MSS. reading.

246. *ἀτίτας*, 'unpunished.' Schol. *ἀτιμώρητος*. See on Ag. 72. The MSS. add the article before *ματροφόνος*, by the common error just before noticed.

247. *ὁ δ' αὐτέ γ' οὖν*. So Linwood and Hermann for *ὁ δ' αὐτέ γ' οὖν*, where *οὖν* was doubtless added to make up a *senarius*.

250. *ὑπόδικος χερῶν*, i. e. *ὑπὸ δίκης χερῶν*, 'to place himself in our hands for his trial.' Some take *χερῶν* to mean 'for his deeds;' but why should not the poet have used *φόνου*, if he had meant this? Compare *ἐν χερῶν δίκη* Bacch. 738, *χειροδίκαι* Hes. Opp. 189, *ἐν χερῶν*

νόμῳ Herod. viii. 89. Hermann and Linwood admit Scaliger's correction *χερῶν*, from the Schol. *ἀπ' ὧν ἡμῖν χρεωστέι*. But Hermann at the same time remarks that Hesychius explains *ὑπόδικος* by *χρεώσσης, ἐνοχος δίκης*.—*θέλει*, he has no objection, he is willing enough to do so while in the asylum of the sacred statue. There is some irony in this.

251. *τὸ δ' οὐ πάρεστιν*. It is not allowed him to elude us in this way.

252. *δυσσαγκόμιστον*. Cf. Ag. 987—9. Hermann and Franz place the stop at *χαμαί*.—*πέδοι χύμενον*, cf. *χυμένας ἐς πέδον* Cho. 393. *ἐπὶ πέδῳ χύμενον* Heracl. 76.—*τὸ διερὸν*, 'life-blood,' an obscure word, involving the two-fold idea of *vitality* and *sap* or moisture. Hesych. *διερὸν ὑγρὸν χλωρόν*. Cf. Od. ix. 43, *διερῶ ποδὶ φουγιμένον*. *Ib.* vi. 201, *οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτός*.

254. *ἀντιδοῦναι*. As you have shed blood, so you must give your own blood in return, not however to be shed in retribution, but to furnish us with food. Cf. v. 184. 292.

258. *τίνεω*. So Franz from a former conjecture of Hermann for *τίνης*, *τίνης*, or *τίνεις*. But Hermann afterwards preferred *ἀντίποιον' ἐς τίνης ματροφόνου δύας*, the correction of Schütz, and so most of the recent editors. It is not easy to decide between the two. In the Med. *ει* is superscribed over the *ης*. If *μητροφόνος* *δύη* be regarded as a periphrasis for 'ma-

- ὄψει δὲ κεῖ τις ἄλλος ἤλιτεν βροτῶν
 ἦ θεὸν ἢ ξένον τω' οὐκ εὐσεβῶν ἢ τοκέας φίλους, 260
 ἔχονθ' ἕκαστον τῆς δίκης ἐπάξια.
 μέγας γὰρ Ἰδίδης ἐστὶν εὐθύνος βροτῶν
 ἔνερθε χθονός,
 δελτογράφῳ δὲ πάντ' ἐπωπᾶ φρενί. 265
- OP. ἐγὼ, διδαχθεὶς ἐν κακοῖς, ἐπίσταμαι
 πολλοὺς καθαρμούς, καὶ λέγειν ὅπου δίκη,
 σιγᾶν θ' ὁμοίως· ἐν δὲ τῷδε πράγματι
 φωνεῖν ἐτάχθην πρὸς σοφοῦ διδασκάλου
 βρίζει γὰρ αἷμα καὶ μαραίνεται χερὸς, 270
 μητροκτόνον μίασμα δ' ἔκπλυτον πέλει·
 ποταίνιον γὰρ ἔνδον πρὸς ἐστία θεοῦ
 Φοῖβου καθαρμοῖς ἠλάθη χοιροκτόνοις.
 πολὺς δέ μοι γένοιτ' ἂν ἐξ ἀρχῆς λόγος,

tricide, Orestes is rightly said *τίθειν*, to pay for it, with the addition of *ἀντιποιῶν* in the sense of 'retributively,' *ἀντιδόντα ποιῶς*. On the other hand we have the substantive *ἀντίποινα* in Pers. 478.—The MSS. give *ματροφόνος*, for which the editors (Linwood excepted, who refers to Porson on Med. 822) give *ματροφόνου* or —ου.

259. ἄλλος. The correction of Heath for ἄλλος.

260. *ὄκ εὐσεβῶν*. The common reading is *ἀσεβῶν*, which does not well suit the dochmiac verse. Hermann's correction is ingenious, and his defence of it satisfactory:—"Si per errorem scriptum erat *ἀσεβῶν* pro *εὐσεβῶν*, consequens erat ut *οὐκ* omitteretur." The accusatives *θεὸν ἢ ξένον* κ.τ.λ. may depend either on *ἤλιτεν* or *εὐσεβῶν*. We have *εἰ δ' εὐσεβοῦσι τοὺς πολιτισσοῦχος* θεός Ag. 329, and Hesiod, Scut. Herc. 8, has *μάκαρας ἤλιτεν Ἀμφιτρύων*. So Od. iv. 378, *ἀθανάτους ἀλιτέσθαι*. *Ibid.* v. 106, *Ἀθηναίην ἀλιτόντο*. Xen. Hellen. i. 7. 19, *ἀμαρτάνειν θεούς*. See Jelf, Gr. Gr. § 565.—The notion of the ancients, that the crimes especially punished in the nether world were impiety towards parents and refusal of hospitality to guests, is well known. Cf. Aen. vi. 608. Plat. Phaed. § 144. Ar. Ran. 147, &c.

262. *Ἰδίδης*. The Zeús ἄλλος of Suppl.

227, who is said *δικάζειν τὰ ἀμπακῆματα ἐν καμοῦσι*.

266. *ἐπίσταμαι πολλοὺς καθαρμούς*. See 230. 429. From having visited the abodes of many purifiers of blood (*ἀγγυτῶν*), Orestes has become well versed in all the ceremonial observances and usages connected with his condition, and he has learnt that though a murderer must not speak till after his purification (*ιατ.* 420), he is then at full liberty to do so, but especially if he is *ordered* by a superior power. Hence v. 277.

270. *μαραίνεται χερὸς*. The genitive may be compared with *δικάζεσθαι πόλιος* Cho. 281.

272. *ποταίνιον ἔνδον*, 'while yet fresh,' Theb. 228.—*πρὸς ἐστία θεοῦ*. Cf. Cho. 1048, *εἰς σοὶ καθαρμός· Λαζίου δὲ προσθεγὼν ἐλεύθερόν σε τῶνδε πημάτων κτίσει*. It is, perhaps, best to join *καθαρμοῖς πρὸς ἐστία θεοῦ* (*γενομένοισι*), though *ἠλάθη πρὸς ἐστία* is not amiss. He had received at Delphi, shortly after the murder, a primary and probably full expiation; but to make assurance doubly sure, he had visited other places celebrated for their virtues in this matter, and so had been freed from moral guilt over and over again. It is this, added to the influence of time, which induces him to speak in many passages with such confidence of himself as *καθαρός*, *ἀμβλῆς*, *ἀβλαβής*, &c.

ὄσοις προσήλθον ἀβλαβεὶ ξυνουσίᾳ, 275
 χρόνος καθαίρει πάντα γηράσκων ὁμοῦ.
 καὶ νῦν ἀφ' ἀγνοῦ στόματος εὐφήμως καλῶ
 χώρας ἀνασσαν τῆσδ' Ἀθηναίαν ἐμοὶ
 μολεῖν ἀρωγόν κτήσεται δ' ἄνευ δορὸς
 αὐτόν τε καὶ γῆν καὶ τὸν Ἀργεῖον λεῶν, 280
 πιστὸν δικαίως ἐς τὸ πᾶν τε σύμμαχον.
 ἀλλ' εἴτε χώρας ἐν τόποις Διβυστικοῖς,
 Τρίτωνος ἀμφὶ χεῦμα γενεθλίου πόρου,
 τίθησιν ὀρθὸν ἢ κατρηφεῖν πόδα
 φίλοις ἀρήγουσ', εἴτε Φλεγραίαν πλάκα, 285
 θρασὺς ταγοῦχος ὡς ἀνήρ, ἐπισκοπεῖ,
 ἔλθοι,—κλύει δὲ καὶ πρόσωθεν ὦν θεὸς,—
 ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος.

275. ἀβλαβεὶ ξυνουσίᾳ. 'With harmless intercourse.' Cf. *inf.* 462. Having already associated with many, who have received no ill in consequence, he infers that he is sufficiently purged and purified from guilt. In the next verse he takes into account the mitigating effects of time as tending still further to deaden and wear away his offence. Cf. Theb. 679, *ὄνα ἔστι γῆρας τοῦδε τοῦ μίσματος*. Hermann and Dindorf inclose this line within brackets as spurious, retaining the MS. reading *καθαρεῖ*. The correction however is as easy as the verse is appropriate and even necessary to complete the train of thought.

280. τὸν Ἀργεῖον λεῶν. Schol. *ἐς τότε συμμαχοῦσάν Ἀργεῖον Ἀθηναίαις*. On this treaty see *inf.* 735.—*ἄνευ δορὸς* is, by friendship and not by victory.—*ἐς τὸ πᾶν*, here and *inf.* 379, and also 640, *πιστὸς ἐς τὸ πᾶν χρόνον*, seems to mean 'for ever,' though elsewhere a synonym of *πάντως*.

283. Διβυστικοῖς. So *Herm.* with the MSS. Others read *Διβυστικῆς* with Anaxagoras.—*Τρίτωνος χεῦμα*, a lake and river in Libya where the goddess was said to have been born, Herod. iv. 180. Pind. Pyth. iv. 36. Pausan. i. cap. 15.

284. ὀρθὸν ἢ κατρηφεῖν πόδα, 'upright or covered,' i. e. in an erect or sitting posture,—in action or at leisure. By *κατρηφεῖν πόδα* he probably means a foot enveloped in drapery, whereas in an erect

posture the foot, advanced as in action, is displayed. Strabo xiii. cap. 1, *πολλὰ δὲ τῶν ἀρχαίων τῆς Ἀθηναίας ξοδῶν καθήμενα δέκνυνται, καθάπερ ἐν Φουκαίᾳ, Μασσιλίᾳ, Ρόμῃ, Χίῳ, καὶ ἄλλαις πλείουσι*. Pausan. i. 24, 7, *τὸ δὲ ἔγαλμα τῆς Ἀθηνᾶς ὀρθὸν ἔστιν ἐν χιτῶνι ποδῆρι, καὶ οἱ κατὰ τὸ στέρον ἢ κεφαλῇ Μεδοῦσης ἐλέφαντός ἐστιν ἐμπεποιημένη*. Without doubt the poet had in view certain well-known statues of the goddess. Hermann translates, *sive palam incedens, sive laetans opem fert amicis*, and understands *κατρηφεῖν* of the mist or cloud in which she was supposed to conceal herself.

285. φίλοις ἀρήγουσ'. 'Her friends,' i. e. the Libyans, who, according to Herod. iv. 188, sacrificed to her, Ἀθηναίῃ θύουσιν οἱ περὶ Τριτωνίδα λίμνην νέμοντες Δίβυες.—*Φλεγραίαν πλάκα*, the volcanic district or *solfataras* of Campania, said to have been the scene of the battle of the giants. There was another Phlegraean plain in Macedonia (Strabo, Excerpt. ex *fin.* lib. vii. 12).

287. καὶ πρόσωθεν ὦν. 'And a god can hear even when at a distance.' The use of *πρόσωθεν* will be understood from the note on Cho. 498.

288. ὅπως γένοιτο. The optative is by a kind of attraction to *ἔλθοι*, or, in other words, the wish is continued in *γένοιτο*, which expresses the end and object of her coming.

- ΧΟ. οὔτοι σ' Ἀπόλλων οὐδ' Ἀθηναίας σθένος
 ῥύσαιτ' ἄν, ὥστε μὴ οὐ παρημελημένον 290
 ἔρρειν, τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν,
 ἀναίματον βόσκημα δαιμόνων, σκιάν.
 οὐδ' ἀντιφωνεῖς, ἀλλ' ἀποπτύεις λόγους,
 ἔμοι τραφεῖς τε καὶ καθιερωμένους ;
 καὶ ζῶν με δαίσεις, οὐδὲ πρὸς βωμῶ σφαγεῖς· 295
 ὕμνον δ' ἀκούσει τόνδε δέσμιον σέθεν.
 ἄγε δὴ καὶ χορὸν ἄψωμεν, ἐπεὶ
 μοῦσαν στυγεράν
 ἀποφαίνεσθαι δεδόκηκεν,
 λέξαι τε λάχῃ τὰ κατ' ἀνθρώπουσ 300
 ὡς ἐπινωμᾷ στάσις ἀμά·
 εὐθυδίκαιοι δ' οἴομεθ' εἶναι.

289. In vain is your invocation of Pallas (v. 277), in vain your appeal to Apollo. They shall not deliver you from perishing disregarded and unconscious of one joyful emotion, a bloodless victim of the infernal powers, a mere shadow of yourself.—*παρημελημένον*, i. e. by the very gods you think to conciliate. Cf. Theb. 699, *θεοῖς μὲν ἤδη πως παρημελήμεθα*.—τὸ χαίρειν, *inf.* 401, *ὅπου τὸ χαίρειν μῆδαμὸν νομίζεται*. Oed. Col. 1217, *τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὅπου*.—βόσκημα, not, perhaps, here 'the food,' but 'the victim,' or animal reserved for sacrifice,—the plural *βοσκήματα* always having this sense. The same figure is continued in *τραφεῖς* and *καθιερωμένους infra*, where there is an evident allusion to the *φάρμακοι*, human victims *fed* (Suid. in v., Ar. Equit. 1135) in reserve for state sacrifices. But the Furies' victims were not fattened like other victims; they were on the contrary sucked so as to be *ἀναίματοι*, *sup.* 254.—*σκιάν* is Heath's correction for *σκιδ*. Hermann conceives this word to have been a gloss on *ἀναίματον βόσκημα*, and reads *τῶνδε δαιμόνων*. If the vulgate text be right, we may compare *δαιμόνων σταλάγματα*, *inf.* 769. Possibly the poet wrote *καὶ μόνον σκιάν*.

293. οὐδ' ἀντιφωνεῖς; 'What! do you not even reply?' Orestes must here be supposed to turn away from the Furies and to clasp the statue of Pallas with all the earnestness of a suppliant who is on the point of being torn from his asylum.

Three different persons appear to speak this last *ῥήσις*.—*ζῶν με δαίσεις κ.τ.λ.*, by giving me your blood to suck while alive, not your flesh to eat when slain, as was the custom with ordinary victims. Cf. 254.

297—310. Here follows the parade, immediately preceding the first stasimon. Hitherto the Furies have acted simply as pursuers, and consequently with all the fitful irregularity of huntresses close upon their prey. Now at length, finding all their efforts baffled, they propose a new method,—to take up their position in the usual order at the thymele (*χορὸν ἄπτειν*), and try the effects of a 'binding hymn,' by which, according to the Greek idea of the power of incantations, their victim would be devoted to them and inextricably tied down to his fate. Hermann divides the parade into *σύστημα*, *ἀντισύστημα*, and *ἐπὶ πόδι*.

300. λέξαι τε κ.τ.λ. 'And to describe on what principle our company (Cho. 106) distributes the lots (for good or evil) which prevail among mankind; and we think (i. e. whatever others may say of us) that we exercise upright justice.' They accordingly proceed to shew how the good are unmolested by them, but the wicked brought to punishment. It may be observed, that in the most general sense, happiness and prosperity, or the converse, were considered the gifts of the Furies, *inf.* 890. 914, &c.

302. εὐθυδίκαιοι δ' οἴομεθ' εἶναι. This

τὸν μὲν καθαρὰς χεῖρας προνέμοντ'
 οὔτις ἀφ' ἡμῶν μῆνις ἐφέρπει,
 ἀσιωῆς δ' αἰῶνα διοιχνεῖ 305
 ὄστις δ' ἀλιτῶν, ὥσπερ ὄδ' ἀνήρ,
 χεῖρας φονίας ἐπικρύπτει,
 μάρτυρες ὄρθαι τοῖσι θανοῦσιν
 παραγιγνόμεναι πράκτορες αἵματος
 αὐτῷ τελέως ἐφάνημεν. 310
 μᾶτερ ἃ μ' ἔτικτες, ὦ μᾶτερ στρ. α.
 Νῦξ, ἀλαοῖσι καὶ δεδορκόσιν
 ποιών, κλύθ· ὁ Λατοῦς γὰρ ἴνις μ' ἄτιμον τίθησιν,
 τόνδ' ἀφαιρούμενος
 πτώκα, ματρῶν ἄγνισμα κύριον φόνου. 315
 ἐπὶ δὲ τῷ τεθυμένῳ
 τόδε μέλος, παρακοπὰ, παραφορὰ φρενοδαλῆς,
 ὕμνος ἐξ' Ἐρωῶν,
 δέσμιος φρενῶν, ἀφόρμικτος, αὐονὰ βροτοῖς.

verse is variously corrupted in the MSS. Hermann, Linwood, Dindorf, give ἡδόμειθ', but οἰόμειθ', the correction of H. L. Ahrens, is nearer the MSS. readings, and seems to give a much better sense; for the Greeks do not usually say ἡδομαι εἶναι δίκαιος, but χεῖρας or γέγηθα δίκαιος ἔν. Dr. Donaldson gives ἐχόμειθ', a conjecture I had formerly proposed. We have the form ἰθυδικῆς Hes. Opp. 230, ὄρθο-δίκαιοι inf. 948.

303. προνέμοντ'. The MSS. give τοὺς — προσνέμοντας. Hermann, who once adopted the singular, now reads τοὺς μὲν καθαρὰς καθαρῶς χεῖρας προνέμοντας, not only to suit his view of a strophic arrangement, but because "veri simile non sit librarios pluralem possuisse, quum singulari numero sequatur ἀσιωῆς δ' αἰῶνα διοιχνεῖ." But in Prom. 273 the MSS. give τοὺς κακῶς πρόσσοιτας for τὸν — πρόσσοιτα, in defiance of the metre; and this very singular διοιχνεῖ points to ὁ προνέμων. See however 322—4. Franz adopts from H. L. Ahrens χεῖρας πρὸς [φῶς προ]νέμοντας. There is an evident apposition between προνέμειν and ἐπικρύπτειν χεῖρας. The innocent man holds them forth for all to behold; the guilty man hides the blood-stain beneath his cloak.

306. ἀλιτῶν. So Herm. and others after Auratus for ἀλιτρῶν. There might have been a verb ἀλιτρέω = ἀλιτρός εἶμι, but the aorist ἤλιτεν occurred sup. 269, ἀλίτοιμι Prom. 544, from ἀλιταίνω. On the frequent intrusion of ρ see Prom. 2.

309. πράκτορες αἵματος, 'exactors of blood,' i. e. for the dead.—αὐτῷ, τῷ ἐπικρύπτουσι κ.τ.λ. — τελέως, "usque ad finem, non desistentes." Minckwitz.

312. ἀλαοῖσι καὶ δεδορκόσιν. 'To both dead and living.' Cf. 167. 324. 366.

315. ματρῶν ἄγνισμα. 'My own peculiar victim to expiate a mother's murder.' Schol. τὸν τῷ ἰδίῳ θανάτῳ ἀφαγιούντα τὸν φόνον τῆς μητρός.

316. ἐπὶ τῷ τεθυμένῳ. Schol. ἐπὶ Ὀρέστη μέλλοντι θύεσθαι. In a certain sense this is right, for the victim is assigned and devoted to sacrifice (καθιερωμένος, sup. 294) before he is actually immolated. Some translate 'devoted' in the sense of the compound καταθύσμαι, Theocr. ii. 10.

317. παραφορὰ, 'a carrying aside,' i. e. a distraction. The α in φρενοδαλῆς is probably long, as from δηλόμαι. The metre (paemonic) has an exact parallel in Cho. 793—4.

319. αὐονὰ, Schol. ὁ ξηραίνων τοὺς

τοῦτο γὰρ λάχος διανταία ἀντ. α.
 μοῖρ' ἐπέκλωσεν ἐμπέδωσ ἔχειν, 321
 θνατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιοι,
 τοῖς ὀμαρτεῖν, ὄφρ' ἄν
 γὰν ὑπέλθῃ· θανῶν δ' οὐκ ἄγαν ἐλεύθερος.
 ἐπὶ δὲ τῷ τεθυμένῳ 325
 τόδε μέλος, παρακοπὰ, παραφορὰ φρενοδαλῆς,
 ὕμνος ἐξ Ἐρινύων,
 δέσμιος φρενῶν, ἀφόρμικτος, αὐτὸνὰ βροτοῖς.
 γεινομέναισι λάχῃ τὰδ' ἐφ' ἀμὶν ἐκράνθη στρ. β'.
 ἀθανάτων δ' ἀπέχειν χέρας, οὐδέ τις ἐστὶ 330
 ξυνδαίτωρ μετὰκουος.
 παλλεύκων πέπλων δ' * * ἄμοιρος ἄκληρος ἐτύχθη
 δωμάτων γὰρ εἰλόμαν
 ἀνατροπὰς, ὅταν Ἄρης
 τιθασὸς ὦν φίλον ἔλῃ 335

βροτοῖς. Cf. *Ισχνάσσα* v. 257, *μάραιε* v. 134. Hermann observes that the word means 'voice' (*αἶψα*, Theb. 173), in Simonides.—*ἀφόρμικτος*, cf. Ag. 962.

320. *διανταία*, 'all-pervading,'—a rather favourite word with Aeschylus. Schol. ἡ διαμπᾶξ τιμαρομένη.

322. *αὐτουργίαι μάταιοι*. 'The murder of relations without just cause.' See on v. 203. The MSS. give *θανάτων* and *αὐτουργίαις*, and so Schol. *αὐτοφονίας*. Usually a man is said *ξυμπέσωσιν φόνον*, Oed. R. 113, but there are instances of the converse construction, as Oed. Col. 945, *ὅτε γάμοι ξυνόντες εὐρέθησαν*. Antig. 370, *ὅτε τὸ μὴ καλὸν ξύνασσι*. The meaning therefore here is, 'those with whom murders of kin have been associated,' for 'who may have been involved, or implicated, in murders.'—*τοῖς*, perhaps *τοῖσδ'*,—but see on Prom. 242.

324. *οὐκ ἄγαν ἐλεύθερος*, 'not over free,' i. e. as much a captive as ever. Sup. 167, *ὅπὸ τε γὰν φυγῶν οὐ ποτ' ἐλευθεροῦνται*.

329. *γεινομέναισι*. 'At our birth.' This, the usual epic form, has been restored by Hermann for *γίγνομέναςι* or *γινόμεναςι*, which is not usually found in the above sense.

330. *ἀθανάτων δ'*. 'But 'tis the part of the gods to keep their hands off us,'—

not to interfere with our office. Herm. gives *δίχ' ἔχειν χέρας*. But cf. *ἡμῶν χεῖρ' ἀπόσχονται*, Suppl. 736. The Olympian gods were not to thwart the duties assigned by a superior Fate to these ancient Titanian powers. The Schol. understood it differently, 'for us to keep our hands off the gods,' *μὴ παραδίδωμεν ἡμῶς τοῖς θεοῖς*. But the allusion is to the conduct of Apollo.—*ξυνδαίτωρ κ.τ.λ.*, no one has a share at our table; none but Erinyes feed on the blood of living victims; or generally, no one holds converse with us.

333. *παλλεύκων πέπλων*. Schol. *ἐσθδαμοῦ ὅπου ἑσπρὴ καὶ ἀμπεχόνη καθαρὰ πάρεμι*. As daughters of night, the Furies were black, i. e. clothed in black, *μέλασσαι*, v. 52. As the authors of woe, misery, and mourning to families, they had nothing to do with white garments. Cf. 363. This or the antistrophic verse is in some way corrupt, and it is not easy to determine wherein the error lies. Hermann supplies *ἀγέραςτος* before *ἄμοιρος*, and reads *δεματοσταγῆς* in v. 344, a word that occurs Cho. 827. Perhaps the poet wrote *ἄμοιρος ἢδ' ἀπόκληρος ἐτύχθη*.

335. *Ἄρης τιθασὸς ὦν*, i. e. *ἐμφόλιος*, when citizen kills citizen. The metre is again paeonic.

ἐπὶ τὸν, ὦ, διόμεναι
 κρατερὸν ὄντα περ ὄμως
 μαυροῦμεν νέον αἷμα.
 σπευδόμεναι δ' ἀφελεῖν τινὰ τάσδε μερίμνας, ἀντ. β'.
 θεῶν δ' ἀτέλειαν ἐμαῖσι λιταῖς ἐπικραίνειν 341
 μηδ' εἰς ἄγκρισιν ἐλθεῖν,—
 Ζεὺς γὰρ αἵματοσταγὲς ἀξιόμισον ἔθνος τόδε λίσχας
 ἄς ἀπηξιώσατο,— 345
 μάλα γὰρ οὖν ἀλομένα

337. ἐπὶ τὸν κ.τ.λ., τοῦτον ἐπιδιόμεναι. Cf. Suppl. 798, μετὰ με δρόμοισι διόμενοι.

338—9. Here also the genuine readings have been tampered with, and the uncertainty of the antistrophe makes correction difficult. The MSS. give κρατερὸν ἐνθ' ὁμοίως μαυροῦμεν ὑφ' αἵματος νέου. Hermans formerly gave the emendation adopted in the text, though in a different sense (*juvenile robur exsorpto sanguine frangere*), but afterwards resigned it for κρατερὸν ἐν ἑθ' ὁμοίως μαυροῦμεν νέον αἷμα, "*obscuratius quaevis validum adhuc juvenile salum*, i. e. *robur fugientis frangimus*." There is good and appropriate sense in μαυροῦμεν νέον αἷμα, since the blood on a murderer's hand is elsewhere said to be faded and worn out by time and suffering, *sup.* 229. 270.

340. σπευδόμεναι. The syntax of this passage is so anomalous that little is to be gained by reading σπευδομένα or —α. The finite verb, in continuation of μαυροῦμεν, is forgotten, while several clauses explanatory of each other are successively added. As for σπευδόμεναι followed by ἐμαῖς, we have only to compare v. 323, τοῖς ἁμαρτεῖν, ἐφρ' ἐν γὰρ ὑπέλθῃ. Indeed, throughout the whole of this ode the singular and the plural are intermixed in a very remarkable manner. The chief difficulty lies in v. 341, on which the Schol. has the strange comment εἵχομαι τοῖς θεοῖς τελεῖσαι μου τὸ βούλημα. If ἐμαῖσι λιταῖς be right, it must mean 'prayers offered to me'; but ἐμαῖς μελέταις, the conjecture of H. Voss adopted by Franz, has a high probability, since μελέτη and μέριμνα suit each other exactly. If we compare the strophic verse, we shall see (as Mr. Drake has pointed out) that θεῶν probably is the same genitive as ἀθανάτων, and thus the meaning will be, that all which the gods (*vis.* the Olympian gods)

can fairly do is to bring about a non-fulfilment of prayers offered to the Furies, i. e. the prayers to them to send vengeance upon the guilty. For just so far the Greek mythology permitted the interference of one god with another, though directly they might not obstruct each other's designs. The word ἀτέλεια, which generally means 'immunity,' appears here to be simply a negative of τέλος. On this view the following words are perfectly consistent and intelligible, as explained by the Schol. καὶ μὴ ἐς μάχην μοι ἐλθεῖν. Others have imagined a reference to the Attic ἀνάκρισις, or preliminary investigation into the merits of a case before bringing it into court. We have however ἀνακρίνεσθαι, 'to quarrel,' in Herod. ix. 56, τοὺς δὲ ἐπεὶ ἀνακρινόμενος πρὸς ἰωνοῦς ἦος κατελύβανε, ἐν τούτῳ τῷ χρόνῳ κατήμενος ὁ Πανσαίνης — ἀπῆγε τοὺς λοιποὺς πάντας. Translate: 'And being anxious to take away from another these cares (or duties),—for the gods have only the power of preventing prayers to me from being fulfilled, but may not come to a quarrel with me,—for Zeus has deemed this our tribe unworthy of his converse, as blood-dropping and deserving of hatred'—(i. e. collision is impossible, since Olympian and Chthonian gods have nothing in common; cf. v. 73).

344. αἵματοσταγὲς. This word does not fall in with the strophic verse. Müller, Franz, and Linwood read αἵμοσταγὲς, omitting γὰρ or altering it to γ'. On ἀπηξιώσατο see the note on Theb. 664.

346. γὰρ οὖν. These particles resume the narrative from v. 337 seqq., the idea of the intervening passage being this, that the gods have no concern whatever with the Furies, and have no right to rescue victims from their grasp. The μάλα belongs to ἀνέκαθεν. The sense is, ('Strong

ἀνέκαθεν βαρυνπεσῆ
 καταφέρω ποδὸς ἀκμὰν,
 σφαλερὰ * καὶ ταυνδρόμοις
 κῶλα, δύσφορον ἄταν. 350
 δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναὶ στρ. γ'.
 τακόμεναι κατὰ γᾶς μινύθουσιν αἴτιμοι
 ἀμετέραις ἐφόδοις μελανείμοσι,
 ὀρηχισμοῖς τ' ἐπιφθόνοις ποδός.
 πίπτων δ' οὐκ οἶδεν τόδ' ὑπ' ἄφρονι λύμα· ἀντ. γ'.
 τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται, 356
 καὶ δνοφερὰν τω' ἀχλὺν κατὰ δώματος
 αὐδάται πολύστονος φάτις.
 μένει γάρ· εὐμήχανοι στρ. δ'.

indeed a man may be, yet he shall not escape,) for assuredly springing from very far above I bear down upon him the heavy-falling force of my foot, my limbs which overthrow even the swiftly running, (a result which is) to him an intolerable calamity.' Mr. Drake seems to have supplied καὶ before ταυνδρόμοις with greater probability than Hermann and others insert γάρ. He remarks that σφαλερὰ κῶλα (= τὰ σφάλλοντα) are those of the Furies, not of the fugitives, and this is the view of the Schol., who appears to have read τοῖς ταυνδρόμοις. On the idea contained in βαρυνπεσῆ see Pers. 518. Ag. 1146.

352. κατὰ γᾶς. So Hermann, as I had before corrected, for κατὰ γᾶν. 'The opinions of men, even though very proud under the sky (in the light of life), fall away and dwindle in dishonour beneath the earth at the approach of us sable-robed goddesses, and at the invidious (hateful) dance of our feet.' That is, 'Men who think highly of themselves on earth sink into nothingness,—ignominy and oblivion—in Hades, when the Furies mark him for their prey, and weave the magic dance (θῆμος δέσμιος) to ensnare him.' This idea of the poet is constantly repeated in some form or other. Thus in Ag. 451, the Furies are said to make the wicked man ἀμαυρὸν and ἐν ἀίτοσις. And *inf.* 535, he perishes in like manner ἔκλαυστος, ἀίστος. The doctrine can only be rightly understood by remembering how the departed spirit was thought to grieve for

being slighted or neglected on earth, e. g. as in the case of Agamemnon in the Choe-phoroe.

354. ἐπιφθόνοις. So Heath for ἐπι-φόνους. The meaning seems to be that odium and ignominy attend him against whom the Furies institute their weird dances. The idea is amplified in what immediately follows.

355. πίπτων. Schol. παραφρονῶν γὰρ οὐκ αἰσθάνεται τοῦ κακοῦ.

356. μύσος, guilt,—the pollution of murder in particular. This pollution hovers over the culprit like a dark cloud, and men begin to whisper that his house is under a curse. They suspect he is given over to the silent influence of the Furies (*inf.* 896). Literally, 'And report with many a sigh declares a dark cloud against his house,' i. e. speaks against his house, that it is under a cloud. Cf. Pers. 666, Στυγία γὰρ τις ἐπ' ἀχλὺς πεπόταται. Hesiod, Scut. Herc. 264, represents Ἀχλὺς as a sort of goddess of gloom, πὰρ δ' Ἀχλὺς εἰστήκει ἐπισμυγερῆ τε καὶ αἰνή.—αὐδάται is here in the middle, as Cho. 144. 264. Philoct. 852; but perhaps Auratus was right in proposing δνοφερὰ τις ἀχλὺς. For the Schol. took it passively, κακῆ δὲ φήμη περὶ τοῦ οἴκου αὐτοῦ λέγεται.

359. μένει γάρ. 'For 'tis a fixed and abiding law,' that the above consequences should result from guilt. Cf. Ag. 1540, μίμνει—παθεῖν τὸν ἐξαίτηα.—εὐμήχανοι, sc. ἐσμέν, 'we are never at a loss for means' to carry out our designs to their

δὲ καὶ τέλειοι, κακῶν	360
τε μνήμονες Σεμναί,	
καὶ δυσπαρήγοροι βροτοῖς,	
ἄτιμ' ἀτίετα διόμεναι	
λάχῃ, θεῶν διχοστατοῦντ',	
ἀνηλίφ λάμπα, δυσοδοπαίπαλα	365
δερκομένοισι καὶ δυσσομμάτοις ὁμῶς.	
τίς οὖν τάδ' οὐχ ἄζεται	ἀντ. δ'.
τε καὶ δέδοικεν βροτῶν,	
ἐμοῦ κλύων θεσμῶν	
τὸν μοιρόκραντον ἐκ θεῶν	370
δοθέντα τέλεον ; ἐπὶ δέ μοι	
γέρας παλαιὸν * ἐστίν, οὐδ'	
ἀτιμίας κύρω, καίπερ ὑπὸ χθόνα	
τάξω ἔχουσα καὶ δυσήλιον κνέφας.	

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πρόσωθεν ἐξήκουσα κληδόνας βοήην 375

fullest accomplishment.—κακῶν μνήμονες, cf. Prom. 524, μνήμονες Ἐριώτες. Cho. 639, βυσσόφρων Ἐρινός.

363. ἀτίετα. So Canter for ἀτίετα. The metre demands the correction. 'Pursuing an unhonoured and ignominious office.' Cf. 200. 219.—θεῶν, the Olympian or upper gods. Schol. ἀφανισμένα τῶν θεῶν τῆ προσόντι αὐτοῖς σκότει. He therefore understood ἀήλιος λάμπα, 'a sunless torch,' as a mere periphrasis for darkness, and so Hermann explains it, comparing δυσήλιον κνέφας, v. 374. The word is rare, but occurs *inf.* 994, and Eur. Suppl. 993, λάμπα δ' ἀκίθαοί νιν ἀμφιπεύουσι δι' ἄρπυιαι (according to Musgrave's and Hermann's correction). But Dindorf, Franz, and Linwood adopt the emendation of Wieseler, ἀνηλίφ λάμπα, to suit the reading of the antistrophe, ἀτιμίας κύρω. Here however Hermann gives κύρω, so that the metrical difficulty is by no means insurmountable. Hesych. λάπηρ βόρβορον ἰόν. In Hippocrates the word means a gross humour (*pituita*). The Furies are usually depicted with torches, and Aeschylus may have meant by ἀνηλίφ that it pertained to the darknesses of the infernal regions, like ἀνάλιον θεωρίδα Theb. 852.

365. δυσοδοπαίπαλα. Schol. δυσπαρέβατα καὶ τραχέα (ᾧσι καὶ τοῖς θήσκουσιν. Cf. ἀλαοῖσι καὶ δεδορκῶν v. 312. He appears to mean that the office of the goddesses (λάχῃ) is to pursue both dead and living by a road hard for them to travel over.

372. ἐστίν. This word is not in the MSS., nor did the Schol. find it, who explains ἐπι by ἐπεσσι. Hermann gives μῆναι γέρας παλαιῶν, Franz (after Ahrens) γέρας πέλει παλαιῶν. Dr. Donaldson γέρας παλαιῶν, οὐδέ τι. Mr. Drake suggests οὐδὲ νῦν.—ἀτιμίας, i. e. dishonour from men (v. 368), though held in contempt by the gods, *sup.* 363. *Inf.* 692.—κύρω, cf. ὅ γε μὴν κέρως βαρίων τούτων, *inf.* 892.

375. Pallas, having been invoked to come in person, even though from a distance, at v. 287, now arrives, and is seen to descend upon the stage from an aerial car, after the manner of Oceanus in the Prometheus. The poet takes occasion to allude to a dispute then pending between the Athenians and the Mitylenaeans about the possession of Sigeum. According to the Schol., the latter had obtained it by the victory of their champion in a μονομαχία. Aeschylus, by representing Pallas as the rightful owner in perpetuity (ἐς τὰ

ἀπὸ Σκαμάνδρου, γῆν καταφθατουμένη,
 ἦν δῆτ' Ἀχαιῶν ἄκτορές τε καὶ πρόμοι,
 τῶν αἰχμαλώτων χρημάτων λάχος μέγα,
 ἔνειμαν αὐτόπρεμνον εἰς τὸ πᾶν ἐμοί,
 ἐξαίρετον δῶρημα Θησέως τόκοις 380
 ἔνθεν διώκουσ' ἦλλον ἄτρυντον πόδα,
 πτερῶν ἄτερ ροιβδοῦσα κόλπον αἰγίδος,
 πῶλοις ἀκμαίοις τόνδ' ἐπιζεύξασ' ὄχον.
 καινὴν δ' ὀρώσα τήνδ' ὀμιλίαν χθονὸς
 ταρβῶ μὲν οὐδὲν, θαῦμα δ' ὄμμασιν πάρα, 385
 τίνες ποτ' ἐστέ, πᾶσι δ' ἐς κουνὸν λέγω,
 βρέτας τε τοῦμὸν τῶδ' ἐφημένῳ ξένῳ
 ὑμᾶς δ' ὀμοίως οὐδενὶ σπαρτῶν γένει,

τῶν, *sup.* 281) of that city, where she had a famous temple, encourages his fellow-citizens to regain it. See Herod. v. 94, 96. Strabo, lib. xiii. cap. i. (p. 600).

376. γῆν καταφθατουμένη. So Stanley for τὴν καταφθατουμένην. 'Forestalling foreign usurpation,' Müller, Diss. p. 87. Schol. καταφθάνουσα. From an old verb φθάω, fut. φθήσω, came φθατός, whence φθατέω is formed on the analogy of στατέω, &c. The literal sense seems here to be, 'as I was securing the land for myself before others.'

377. ἦν δῆτ'. The same as ἦν δῆ, on which see *sup.* 3.—'Ἀχαιῶν ἄκτορες, the leaders of the Argive host at the Trojan war, who are supposed here to have assigned Sigeum as a share of the conquered territory to the Athenians, and to have solemnly dedicated it to Pallas.

381. διώκουσα, 'plying,' Theb. 366.—ροιβδοῦσα, 'flapping (making to rustle in the breeze) the folds of my aegis, without the use of wings.' Instead of wings she extended the goat-skin, usually worn wrapped round the chest and appended to the shield, and thus sailed through the air. Herod. iv. 189, τὴν δὲ ἄρα ἐσθήτα καὶ τὰς αἰγίδας τῶν ἀγαλμάτων τῆς Ἀθηναίης ἐκ τῶν λιβυσσῶν ἐποίησαντο οἱ Ἕλληνες· πλὴν γὰρ ἢ ὅτι σκυτίνη ἢ ἐσθῆς τῶν λιβυσσῶν ἐστὶ, καὶ οἱ θύσανοι οἱ ἐκ τῶν αἰγίδων ἀντήσι οὐκ ἔφίεσσι, ἀλλὰ ἰμάρινοι· τὰ δὲ ἄλλα πάντα κατὰ τὸντὸ ἔσταλται.

383. πῶλοις ἀκμαίοις. Hermann reads κῶλοις with Wakefield, and denies that

the Schol. is right in supposing Pallas to appear mounted on a car. And certainly πόδα διώκουσα implies *personal* exertion, and the epithet ἀκμαίοις aptly expresses the facility of supporting and continuing it; while the word τόνδε proves, that if it was a car at all, it was actually visible to the spectators. And thus the horses must be left to the imagination of the spectators, who are to suppose that she came in haste from Sigeum, with her aegis extended to assist in propelling the vehicle. As for πτερῶν ἄτερ, which Hermann contends can only signify that the goddess travelled in some way in which real wings ought to have been employed, but were not, and therefore not on a car at all, but merely supporting herself on the aegis,—one may reply, that there would have been need of some sort of sail whether she came over the sea or through the air. Compare ὄχος πτερωτός *Prom.* 137.

384. καινὴν. So *Herm.*, *Dind.* after Canter, for καὶ νῦν δ', which Franz and Linwood retain. It might be defended by καὶ πρόσθ' ὁ ἀποστατῶν, *sup.* 65; but the poet would more probably have written καὶ νῦν without δέ, and καινὴν is not inappropriate, for it is at the novelty of the sight that the goddess expresses θαῦμα, and the point and drift of the poem is, that this first advent of the Furies to Athens is to end in their permanently established worship in that city.

388. ὑμᾶς δ'. 'But as for you —.' See on Cho. 826, where we have a similar accusative, μόνον δ' Ὀρέστου. The MSS.

- οὐτ' ἐν θεαῖσι πρὸς θεῶν ὄρωμένας,
οὐτ' οὖν βροτείοις ἐμφερέϊς μορφάμασιν,— 390
λέγειω δ' ἄμομφον ὄντα τοὺς πέλας κακῶς,
πρόσω δικαίων, ἦδ' ἀποστατεῖ θέμις.
- XO. πύσει τὰ πάντα ξυντόμως, Διὸς κόρη.
ἡμεῖς γάρ ἐσμεν Νυκτὸς αἰανῆς τέκνα·
Ἄραϊ δ' ἐν οἴκοις γῆς ὑπαι κεκλήμεθα. 395
- AΘ. γένος μὲν οἶδα κληδόνας τ' ἐπωνύμους.
- XO. τιμάς γε μὲν δὴ τὰς ἐμὰς πύσει τάχα.
- AΘ. μάθοιμ' ἂν, εἰ λέγοι τις ἐμφανῆ λόγον.
- XO. βροτοκτονοῦντας ἐκ δόμων ἐλαύνομεν.
- AΘ. καὶ τῷ κτανόντι ποῦ τὸ τέρμα τῆς φυγῆς; 400
- XO. ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται.
- AΘ. ἦ καὶ τοιαύτας τῶδ' ἐπιρροϊεῖς φυγὰς;
- XO. φονεὺς γὰρ εἶναι μητρὸς ἠξιώσατο.
- AΘ. ἄλλης ἀνάγκης οὕτως τρέων κότον;
- XO. ποῦ γὰρ τοσοῦτο κέντρον, ὡς μητροκτονεῖν; 405

give ἡμᾶς θ, by which τῶδε ξένῃ is coupled with ἡμᾶς by an awkward, because very sudden, change of construction. Mr. Drake says, "Here, when Pallas begins to mention the Furies' appearance, λέγω (understood before ἡμᾶς) is rather to speak of, i. e. describe, and takes an accusative; thus regulating its case by the sense required." But Linwood's view seems to be more satisfactory, that Pallas checks herself at v. 390, not wishing to finish her disparaging remarks on the personal appearance of the strange divinities. Compare a like aposiopesis in Cho. 186.

391. ἄμομφον. So ed. Rob. for ἄμορφον. 'However, to speak ill of others without having cause for complaint, is far from just, and Right stands aloof from it.' Mr. Drake understands the vulgate thus, "For his neighbours to speak ill of a person because he is deformed." But the order of the words is against this, as well as the improper use of ὄντα.—δικαίων for δίκης, as in Ag. 785.

394. αἰανῆς. The Med. and the Schol. give αἰανῆ. But αἰανὸς is a usual epithet of Night, as Ajac. 672, νυκτὸς αἰανῆς κύκλος, 'Eternal Night' (inf. 642), or perhaps, in a secondary sense, 'wearisome,' 'oppressive.'

395. Ἄραϊ. An offended person im-

precates on the head of his enemy the wrath of the avenging Furies. Cf. Od. ii. 132, ἐπεὶ μήτηρ στυγερὰς ἀρήσεται ἔρινυς.

400. ποῦ τὸ τέρμα. So Tyrwhitt and others for τοῦτο τέρμα, on account of the following verse, where τὸ χαίρειν μηδαμοῦ is to be joined. Cf. 291, τὸ χαίρειν μὴ μάθῃσθ' ὅπου φρενῶν. Schol. ἐν τῷ Ἄιδῃ. We may translate, 'Where to feel joy in nothing is the usage of the place.' With μηδαμοῦ we should perhaps supply φρενῶν. If the poet had intended to negative νομίζεται, he would have written οὐδαμοῦ.

402. ἐπιρροϊεῖς. So Scaliger for —εἰ or —εἶν. This verb means 'to make any shrill noise at a person,' as when a pursuer shakes his garments or his weapon, or shouts close behind the fugitive. So Euripides has ἐπιρροῖβδην διαρτεῖν, Hero. Fur. 860. Schol. ἐπιβοῆς, ἐπιβάλλεις.

404. ἄλλης ἀνάγκης. 'What, without having to fear resentment from any (other) strong inducement?' i. e. Did he do this voluntarily, and without having to dread the consequences of neglecting some imperative order?—The ἀνάγκη meant is the injunction of Apollo, and κότον refers to the penalties he predicted, inf. 444. For the peculiar use of ἄλλης (omitted in our idiom) see Ag. 192. Pers. 633.

ΑΘ. δυοῖν παρόντων, ἡμῖς λόγος πάρα.

ΧΟ. ἀλλ' ὄρκον οὐ δέξαιτ' ἄν, οὐ δοῦναι θέλει.

ΑΘ. κλύειν δικαίως μᾶλλον ἢ πράξαι θέλεις.

ΧΟ. πῶς δῆ; διδάξον τῶν σοφῶν γὰρ οὐ πέρει.

ΑΘ. ὄρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω.

410

ΧΟ. ἀλλ' ἐξέλεγγε, κρῖνε δ' εὐθείαν δίκην.

ΑΘ. ἦ καὶ ἐμοὶ τρέποιτ' ἄν αἰτίας τέλος;

ΧΟ. πῶς δ' οὐ; σέβουσαί γ' ἀξίαν καὶ ἀξίων.

406. ἡμῖς λόγος. 'I have as yet heard only the accuser; the defendant is silent.' The reply is, 'But he will neither take an oath on his own part, nor tender one to us.' Consequently, the proceedings are informal, because the Attic process required the *πρόκλησις*, or challenge on oath, as a preliminary step to the trial. Stanley refers to *Lysias*, p. 352, *ὁ μὲν γὰρ δικάων ὡς ἔκτεινε δέμνυται, ὁ δὲ φεύγων ὡς οὐκ ἔκτεινε*, who however is speaking of the *διωμοσία*. A person is said *δοῦναι ὄρκον* when he offers another an object to swear by; while he who accepts it, and '*takes*' the oath, is said *δέχεσθαι*. For *ὄρκος* is, primarily, not the oath itself, but the pledge or object on which a person swears. Sometimes, as in *Herod* vi. 23, *ὄρκον δοῦναι* and *δέχεσθαι* means, on the contrary, 'to swear an oath' and 'to bind another by an oath,' i. e. to get it from him. So *inf.* 467, *ὄρκον τερόντας*, and *λαβεῖν ὄρκον* *Eur. Suppl.* 1188. *Pausan.* iv. 15, 4, 'Ἡρακλέα δὲ αὐτόθι ὄρκον ἐπὶ τομίαν κάπρου τοῖς Νηλέως παῖσι δοῦναι καὶ λαβεῖν παρ' ἐκείνων λέγουσιν. Cf. *ibid.* iv. 23, 4. The meaning, Müller rightly observes (*Dissert.* p. 146), is this: 'Orestes will scarcely allow us to name the oath which he shall take for asseveration of his innocence; nor will he readily consent to rest the issue upon our swearing to his guilt by whatever oath he shall please to propose to us. But Athens very properly refuses to admit such a mode of decision in this case, as a mere semblance of justice: never, with her consent, shall oaths gain the victory for the wrong cause.' Divested of legal technicality, the plain sense is this: The Furies say to Orestes, 'Will you swear you are not guilty?' which, from conscientious motives, he declines to do. 'Will you tender us an oath then by which we may swear to your guilt?' This also he naturally objects to,

because it would furnish them with a case against him. Now "both parties must be agreed to rest the issue to be tried on the oath of one or other of the parties" (Müller), and this constituted the *πρόκλησις*, or challenge to swear, which Pallas treats with a kind of contempt as a mere form for diverting the law from its direct course (*εὐθυδικία*, v. 411).—As regards the Greek, *οὐ δοῦναι θέλει* is equivalent to *οὐκ ἂν δόισι*, and therefore Hermann and others needlessly read *θέλοι*.

408. κλύειν δικαίως. 'The course you are taking seems to shew that you are more anxious to be called just than to act justly.'—'How so?' replies the chorus, as if indignant at the remark; 'explain, since you are not deficient in wisdom.'—'I say that an unjust cause does not prevail by the mere force of oaths.'—'Proceed then to force of the parties, and decide the matter by a straightforward process,' i. e. without the preliminary of *πρόκλησις* or *διωμοσία*, as explained above.—On *ἐλέγχειν* see *Cho.* 836.

412. ἦ καὶ κ.τ.λ. 'Would you commit to me the decision of the charge?'—'Of course, as revering one that is herself worthy and born of worthy parents.' Pallas does not ask to act as umpire, but simply as president at the trial pending between the two parties. Having obtained their consent, she appoints a jury of her own nomination, *inf.* 465.

413. ἀξίαν καὶ ἀξίων. I have returned to the reading adopted in the first edition of this play, though I had rejected it, and not hastily, in the second for *ἀξί' ἀντ' ἐπαξίω*. The MSS. give *ἀξίαν τ' ἐπαξίω*. But the words of the Schol. leave no doubt that he found the reading in the text, *ἀξίω οὐδ' ἂν γονέω*. Hermann and Minckwitz give *σέβουσαί γ' ἀξίαν γ' ἐπαξίω*, where the repetition of *γ'*, though perhaps capable of defence, is needless and inelegant. Dindorf has *ἀξίω ἐπαξίω*,

- ΑΘ. τί πρὸς τὰδ' εἰπεῖν, ὦ ξέν', ἐν μέρει θέλεις ;
λέξας δὲ χώραν καὶ γένος καὶ ξυμφορὰς 415
τὰς σὰς, ἔπειτα τόνδ' ἀμυνάθου ψόγον
εἴπερ πεποιθὼς τῇ δίκη βρέτας τόδε
ἦσαι φυλάσσων ἐστίας ἀμῆς πέλας,
σεμνὸς προσίκτωρ, ἐν τρόποις Ἰξίονος.
τούτοις ἀμείβου πᾶσι εὐμαθὲς τί μοι 420
- ΟΡ. ἄνασσ' Ἀθάνα, πρῶτον ἐκ τῶν ὑστάτων
τῶν σῶν ἐπῶν μέλημ' ἀφαιρήσω μέγα.
οὐκ εἰμὶ προστρόπαιος, οὐδ' ἔχει μύσος
πρὸς χειρὶ τῇ ᾗ τὸ σὸν ἐφημένη βρέτας.
τεκμήριον δὲ τῶνδ' εἰ σοὶ λέξω μέγα· 425
ἄφθογον εἶναι τὸν παλαμναῖον νόμος,
ἔστ' ἂν πρὸς ἀνδρὸς αἵματος καθαρσίον
σφαγαὶ καθαυμάξωσι νεοθήλου βοτοῦ.
πάλαι πρὸς ἄλλοις ταῦτ' ἀφιερῶμεθα
οἴκοισι, καὶ βοτοῖσι καὶ ῥινοῖς πόροις. 430
ταύτην μὲν οὕτω φροντιδ' ἐκποδῶν λέγω.

Franz ξίαν σ' ἐπ' ἄξιον. The error of the MSS. seems to have arisen from supposing κἀπ' ἄξιον meant καὶ ἐπ' ἄξιον.

414. πρὸς τὰδ' εἰπεῖν. Cf. πρὸς ταῦτ' ἀμείβου, Suppl. 245.

419. Ἰξίονος. The name, derived from ἰκέσθαι, implies his character of Suppliant. See inf. 687. Schol. ὃν τρόπον κἀκεῖνος προσεκάθητο τῇ γαστρί τῷ Διὶ καθαρισθῆσθαι πρῶτος γὰρ Ἰξίον φόνον ποιήσας ἀκαθάρσιον ἐπὶ Διὶ.

421. τῶν ὑστάτων κ.τ.λ. Not τὰ ὑστάτα τὰ σὰ ἔπη, but τὰ ὑστάτα τῶν σῶν ἐπῶν. The anxiety (μέλημα) resulted from the ambiguous use of προσίκτωρ, which, like προστρόπαιος, implied not merely a suppliant, but also a guilty one, i. e. not yet expiated. Hence Pallas has a doubt whether her statue is not polluted by his presence,—a doubt which Orestes immediately removes.

423. οὐδ' ἔχει μύσος. There are several ways of construing this passage. (1) 'Nor does pollution possess your statue.' (2) 'Nor does your statue have pollution.' (3) 'Nor does pollution adhere to my hand, resting on your statue.' The first seems the most probable. For ἐφημένη

the MSS. give ἐφεζομένη. Hermann, Dindorf, and others edit ἐφημένη. There seems no reason why the hand itself should not be said ἐφέζεσθαι, 'to rest upon a statue.' We have however βρέτας ἐφημένη in v. 387. The use of the dative is to be noticed; cf. Theb. 305, ἄρισθε κύδος τοῖσδε πολίταις. Our equivalent idiom is 'at the hand.' Contiguity is the antecedent notion of reception from.

426. ἄφθογον. Speechless, that is, because he was not spoken to. Cf. Iph. Taur. 951, σιγῇ δ' ἐτακτῆσαντ' ἀπόφθεγκτόν με. Orest. 75. Oed. Tyr. 352. Herc. Fur. 1283, οὐ γὰρ ἄτας εὐπροσηγῶρους ἔχω.

427. ἔστ' ἂν. 'Until, by the ministration of a man who is a purifier from murder, the spurting of blood from a sucking pig shall have besprinkled him.' See Frag. 329. Müller, Diss. p. 124. For this use of σφαγῆ compare Ag. 1360.

429. πρὸς ἄλλοις οἴκοις. 'At other houses, both by slain victims and by running water.' See sup. 230.

431. φροντιδα, i. e. the μέλημα in v. 422. Schol. τὴν τοῦ μύσου.

- γένος δὲ τοῦμὸν ὡς ἔχει, πύσει τάχα.
 Ἄργεῖός εἰμι, πατέρα δ' ἱστορεῖς καλῶς,
 Ἄγαμέμνον' ἀνδρῶν ναυβατῶν ἀρμόστορα,
 ξὺν φ' σὺ Τροίαν ἄπολω Ἰλίου πόλιν 435
 ἔθηκας. ἔφθιθ' οὗτος οὐ καλῶς, μολῶν
 ἐς οἶκον, ἀλλὰ νῦν κελαινόφρων ἐμῇ
 μήτηρ κατέκτα, ποικίλοις ἀγρεύμασιν
 κρύψασ', ἃ λουτρῶν ἐξεμαρτύρει φόνον.
 κάγῳ κατελθὼν, τὸν πρὸ τοῦ φεύγων χρόνον, 440
 ἔκτεινα τὴν τεκοῦσαν, οὐκ ἀρνήσομαι,
 ἀντικτόνοις ποιναῖσι φιλτάτου πατρός.
 καὶ τῶνδε κοινῇ Δοξίας ἐπαίτιος,
 ἄλλη προφωνῶν ἀντίκεντρα καρδίᾳ,
 εἰ μὴ τι τῶνδ' ἔρξαιμι τοὺς ἐπαίτιους. 445
 σὺ δ', εἰ δικαίως εἶτε μὴ, κρῖνον δίκην
 πράξας γὰρ ἐν σοὶ πανταχῇ τὰδ' αἰνέσω.
- AΘ.** τὸ πρᾶγμα μείζον, εἴτις οἶται τόδε
 βροτὸς δικάζειν οὐδὲ μὴν ἐμοὶ θέμις
 φόνου διαρεῖν ὀξυμνήτου δίκας 450

435. ξὺν φ'. Schol. διὰ τούτων φιλοποιεῖται τὴν θεόν.

439. κρύψασ', ἃ κ.τ.λ. So Hermann for κρύψασα. The allusion is to the exhibition of the blood-stained robe in Cho. 967. 993, μαρτυρεῖ δέ μοι φᾶρος τόδ', κ.τ.λ. Hence the use of the imperfect. On the meaning of ἐξεμαρτυρεῖν see Ag. 1167.

443. κοινῇ. In common with my own natural desire for vengeance, the declaration of Apollo, that I should suffer griefs if I omitted that duty, was a motive for acting. The Schol. explains τῶνδε κοινῇ by πάντων.

446. σὺ δ'. MSS. σὺ τ', corrected by Pearson.—δικαίως, i. e. ἔκτεινα, v. 441.

447. πράξας ἐν σοὶ. 'For however I may have fared before you (at your tribunal), I shall be content.' Schol. τὰ κατὰ τὴν σὴν κρίσιν ἀποβαίνοντα, ὅποια ἂν ᾖ, ἐπαυέσω. So Antig. 634, ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρώντες φίλοι; Ajax. 1369, ὡς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει. Herod. ix. 27, fin. πάντη γὰρ τεταγμένοι περιησόμεθα εἶναι χρηστοί. Compare also Pers. 227.

448. μείζον, εἴτις κ.τ.λ. 'Too great, if any mortal thinks to decide it.' Schol. εἰ τις οἰεται τὸ πρᾶγμα τόδε βροτὸς δικάζειν, μείζον ἢ κατὰ ἀνθρώπου οἰεται. This comment, which is a confusion between εἴτις and ἢ τις, has wrongly induced Franz and Dindorf to read ἢ τις οἰεται, and Hermann ἢ εἰ τις οἰεται. Nothing can be simpler or better than the ordinary reading.

450. φόνου. The MSS. give φόνους, and the Schol. appears also to have read δέξυμνήτους, for his comment is, φόνους ἐφ' οἷς ταχέως μηνίσουσιν Ἐρινύες. It is possible that Aeschylus wrote φόνους διαρεῖν ὀξυμνήτους δίκας, 'to decide about murders in trials which will bring sharp resentment,' as he has ἀπλακμάτα δικάζειν ὀστᾶτας δίκας Suppl. 227; but the MSS. give δέξυμνήτου, and the plain sense appears to be, 'It is not for me, a goddess of mercy rather than of vengeance, to decide causes of murder which brings with it the quick anger of these Furies,' i. e. which it is their especial province to punish.

ἄλλως τε καὶ σὺ μὲν κατηρτυκῶς ἐμοῖς
 ἰκέτης προσήλθες καθαρὸς ἀβλαβῆς δόμοις·
 ὁμως δ' ἄμομφον ὄντα σ' αἰρούμαι πόλει·
 αὐταὶ δ' ἔχουσι μοῖραν οὐκ εὐπέμπειον,
 καὶ μὴ τυχοῦσαι πράγματος νικηφόρου,
 455
 χώρα μεταυθὶς ἰὸς ἐκ φρονημάτων
 πέδῳ πεσῶν ἀφερτος αἰανῆς νόσος.
 τοιαῦτα μὲν τὰδ' ἐστὶν ἀμφοτέρα, μένιν
 πέμπειν τε, δυσπήμαντ' ἀμηχάνως ἐμοί.

451. ἐμοῖς. So Pauw for ὁμως. Others have proposed δόμοις ἐμοῖς in v. 453. The reading and the interpretation of this passage are alike uncertain, and considerable difficulty arises in the rare word κατηρτυκῶς, which the Schol. explains τέλειος τὴν ἡλικίαν, Hesychius τέλειος (others read τελειώσας, the MSS. giving τελείας), κυρίως δὲ ἐπὶ τῶν ἀλόγων (ψῶν, ὅταν ἐκβάλῃ πάντας τοὺς δόντας. Euripides, Frag. Acol. 39, has γυνὴ δ' ἀμβλὸς εἰμι καὶ κατηρτυκῶς πόνων, which Cicero, Tusc. Q. iii. 28, translates *subactus miseriis*. The word is said by the grammarians to have been used of animals which have shed all their first teeth, as a horse is said to have done when four and a half years old (Aristot. H. A. vi. 22). Properly, perhaps, it was an elliptical phrase for 'having fitted the mouth fully with teeth.' Be this as it may, the notion was transferred to the time of life when they were of mature age. Then came the idea of 'tamed,' 'spirit-broken,' which it bears in the present passage and in Euripides. Compare v. 229, ἀμβλὸς ἦδη προστετριμμένος τε. Müller, assuming as true the more than questionable correction τελειώσας in the above gloss of Hesychius, explains (Diss. p. 106), "having duly performed every thing," i. e. the ceremonies of purification. See *New Cratylus*, p. 296 (ed. 1). Antig. 478, ἴππους καταρτυθέντας. Translate: 'Especially as you on your part have come a worn-out suppliant, purified and harmless, to my temple; but nevertheless (i. e. though a murderer, since you have been expiated) I accept you as one who has incurred no blame from my city.' For the crime had been committed at Argos, and therefore did not directly concern the Athenians. Hermann reads κατηρτυκῶς δρόμοις, 'worn out by your long wanderings,' one or two of the MSS. giving δρόμοις as a variant at

the end of the next line. This is probable enough; and so perhaps is his αἰδοῦμαι for αἰρούμαι, since αἰδεῖσθαι was the peculiar word for shewing mercy to suppliants. Cf. Suppl. 631, αἰδοῦνται δ' ἰκέτας Διὸς, ποίμναν τὰνδ' ἀπέγαγον.

454. αἶται δ'. The δὲ answers σὺ μὲν in 451. 'But these Furies (whom you would wish me to send away) have a consideration which does not allow of their easy dismissal; and if they do not obtain the victory in this matter, poison hereafter, resulting to the country from their anger, falling on the plain will prove an intolerable and enduring disease.' The Schol. explains εὐπέμπειον by εὐπαράτητον, εὐχερῆ, εὐδραστον. But there seem to have been two words which he has confounded, εὐπέμφελος (δυσπέμφελος) and εὐπέμπειλος. The latter may be compared with δύσπεμπτος ἔξω, Ag. 1161, and is strongly confirmed by πέμπειν in v. 459.—μοῖραν, as θεοὺς μοῖρας ποιεῖσθε μηδαμῶς, Oed. Col. 277. Some translate *rationem*, or *conditionem*.

455. τυχοῦσαι. The 'nominativus pendens' is very common in Aeschylus; but here, as above v. 340, the construction was intended to be continued from the verb immediately preceding.—ἰὸς, the blight described *inf.* 769. 780—3, as στάλαγμα, a venom distilling from the Furies, as from the mouths of serpents.

459. πέμπειν τε. The MSS. give δὲ for τε, and δυσπήμαντ'. Hermann seems rightly to have adopted the slight corrections of Auratus and Stanley. 'Thus then the matter stands; both alternatives, either for them to remain or for me to send them away, are perplexingly disastrous for me.' The object of Pallas, as appears by the result, was to appease the Furies by giving them honours in the country, not to irritate them by sending them from her temple, as Apollo had

ἐπεὶ δὲ πρᾶγμα δεῦρ' ἐπέσκηψεν τόδε, 460
 φόνων δικαστὰς ὀρκίοις αἰρουμένους
 θεσμὸν τὸν εἰς ἅπαντ' ἐγὼ θήσω χρόνον.
 ὑμεῖς δὲ μαρτύριά τε καὶ τεκμήρια
 καλεῖσθ', ἀρωγὰ τῆς δίκης ὀρκώματα
 κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα 465
 ἦξω, διαιρεῖν τοῦτο πρᾶγμ' ἐτητύμως
 ὄρκον πορόντας μῆδὲν ἔκδικον φράσειν.

ΧΟ. νῦν καταστροφαὶ νέων στρ. α.
 θεσμίων, εἰ κρατήσῃ δίκαια τε καὶ βλάβαι
 τοῦδε μητροκτόνου. 470
 πάντας ἦδη τόδ' ἔργον εὐχερείᾳ ξυναρμόσει βροτούς.

summarily dismissed them at Delphi. With *δυσσημάτωντος* compare *δυσκίματος* Ag. 636.

460. δεῦρ' ἐπέσκηψεν. 'Has devolved on me.' Cf. 412, ἢ κὰπ' ἐμοὶ τρέποι' ἂν αἰτίας τέλος;

461. ὀρκίοις. So I before conjectured for ὀρκίων, the genitive having apparently arisen from assimilating the termination to φόνων,—a frequent error. Cf. Ag. 96. 643. 1417. Theb. 783, and perhaps Cho. 13. Hermann and Dindorf give ὀρκίους αἰρουμένῃ after Casaubon. But αἰρεῖν τινα ὀρκίους may be satisfactorily defended by ἀραῖον λαβεῖν τινα Oed. R. 276. ὀρκίους καταλαβεῖν Thuc. i. 9. iv. 86. So Herod. iii. 74, πίστι λαβόντες καὶ ὀρκίους. Ib. ix. 106, τοῦτους καταλαβόντες ὀρκίους. Eur. Hipp. 657, ὀρκίους ἤρεθην (MSS. εὐρέθην, but Schol. ἐλήφθην). The present participle is quite correctly used, since it was not for this occasion only, but for all time that the oath was to be administered to members of the Areopagus. Otherwise the poet might have preferred ὀρκίους ἐλημμένους.—θεσμὸν κ.τ.λ. 'I will appoint judges under the obligation of an oath as an institution which shall endure for all time. Hermann, objecting to τὸν εἰς ἅπαντα χρόνον (ἐσόμενον), supposes a line to have been lost, σέβειν κελύσω τῶν ἐμῶν ἐστῶν πόλιν θεσμὸν, τὸν κ.τ.λ.

463. μαρτόρια. Probably pronounced as a trisyllable. See on v. 764.

465. τὰ βέλτατα. For τοὺς βελτάτους. The constitution of the Areopagus was aristocratic.

467. πορόντας — φράσειν. The MSS.

give περῶντας — φρεσίς. But the Schol. has ὄρκον διδόντας, whence Hermann restored πορόντας. See on v. 407.—φράσειν is the emendation of Markland. It is liable to an objection on the ground that φράζειν seldom means simply 'to speak,' 'declare,' but 'to explain,' e. g. Prom. 626. Ag. 1028. See however *inf.* 593.—Pallas here leaves the stage.

468. The ode which follows is an elaborate exposition of the *use* (so to speak) of Erinyes, as keeping in check the tendency of man to sin, and as regulating society by the force of Conscience. Their office once being removed, they argue, all sense of justice will vanish, and with justice will vanish piety towards parents, reverence for the gods, and respect for fellow-creatures.—καταστροφαι νέων θεσμίων. 'Changes to new laws.' Properly, 'The subversion of (old) laws so as to become new.' Cf. Prom. 317, καὶ μεθάρμοστα τρόπους νέους. 'If,' says the chorus, 'the cause and the wrong of this matricide shall triumph, there will be an end of the principles which have hitherto governed society, and new ones will prevail.'

471. εὐχερείᾳ ξυναρμόσει. 'Will win over all men by the ease of committing it;' or perhaps, 'will reconcile them to the reckless commission of crime.' For εὐχέρεια (like εὐμαρής Suppl. 333) means that unconcern and indifference about the right or wrong of a thing which makes men disregard consequences. So Plato, Resp. iii. 6, μὴ πολλὴν εὐχέρειαν ἐντίτασι τῆς πομπρίας. Dem. Mid. p. 548, λαν εὐχερής.

πολλὰ δ' ἔτυμα παιδότηρωτα
 πάθεα προσμένει τοκεῦσιν μεταῦθις ἐν χρόνῳ. 475
 οὔτε γὰρ βροτοσκόπων ἀντ. α.
 μαινάδων τῶνδ' ἐφέρψει κότος τις ἐργμάτων,
 πάντ' ἐφήσω μόρον,
 πεύσεται δ' ἄλλος ἄλλοθεν, προφωνῶν τὰ τῶν πέλας
 κακὰ, 480
 λῆξιν ὑπόδοσιν τε μόχθων
 ἄκεά τ' οὐ βέβαια τλάμων [δέ τις] μάταν παρηγορεῖ.
 μηδέ τις κικλησκέτω στρ. β'.
 ξυμφορᾷ τετυμμένος, 485
 τοῦτ' ἔπος θροοῦμενος,
 ὦ δίκαια, ὦ θρόνοι τ' Ἐρινύων.
 ταῦτά τις τάχ' ἂν πατήρ
 ἦ τεκοῦσα νεοπαθῆς
 οἶκτον οἰκτίσασαίτ', ἐπειδὴ πίννει δόμος δίκας. 490
 ἔσθ' ὅπου τὸ δεινὸν εὔ ἀντ. β'.

474. ἔτυμα. Here for ἀληθῶς, to be taken, as Minckwitz has pointed out, with προσμένει.

476. οὔτε γάρ. Answered by δὲ in 480; though Hermann and Dind. read οὐδὲ γάρ. The γάρ is anticipative, for ἐπει, 'as,' or 'since;' cf. Ag. 542.—τῶνδε belongs to ἐργμάτων, not to μαινάδων, as τὸδ' ἔργον above. The sense is, 'Since no wrath against such deeds will henceforth proceed from the infuriated watchers of man's actions, I will permit (let loose) every kind of murder.' Schol. οὐ τιμωρήσω τοῖς ἀδικουμένοις, ἀλλὰ συγχωρήσω ἀλλήλους ἀναιρεῖν. So ἐφήκεν ἀπὸς Theb. 783, and the Homeric πότμον or χεῖρας ἐφείναι, Il. i. 567. iv. 396. Od. xvii. 130.

481. λῆξιν ὑπόδοσιν τε. 'The cessation and succession of troubles,' i. e. for *himself*, implied by the strong contrast in τὰ τῶν πέλας.—ἄλλος ἄλλοθεν, people shall learn from each other that no sooner has one trouble ceased than another arises. Hermann, Franz, and Minckwitz, adopt the reading of MS. Ven. ὑπόδοσιν, 'escape from.' But ὑποδιδόναι may signify 'to follow up closely,' as ἐπιδιδόναι means 'to increase;' and so the Schol. explains διαδοχῆν. Scholefield translates, 'Will

inquire for the leaving off and decrease of troubles,' i. e. will ask when there is to be an end of them,—as Μενέλεων δὲ πέθομαι Ag. 600. And so perhaps the Schol. understood it, ἀεὶ τὰ ἀλλήλων ἀκούσονται, καὶ οὐ [ἔτι οὐ?] γίνεται κακῶν ἀνάπανσις.

482. ἄκεά τ' οὐ βέβαια. 'And the unhappy man talks in vain of the uncertainty of remedies.' The words δέ τις seem to have been inserted by some one who did not perceive that τλάμων agreed with the preceding ἄλλος. The MSS. give ἄκετ' οὐ βέβαια, but ἄκεστ' is the reading of Flor. Ven. Hermann well compares Apoll. Rhod. ii. 622, for the peculiar use of παρηγορεῖν, 'to speak of a thing by way of a consolation,' Τίφω, τί δή μοι ταῦτα παρηγορεῖς ἀχέοντι;

488. ταῦτα, 'thus.' See on Suppl. 306.

491. ἔσθ' ὅπου. 'There are cases where it is right that awe should remain enthroned, exercising a proper guardianship over the mind.' This sentiment is directed against those who under the false cry of liberty would remove every restraint, and even do away with government itself (v. 500). There was an old saw that awe and reverence were inseparable, ἵνα δέος, ἔσθα καὶ αἰδώς. Cf. *inf.* 661. 669. Ajac.

- καὶ φρενῶν ἐπίσκοπον
 δεῖ μένῃ καθήμενον
 ξυμφέρει σωφρονεῖν ὑπὸ στένει· 495
 τίς δὲ μηδὲν ἐν φάει
 καρδίας * ἂν ἀνατρέφων,
 ἧ πόλις βροτός θ', ὁμοίως ἔτ' ἂν σέβοι δίκαν ;
 μήτ' ἀνάρχετον βίον στρ. γ'.
 μήτε δεσποτούμενον 501
 αἰνέσης.
 παντὶ μέσῳ τὸ κράτος θεὸς ᾤπασεν
 ἄλλ' ἄλλα δ' ἐφορεύει.
 ξύμμετρον δ' ἔπος λέγω, 505
 δυσσεβίας μὲν ὕβρις τέκος ὡς ἐτύμως
 ἐκ δ' ὑγείας
 φρενῶν ὁ πᾶσι φίλος
 καὶ πολύευκτος ὄλβος.
 ἐς τὸ πᾶν δέ σοι λέγω, ἀντ. γ'.
 βωμόν αἰδεσθαι δίκας 511

1073, οὐ γὰρ ποτ' οὐτ' ἂν ἐν πόλει νόμοι καλῶς φέροντ' ἂν, ἐνθα μὴ καθεστήκοι δέος. Thuc. ii. 37, τὰ θεμῶσια διὰ δέος μάλιστα οὐ παρανομοῦμεν. On καθήμενον, involving the idea of majesty, see Suppl. 94.

494. δεῖ μένῃ. So Dobree, Dindorf, Minckwitz, and Donaldson, for δευμαίνει. Schol. οὐ πανταχῆ τὸ δευνὸν ἀπεινᾶν φρενῶν δεῖ. Hermann and Linwood give δευμανεῖ, Franz δευματοῖ.

495. ὑπὸ στένει, 'through suffering.' On this doctrine see Ag. 169.

496. τίς δὲ κ.τ.λ. 'For who, if he cherishes no sentiment of fear (δευνὸν, v. 491) in the gaiety of his heart,—be it state or be it individual,—would be likely any longer to reverence justice as heretofore (ὁμοίως) ?' I have inserted ἂν before ἀνατρέφων for the sake of the metre. Hermann supplies ἔτ'. Franz has ἀνία τρέφων, and so Donaldson, after H. L. Ahrens. The MSS. give καρδίας, but the Schol. explains ἐν λαμπρότητι φρενῶν.

500. ἀνάρχετον. The excellent correction of Wieseler for ἀναρχετον. The MSS. Ven. Flor. give ἀνάρχετον, Farn. ἀνάρχετον. Compare ἀπεύχεται, Cho. 614, with πολύευκτος inf. 509. We have δέος

αρχετος Cho. 1013, but the open form παράρχετος (ἀρχέω) Cho. 61. In the contraction, χ becomes κ on account of the dental immediately following.

503. παντὶ μέσῳ. Plato, Resp. x. § 14, fin., τὸν μέσον ἀεὶ τῶν βίων ἀφείσθαι, καὶ φεύγειν τὰ ὑπερβάλλοντα ἐκατέρωσε καὶ ἐν τῷδε τῷ βίῳ κατὰ τὸ δυνατὸν καὶ ἐν παντὶ τῷ ἔπειτα ὅπως γὰρ εὐδαιμονέστερος γίγνεται ἄνθρωπος. Eur. Frag. Alcmaeon. xiii. (82 Dind.) βροτοῖς τὰ μείζονα τῶν μέσων τίεται νόσους.

504. ἄλλ' ἄλλα δ' κ.τ.λ. 'But other things (i. e. whatever is in extreme) he regards differently,' viz. with displeasure. The words are here used by a sort of euphemism. See on μὴ τοῖον, Suppl. 304. Hermann explains "alia aliter gubernat, i. e. alia aliis rebus pro suo arbitrio attribuit ;" Linwood, "neque enim omnia eodem lumine aspiciunt Deus."

505. ἐξόμετρον. Schol. σύντομον. Rather, perhaps, 'consistent with the above opinion,' viz. about the necessity of δέος, v. 491. For the doctrine about insolence, the child of impiety, see Ag. 734.

510. ἐς τὸ πᾶν. Schol. καθολικῶς. 'By all means,' 'under all circumstances.'

511. βωμόν δίκας. See Ag. 376. The

μηδέ νιν,
 κέρδος ἰδῶν, ἀθέω ποδὶ λὰξ ἀπί-
 σης· ποινὰ γὰρ ἐπέσται
 κύριον μένει τέλος. 515
 πρὸς τάδε τις τοκέων σέβας εὖ προτίων,
 καὶ ξενοτίμους
 ἐπιστροφὰς δωμάτων
 αἰδόμενός τις ἔστω.
 ἐκὼν δ' ἀνάγκας ἄτερ δίκαιος ὦν στρ. δ'.
 οὐκ ἄνολβος ἔσται 521
 πανώλεθρος δ' οὐποτ' ἂν γένοιτο
 τὸν ἀντίτολμον δὲ φαμί * καὶ παραιβάταν
 τὰ πολλὰ παντόφυρτ' ἄνευ δίκας
 βιαίως ξὺν χρόνῳ καθήσειω 525
 λαΐφος, ὅταν λάβῃ πόνος,
 θραυομένας κεραίας.
 καλεῖ δ' ἀκούοντας οὐδὲν, ἐν μέσῃ ἀντ. δ'.
 δυσπαλεῖ τε δίνῃ.

orist ἦτιςα from ἀτίσω is remarkable, though ἠτίμασα is in common use,—whether in the indicative, it might be worth while to inquire. The Med. has πατήρης, which cannot be reconciled with the metre.

515. κέρως μέλει τέλος. To every man a proper and fitting end is in reserve, viz. punishment or reward according to his deserts.

517. ξενοτίμους ἐπιστροφὰς, 'hospitable frequentings,' a mere periphrasis for 'guests,' the virtue of hospitality being here, as above v. 260 and elsewhere, associated with piety to parents. For the repetition of τις see Suppl. 58.

520. ἐκὼν δ'. So Wieseler for ἐκ τῶνδ'. Plato, almost in the same words, enunciates this sentiment in Resp. ii. § 4, μηδένα ἐκόντα εἶναι δίκαιον ἀλλ' ἀναγκαζόμενον. Propert. v. 11, 48, 'Mi Natura dedit leges a sanguine ductas, Ne possem melior iudicis esse metu.'

523. πανώλεθρος δ'. The δὲ was added by Heath. There appears to be some clause left to be implied ('He may not indeed be exempt from trials and sufferings); διὲν utterly destroyed he will never be.'

523. καὶ παραιβάταν. So Herm. for παραιβάταν or περβάταν. The καὶ is required by the metre, and is by no means superfluous to the sense. 'I say also that the man who transgresses in daring defiance, and acts for the most part in an indiscriminate way without justice, will in time draw in his sail perforce, when trouble has overtaken him, and his yard-arms are breaking.' The meaning concealed under all this verbiage, is τὸν τὰ πολλὰ εἰκὴ τολμήσαντα φημί ἐς πόνους καὶ ξυμφορὰς τελευτήσειω. To act with order and sobriety, σωφρόνως and κατὰ κόσμον, is to act virtuously; opposed to which is the confusion which does not distinguish right from wrong.

525. καθήσειω. Linwood quotes Od. ix. 72, καὶ τὰ μὲν ἐς νῆας κάθεμεν, δέισαντες θλεθρον. Schol. ἀπὸ τῶν χειμαζομένων, τροπικῶς. ἀντὶ τοῦ, ταπεινωθήσεται. Cf. Cho. 194, οἴοισιν ἐν χειμῶσι, ναυτίλων δίκη, στροβοθμῶν.

529. δυσπαλεῖ. Probably the verb, not the dative of δυσπαλής, because mere epithets are not properly coupled by τε. Herod. viii. 21, εἶχε πλοῖον κατήρης ἔτοιμον, εἰ πάλῃσειε ὁ ναυτικός στρατός.

γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ,
 τὸν οὐποτ' αὐχοῦντ' ἰδὼν ἀμαχάνοις δύαις
 λαπαδνὸν, οὐδ' ὑπερθέοντ' ἄκραν
 δι' αἰῶνος δὲ, τὸν πρὶν ὄλβον
 ἔρματι προσβαλὼν δίκας,
 ὄλετ' ἄκλαυστος, αἴστος.

530

ΑΘ. κήρυσε, κήρυξ, καὶ στρατὸν κατειργάθων
 εἶθ' ἢ διάτορος † οὐρανοῦ Τυρσηνικῇ
 σάλπιγι, βροτείου πνεύματος πληρουμένη,

535

530. θερμῷ, i. e. θερμουργῷ, a gloss which has crept into the MSS. in place of the true reading. Cf. *ναύταισι θερμοῖς*, Theb. 599, 'rash,' 'hot-headed,' &c.

531. τὸν οὐποτ' αὐχοῦντ'. As *οὐ φημι* is *nego*, so *οὐποτε* φημι would mean *nego futurum ut* —. Hence the sense here is, 'seeing the man who never expected it would come to this,' &c. Schol. τὸν μηδέποτε προσδοκῆσαντα τιμωρεῖσθαι ἰδὼν ἐν μέτρῳ τῇ δόρῳ ὑπερευμένον καὶ χαλινοθέοντα. τοῦτο γὰρ δηλοῖ τὸ λέγαδνον. But λαπαδνὸν, i. e. ἀλαπαδνὸν, 'weak,' 'exhausted,' has been rightly admitted by Hermann and others from Musgrave's conjecture, λέγαδνον being only known as a substantive (Pers. 193).—*ὑπερθέοντ' ἄκραν*, 'weathering the point,' i. e. getting safely round the dangerous promontory. Others understand 'keeping his head above water;' but Lucian uses it in the former sense, *Ἐρωτες*, p. 406, Reitz., *Χελιδονέας ὑπερθέοντες οὐκ ἀμοχθεῖ, τοὺς ἐβνυχῆς τῆς παλαιᾶς Ἑλλάδος ἔρους*. Eurip. frag. Archel. 229 (Dind.) οὐ γὰρ ὑπερθεῖν κύματος ἔκραν δύναμεισθ'.

534. ἔρματι, 'the reef.' Cf. Ag. 977. — *αἴστος*, so Porson, Hermann, and others for *εἴστος*. Ag. 451, ἐν εἴστοις τελέθοντος οὐβῆς ἀλά.

536. Athena now returns accompanied by twelve elect citizens who are to be installed as the first judges in the court of the Areopagus. The place is now supposed to be the hill of Mars, represented by means of the *periacios*, or shifting scenes. Müller, misled by v. 657, supposes the session to be still in the citadel, with only a distant prospect of the hill as shewn by a painting. He well observes that Pallas addresses the whole body of the spectators in her inauguration speech, and that the Areopagites must be supposed to occupy chairs in the semicir-

cular curve of the orchestra under the amphitheatre. Without doubt the expression in v. 540, 'while this council is assembling,' alludes to their march from the parodos to take the places assigned them as above. (See *Dissert.* p. 60.) When they come to vote on the question of guilty or not guilty, the thymele or central altar serves as the table from which they successively take their votes and deposit them in the urn.—*κατειργάθων*. So Pers., Harm. for *κατεργάθων*. Dindorf, Franz, and Linwood give —*οἰ*, as *ἀμυναθοῦ* in v. 416. It may, perhaps, be questioned, whether Aeschylus did not prefer the Ionic form *ἐργεσθαι* (common in Herodotus) for *εργεσθαι*. For in Suppl. 61 the MSS. agree in *εργόμενα*.

537. ἢ διάτορος οὐρανοῦ. The MSS. give *ἦτ'* or *εἶτ'* οὐν διάτορος or *διάτορος*. The correction *οὐρανοῦ* is due to Askew, and it is a probable one, not only because *διάτορος* seems to require some genitive, but because the compendium *οἰνου* was easily corrupted into *οὐν*. Cf. Aen. viii. 526, 'Tyrrhenusque tubae mugire per aethera clangor.' Hermann retains *εἶτ'* οὐν *διάτορος* τέλει T., a mere attempt at a metrical correction. The anachronism in attributing to Pallas a Tyrrhenian trumpet has been noticed by others. So also Sophocles, Ajac. 17. The legend of its invention is given by Pausanias, ii. 21, 3. The use of the trumpet in the *σὺγκλητος ἐκκλησία* of the Athenians is well known. Without doubt its notes were now actually heard in the theatre.

- ὑπέρτονον γήρυμα φαινέτω στρατῶ·
 πληρουμένου γὰρ τοῦδε βουλευτηρίου 540
 σιγαῖν ἀρήγει, καὶ μαθεῖν θεσμοὺς ἐμοὺς
 πόλιν τε πᾶσαν εἰς τὸν αἰανῆ χρόνον
 καὶ τόνδ', ὅπως ἂν εὖ καταγνωσθῆ δίκη.
- ΧΟ. ἀναξ' Ἀπολλον, ὦν ἔχεις αὐτὸς κράτει.
 τί τοῦδε σοὶ μέτεστι πράγματος, λέγε. 545
- ΑΠ. καὶ μαρτυρήσων ἦλθον—ἔστι γὰρ δόμων
 ἰκέτης ὃδ' ἀνὴρ, καὶ δόμων ἐφέστιος
 ἐμῶν· φόνου δὲ τοῦδ' ἐγὼ καθάρσιος—
 καὶ ξυνδικήσων αὐτὸς αἰτίαν δ' ἔχω
 τῆς τοῦδε μητρὸς τοῦ φόνου. σὺ δ' εἷσαγε 550
 ὅπως ἐπίστα τῆνδ' ὁ κυρώσων δίκην.
- ΑΘ. ὑμῶν ὁ μῦθος εἰσάγω δὲ τὴν δίκην.
 ὁ γὰρ διώκων πρότερος ἐξ ἀρχῆς λέγων
 γένοιτ' ἂν ὀρθῶς πράγματος διδάσκαλος.
- ΧΟ. πολλαὶ μὲν ἔσμεν, λέξομεν δὲ συντόμως 555
 ἔπος δ' ἀμείβον πρὸς ἔπος ἐν μέρει τιθείς.
 τὴν μητέρ' εἰπέ πρῶτον εἰ κατέκτονας.

543. καὶ τόνδ'. So the Med., but most MSS. and the Schol. have καὶ τῶνδ'. The general sense is the same: 'the citizens collectively are to hear my institutions intended for all time, and Orestes in particular is to do so, in order that his suit may be justly and formally decided,' Hermann reads ἐκ τῶνδ', and supposes a verse to have been lost after μαθεῖν θεσμοὺς ἐμοὺς. If τῶνδε be read, we may readily understand τῶνδε δίκη of the suit pending between Orestes and the Furies.

544. ἀναξ' Ἀπολλον. The chorus say this on perceiving Apollo to approach to take a part in the trial.

546—7. δόμων. Probably a transcriber's error in one or the other of these verses. Hermann reads νόμων in the former, with G. Burges; Mr. Drake proposes μολόν. Franz reads μυχῶν in the second after H. L. Ahrens.

549. ξυνδικήσων. Properly, ξύνδικος is the counsel for the defendant, ξυνήγορος for the plaintiff. But the distinction is not always accurately observed, as inf. 731. The Schol. has an idea, derived

apparently from the words immediately following, that ξύνδικος is 'one equally implicated in the accusation.' Though he is probably wrong, his comment is worth consideration.

551. ὁ κυρώσων. The MSS. give κύρωσον, except Flor. which has κυρώσων. The article is added from a former conjecture of the present editor. 'Do you, whoever intends to give his sanction to this suit (viz. as εἰσαγωγέως), introduce the cause.' To which Pallas replies, 'Tis for you (the Furies) to speak, for I will act as εἰσαγωγέως. This correction restores the sense perfectly by changing εἰ into ο. Hermann and others read ὅπως τ' ἐπίστα τῆνδε κύρωσον δίκην. In this case σὺ must be addressed to Pallas.

555. πολλαί. Schol. τοῦτο οὐ πρὸς τὰς τρεῖς (sc. the number commonly assigned in the later mythology), ἀλλὰ πρὸς τὸν χορόν ἢ γὰρ ἦσαν. Hermann has an idea that only three were properly Ἐρινύες, the remainder being called Ἄραι, sup. 305.

- OP. ἔκτεωα· τούτου δ' οὔτις ἄρησις πέλει.
 XO. ἐν μὲν τόδ' ἤδη τῶν τριῶν παλαισμάτων.
 OP. οὐ κειμένῳ πω τόνδε κομπάζεις λόγον. 560
 XO. εἰπεῖν γε μέντοι δεῖ σ' ὅπως κατέκτανες.
 OP. λέγω· ξιφουλκῶ χειρὶ πρὸς δέρην τεμών.
 XO. πρὸς τοῦ δ' ἐπέισθης, καὶ τίνος βουλευμάσι ;
 OP. τοῖς τοῦδε θεσφάτοισι· μαρτυρεῖ δέ μοι.
 XO. ὁ μάντις ἐξηγεῖτό σοι μητροκτονεῖν ; 565
 OP. καὶ δεῦρό γ' αἰεὶ τὴν τύχην οὐ μέμφομαι.
 XO. ἀλλ' εἰ σε μάρψει ψῆφος, ἀλλ' ἔρεῖς τάχα.
 OP. πέποιθ'. ἀρωγὰς δ' ἐκ τάφου πέμψει πατήρ.
 XO. νεκροῖσιν νυν πέπεισθι μητέρα κτανών.
 OP. δυοῖν γὰρ εἶχε προσβολὰς μισμάτων. 570
 XO. πῶς δὴ ; δίδαξον τοὺς δικάζοντας τάδε.
 OP. ἀνδροκτονούσα πατέρ' ἐμὸν κατέκτανεν.
 XO. τοιγὰρ σὺ μὲν ζῆς, ἡ δ' ἐλευθέρα φόνῳ.
 OP. τί δ' οὐκ ἐκείνην ζῶσαν ἤλαυνες φυγῆ ;
 XO. οὐκ ἦν ὄμαιμος φωτὸς ὃν κατέκτανεν. 575
 OP. ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἵματι ;

559. τῶν τριῶν. The third fall in wrestling was decisive of defeat, and the vanquished party was then said κεῖσθαι πεσόν. Cf. Ag. 1256, ὀπίσσω κειμένον πατρός. Il. xxiii. 733, καὶ γὰρ κε τὸ τρίτον ἀθῆις ἀναξάντ' ἐπάλαιον, εἰ μὴ Ἀχιλλεύς αὐτὸς ἀνίστατο καὶ κατέρυκεν. Soph. Frag. 678, 13, τί' σὸ παλαίον' ἐς τρις ἐκβάλλει θεῶν ; Hence τριακτῆρ and ἀτρίακτος, Ag. 166. Cho. 331.

566. ὁ μάντις. 'What! the prophet-god suggest to you to kill your mother?'—'Yes, and up to this time I have no reason to complain of my lot,' i. e. he has kept his promise in protecting me.—ἐξηγεῖτο means, 'acted as ἐξηγητής, or interpreter of the moral law.'

568. πέμψει. So the Scholiast. The MSS. have πέμψει, which might mean 'keeps sending me assistance,' to support me in my troubles.

569. πέπεισθι. A form of reduplicated aorist, like ἀνωχθι. Cho. 759, κέκραχθι. Acharn. 336, and the Homeric κέκλυθι. Of course this is ironically said.

570. προσβολὰς, Schol. συντυχίας. 'I did it, because she had the union of two

defilements,' viz. by killing her husband and my father.—μισμάτων for —ων is Elmsley's correction. Cf. Ag. 1366.

573. τοιγάρ. Herm. τί γάρ ; Quid id ad rem? Cf. 648. But τοιγάρ implies some ellipse:—'Well then, she killed her husband, and you killed your mother. So far you are equal. But you are yet alive, while she has paid the penalty by her death.'—'If I am to be persecuted on that plea, why did you not chase her, before she was put to death?'—'Because she did not, like you, kill a blood-relation.' See above, v. 202.—For φόνῳ of the MSS. Herm., Dind., and Minckwitz adopt Schütz's correction φόνῳ. The genitive would mean 'free from the guilt of blood,' but then we must understand 'by her own death;' the dative expresses this, but leaves αἵματος to be supplied with ἐλευθέρα.

576. ἐγὼ δὲ κ.τ.λ. This, which at first sight seems rather a simple question, involves the doctrine afterwards laid down by Apollo, that the child owes his sole existence to the father.—ἐν τῆς ζῆσης, cf. Cho. 979.

- XO. πῶς γάρ σ' ἔθρεψεν ἐντὸς, ὃ μιαῖφονε,
ζώνης ; ἀπέυχει μητρὸς αἷμα φίλτατον ;
- OP. ἤδη σὺ μαρτύρησον, ἐξηγοῦ δέ μοι,
Ἄπολλον, εἴ σφε σὺν δίκῃ κατέκτανον. 580
δράσαι γὰρ, ὥσπερ ἐστίν, οὐκ ἀρνούμεθα·
ἀλλ' εἰ δικαίως εἶτε μὴ τῇ σῆ φρενὶ
δοκεῖ τόδ' αἷμα, κρῖνον, ὡς τοῦτοις φράσω.
- ΑΠ. λέξω πρὸς ὑμᾶς, τόνδ' Ἀθηναίας μέγαν
θεσμὸν, δικαίως, μάντις ὧν δ' οὐ ψεύσομαι. 585
οὐπῶποτ' εἶπον μαντικοῖσιν ἐν θρόνοις,
οὐκ ἀνδρὸς, οὐ γυναικὸς, οὐ πόλεως πέρι,
ὃ μὴ κελεύσαι Ζεὺς Ὀλυμπίων πατῆρ.
τὸ μὲν δίκαιον τοῦθ' ὅσον σθένει μαθεῖν,
βουλῇ πιφαύσκω δ' ὑμῖ' ἐπισπένσθαι πατρός· 590
ὄρκος γὰρ οὔτι Ζηνὸς ἰσχύει πλέον.
- XO. Ζεὺς, ὡς λέγεις σὺ, τόνδε χρῆσμον ὅπασε
φράζω Ὀρέστη τῷδε, τὸν πατρὸς φόνον
πράξαντα μητρὸς μηδαμοῦ τιμὰς νέμειν ;
- ΑΠ. οὐ γάρ τι ταῦτόν, ἄνδρα γενναῖον θανεῖν 595
διοσδότοις σκήπτροισι τιμαλφόμενον,
καὶ ταῦτα πρὸς γυναικὸς, οὐ τι θουρίοις
τόξοις ἐκηβόλοισιν ὥστ' Ἀμαζόνος,

579. ἐξηγοῦ. See on 565. Müller, *Diss.* p. 154.

583. δοκεῖ, sc. πεπράχθαι implied in δράσαι. See a similar ellipse Cho. 426. *Sup.* 446.

588. ὃ μὴ κελεύσαι. So Herm. for κελεύσαι. The Romans would have said *Nihil dico quod non iusserit Jupiter. Nihil dixi quod non iussisset Jupiter.* Compare Dem. p. 1198, init. πάντες γὰρ ἴστε τὸν πατέρα τὸν ἐμὸν οὐ τῶν δημοσίων ἀδικῶς ἐπιθυμοῦντα, ἀλλὰ τῶν αὐτοῦ ὑμῖν, ἕτε (fort. ἑτι) κελεύσαντε, προθύμως ἀναλίσκοντα.—Apollo the interpreter of Zeus, *sup.* 19.

589. τὸ δίκαιον τοῦτο, this plea, this justification. In condemning Orestes you will be condemning Zeus.

590. πιφαύσκω, I declare to you by authority, Cho. 271.—ὑμῖ', an Aeolicism, remarkable in a senarius. Cf. Antig. 846,

συμμάχους ὑμῖ' ἐπικτῶμαι. The Areopagites, not the Furies, are addressed.

591. ὄρκος γάρ. 'For certainly an oath has not greater authority than Zeus.' That is, your oath to decide according to justice (*sup.* 467) must be held secondary to the revealed will of Zeus. This implies that legally Orestes would be condemned, but that he is morally right, because he was merely the instrument in executing the commands of a superior. Compare v. 410, ὄρκος τὰ μὴ δίκαια μὴ νικᾶν λέγω.

594. πράξαντα. Schol. ἐδικήσαντα.— νέμειν, see Prom. 300.

598. ὥστ' Ἀμαζόνος. The genitive depends either on πρὸς from the preceding verse, or on τόξοις. Linwood compares a more irregular and obscure construction in Trach. 767, προσπτόσσεια πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος.

- ἀλλ' ὡς ἀκούσει, Παλλὰς, οἳ τ' ἐφήμενοι
 ψήφῳ διαιρεῖν τοῦδε πράγματος πέρι 600
 ἀπὸ στρατείας γάρ νιν ἡμποληκότα
 τὰ πλείεσθ' † ἄμ' αἰνοῖς εὐφροσιν δεδεγμένη,
 δροίτῃ περῶντι λουτρὰ καπὶ τέρματι
 φᾶρος παρεσκήνωσεν, ἐν δ' ἀτέρμονι
 κόπτει πεδήσασ' ἄνδρα δαιδάλῳ πέπλῳ. 605
 ἄνδρὸς μὲν ὑμῶν οὗτος εἴρηται μόρος
 τοῦ παντοσέμνου, τοῦ στρατηλάτου νεῶν
 ταύτην τοιαύτην εἶπον, ὡς δηχθῆ ἰεὺς,
 ὄσπερ τέτακται τήνδε κυρῶσαι δίκην.
- ΧΟ. πατρὸς προτιμᾶ Ζεὺς μόρον, τῷ σῶ λόγῳ 610
 αὐτὸς δ' ἔδησε πατέρα πρεσβύτην Κρόνον.
 πῶς ταῦτα τούτοις οὐκ ἐναντίως λέγεις ;
 ὑμᾶς δ' ἀκούειν ταῦτ' ἐγὼ μαρτύρομαι.
- ΑΠ. ὦ παντομισῆ κυῶδαλα, στύγη θεῶν,
 πέδας μὲν ἂν λύσειεν, ἔστι τοῦδ' ἄκος, 615

602. ἄμ' αἰνοῖς. So I formerly proposed for ἄμεινον or ἀμείνον'. Hermann and Dindorf suppose a verse to have been lost. The former retains ἄμεινον, and translates, *rebus plerisque bene gestis*. The Schol. has βελτίονα πλείστα ἡτύχηκότα ἀπὸ στρατείας. But one can hardly doubt that ἄμεινον is corrupt. Something is wanted to agree with εὐφροσιν, and that something is opportunely supplied from Ag. 890, where Agamemnon says to his wife, ἀλλ' ἐναισίμους αἰνεῖν, παρ' ἄλλων χρῆ τόδ' ἔρχεσθαι γέρας. Translate; 'For having received him on his return from the army, after having successfully conducted most of the affairs, with friendly praises, she extended a garment like a canopy over the laver, even to its very end, as he was going through the bath (performing his ablutions), and strikes down her husband, having entangled him in an endless embroidered robe.' With ἀπὸ στρατείας supply some word like σωθῆντα. Cf. Ag. 586, ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ.—ἡμποληκότα, 'having done a good trade in,' 'having made a gain of,' i. e. having successfully accomplished. So Theb. 640, κατηλεύει μάχην.—καπὶ τέρματι, so as to entangle his feet as well as his hands,

Cho. 484. 985—7.—ἀτέρμονι, Ag. 1353, ἔπειρον ἀμφίβληστρον. Orest. 25, πόσιν ἀτείρον περιβαλοῦσ' ὄφασματι. The reading of the Med. and Schol. is παρεσκήνωσεν, on which see Ag. 1116.

608. τοιαύτην. Hermann inserts δ' with Pauw. But τοῖος, τοιοῦτος, are often used without any connection, e. g. Prom. 941, and the μὲν in 606 does not necessarily require δέ, for there is no direct antithesis intended between the murdered and the murderess.

610. πατρὸς μόρον. 'Zeus has especial regard for the murder of a father, according to your account; and yet he himself put in chains his aged father Cronos.'—προτιμᾶ, i. e. before that of a mother. Zeus, under the attribute of πατρός (Trach. 753), was pre-eminently the guardian of paternal rights.—ὑμᾶς, i. e. you judges; 'I call upon you to take notice of his answer.'

615. λύσειεν, i. e. Zeus. I formerly followed Linwood in supposing the nominative to be πολλῆ μηχανῆ. Others understand τις,—but neither is right. Müller (Diss. p. 184) well observes, that here, as in the opening of the play, the object of the poet was to do away with certain old legends about the strife and

καὶ κάρτα πολλή μηχανή λυτήριος
 ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις,
 ἅπαξ θανόντος οὔτις ἐστ' ἀνάστασις.

τούτων ἐπώδας οὐκ ἐποίησεν πατήρ
 οὐμός· τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω
 στρέφω τίθησιν, οὐδὲν ἀσθμαίνων μένει. 620

XO. πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖς, ὄρα·
 τὸ μητρὸς αἷμ' ὄμαιμον ἐκχέας πέδω,
 ἔπειτ' ἐν Ἄργεϊ δώματ' οἰκῆσει πατρός·
 ποίοισι βωμοῖς χρώμενος τοῖς δημίοις; 625
 ποία δὲ χέρνιψ φρατέρων προσδέξεται;

ΑΠΙ. καὶ τοῦτο λέξω, καὶ μάθ' ὡς ὀρθῶς ἐρῶ.
 οὐκ ἔστι μήτηρ ἢ κεκλημένου τέκνου
 τοκεὺς, τροφὸς δὲ κύματος νεοσπόρου

conflict between two orders of gods, and to replace them by views of a milder and more conciliatory character. Hence, though he does not say that Zeus *did* loose Cronos, he argues that the offence was small, because he *might* at any time do so, whereas a murder once committed is irreparable. For this latter and oft-repeated sentiment compare v. 251. Ag. 989. Suppl. 443. Il. ix. 408, ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε ληίστη ὄσθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψῃ ἔρκος ὀδόντων.

620. ἄνω καὶ κάτω στρέφω. Turning them upside down as he will, so as entirely to change them.—οὐδὲν ἀσθμαίνων, not panting with fatigue; he does it easily, without any exertion of strength, however vast the operation. Cf. τῶν ἔκγονον δαιμονίων, Suppl. 93.

622. πῶς γάρ. The meaning is, Suppose Orestes is acquitted through your advocacy, what good will that do him? He can never appear again in his own country, nor share in religious privileges with his own clansmen, as a matricide.—τὸ φεύγειν, an accusative after ὑπερδικεῖς, expressing the result of it. Cf. Ajac. 1346, σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερδικεῖς ἐμοί; So ὑπερδικεῖν λόγου, Plat. Phaed. § 37.—χέρνιψ φρατέρων, see on Ag. 1003. Müller, Diss. p. 96, "It was more particularly the *Phratría*, a family community on an enlarged scale, and held together by religious rites, that was offended by the presence of a manslayer.

They not only took vengeance upon any member of another Phratría who had slain one of their own body, but also never failed to expel from among themselves any member who lay under the pollution of blood."

628. κεκλημένου. Hermann has κλημένη with MSS. Flor. Ven. The sense is virtually the same in either case, the point being that τέκνον and τοκεὺς both come from τίκτω. 'The parent of that which is called the τέκνον (of her so-called *child*), is not really the *mother* of it, but only the nurse of the newly conceived fetus. It is the male who is the author of its being, while she, as a stranger for a stranger (i. e. no blood relation), preserves the young plant, in the case of those for whom the god shall not have blighted it' (inf. 869. 898). Plutarch, de Stoicorum repugnant. § xli. τὸ βρέφος ἐν τῇ γαστρὶ φύσει τρέφισθαι νομίζει Χρῆσιππος, καθάπερ φυτὸν.

629. κύματος, κνήματος, Cho. 121. Eur. Androm. 158, ἠὲ δὲ δ' ἀκύμων διὰ σέ μοι διόλλυται. Id. frag. Alop. 111, γέμονσιν κύματος θεοσπόρου. The doctrine, that the male alone generates, has been adopted by Euripides, Orest. 552,

πατήρ μὲν ἐφύτευσέν με, σὴ δ' ἔτικτε
 παῖς,
 τὸ σπέρμ' ἄρουρα παραλαβοῦσ' ἔλλου
 πέρα·
 ἄνευ δὲ πατρὸς τέκνον οὐκ εἴη ποτ' ἄν.

- τίκει δ' ὁ θρώσκων, ἡ δ' ἄπερ ξένφ ξένη 630
 ἔσωσεν ἔρνος, οἴσι μὴ βλάβῃ θεός.
 τεκμήριον δὲ τοῦδέ σοι δείξω λόγον
 πατῆρ μὲν ἂν γένοιτ' ἄνευ μητρός· πέλας
 μάρτυς πάρεστι παῖς Ὀλυμπίου Διός,
 οὐδ' ἐν σκότοισι νηδύος τεθραμμένη, 635
 ἀλλ' οἶον ἔρνος οὔτις ἂν τέκοι θεός.
 ἐγὼ δὲ, Παλλὰς, τᾶλλα θ', ὡς ἐπίσταμαι,
 τὸ σὸν πόλισμα καὶ στρατὸν τεύξω μέγαν,
 καὶ τόνδ' ἐπεμψα σῶν δόμων ἐφέστιον,
 ὅπως γένοιτο πιστὸς εἰς τὸ πᾶν χρόνου, 640
 καὶ τόνδ' ἐπικτήσαιο σύμμαχον, θεὰ,
 καὶ τοὺς ἔπειτα, καὶ τὰδ' αἰανῶς μένοι
 στέργειν τὰ πιστὰ τῶνδε τοὺς ἐπισπόρους.
- AΘ. ἦδη κελεύω τούσδ' ἀπὸ γνώμης φέρειν
 ψῆφον δικαίαν, ὡς ἄλις λελεγμένων. 645
- XO. ἡμῖν μὲν ἦδη πᾶν τετόξευται βέλος
 μένω δ' ἀκοῦσαι, πῶς ἀγὼν κριθήσεται.
- AΘ. τί γάρ; πρὸς ὑμῶν πῶς τιθεῖσ' ἄμομφος ᾧ;

Plutarch, *Symposiac*. iii. *Quaest.* iv. § iii. καὶ τὸ σπέρμα μὴ προσέγεγενε αὐταῖς γόνιμον, διὰ κατὰψυξιν, ἀλλ' ἔλην μόνον καὶ τροφὴν παρέχουσι τῷ ἀπὸ τοῦ ἄρρενος.

630. ὁ θρώσκων. 'The male.' Connected with *θρός*, *θέρνυμαι*. Hesych. *θρώσκων κνάδαλα ἐκπορίζων καὶ σπερματίζων, γεννῶν*. Δίσχυλος Ἄμμωνῆν. (From this gloss *θρώσκων κνάδαλα* has been usually admitted among the fragments of Aeschylus. But the stop should probably be placed before *κνάδαλα*, not after it.)

635. οὐδέ. 'Not even,'—'not so much as.' Not only not engendered of a woman, but not even nurtured in the womb, like all others. Schütz reads *οὐκ*, while Lánwood, Herm., Dind., suppose a verse to have been lost in which her birth from the head of Zeus was mentioned. Compare however Theb. 1038, *ταύτου δὲ σάρκας οὐδὲ κοιλογαστρος λύκοι σπύσσονται*. Mr. Drake quotes Thuc. iv. 84, *ἦν δὲ (ὁ Βρασίδης) οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν*.

640. *ὅπως γένοιτο πιστός*. That in his own person he might ratify a treaty

between Athens and Argos for all time. Cf. *inf.* 735.—*εἰς τὸ πᾶν χρόνου*, like *εἰς τὸδ' ἡμέρας* κ.τ.λ., some such word as *τέλος* or *πλήρωμα* being implied.

643. *ἐπισπόρους*. Schol. *ἀπογόνους*. The series is (1) Orestes, (2) *his* posterity, *οἱ ἔπειτα*, (3) *οἱ ἐπίσκοροι τῶνδε*, where *τῶνδε* refers to the *spectators* then present.

644. *ἀπὸ γνώμης*. 'According to their true opinion;' 'to the best of their judgment.' Schol. *ὁ δοκιμάζεται* ('what they approve of'). Eur. *Ion* 1313, *τοὺς νόμους ὡς οὐ καλῶς ἔθηκεν ὁ θεός, οὐδ' ἀπὸ γνώμης σοφῆς*. But *ἀπὸ γνώμης*, Trach. 389, means 'without judgment,' as *ἀπ' ἐλπίδος* is 'contrary to hope,' Ag. 969, *οὐκ ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης*, 'not wide of the mark nor unexpectedly,' Od. xi. 344.

648. *πῶς τιθεῖσα*. 'How must I arrange it so as not to incur blame from you?' The Greeks do not say *πῶς δ*, *πῶς γένημαι*, without the addition of some subject or matter for deliberation, though they do say *τί πᾶθω*; for *τί κείσομαι*; and even *τί γένημαι* as a synonym of *τί*

- ΧΟ. ἤκούσαθ' ὧν ἤκούσατ', ἐν δὲ καρδίᾳ
ψῆφον φέροντες ὄρκον αἰδεῖσθε, ξένοι. 650
- ΑΘ. κλύοιτ' ἂν ἤδη θεσμὸν, Ἀττικὸς λεῶς,
πρώτας δίκας κρίνοντες αἵματος χυτοῦ.
ἔσται δὲ καὶ τὸ λοιπὸν Αἰγέως στρατῶ
αἰεὶ δικαστῶν τοῦτο βουλευτήριον.
πάγον δ' Ἄρειον τόνδ', Ἀμαζόνων ἔδραν 655
σκημάς θ', ὅτ' ἦλθον Θησέως κατὰ φθόνον

πάθω, Theb. 286. Thus in the present instance the real meaning is, πῶς τιθῶ ἕστε ἕμοιφοι εἶναι; and in Ag. 205, πῶς λικύνας γένομαι; = πῶς πράξω ἕστε λείπεσθαι νεῶν; — τιθεῖσα, i. e. τὸν ἀγῶνα, or τὰ πράγματα, not, I think, τὴν ψῆφον, which is usually supplied. For the Greeks say τίθεσθαι rather than τιθέναι in this sense, as inf. 705, ψῆφον δ' Ὀρέστη τήνδ' ἐγὼ προσθήσομαι. She means to ask how she is to conduct the voting so as not to incur the charge of partiality. The chorus do not deign to reply, but appeal solely to the judges to abide by their oaths.

651. Ἀττικὸς. Herm. ἄστικὸς, as in 950.

653. καὶ τὸ λοιπὸν. Hermann, followed by Minckwitz, has inserted before this verse v. 674—6, alleging that they are “hic necessarii, illic inepti aperteque sero positi.” But there seems little ground for this assertion. In the first place, καὶ τὸ λοιπὸν naturally and properly follows as an immediate antithesis to πρώτας δίκας κρίνοντες, ‘Now that you are deciding the first trial for bloodshedding.’ Secondly, the near recurrence of βουλευτήριον with an interval of only three verses, is an objection to Hermann’s arrangement which it is surprising he did not himself perceive. The judges were now assembled in full conclave, and though Athena had not as yet, *solidem verba*, declared their office as a council, it was already manifest to the eyes and minds of the spectators that she intended to do so. See *sup.* v. 462.—Αἰγέως. So MS. Flor. for Αἰγέφ or Αἰγέιφ. The order is, καὶ τὸ λοιπὸν αἰεὶ ἔσται.

655. πάγον δ' Ἄρειον τόνδ'. An irregular accusative at the commencement of a sentence, of which we have seen an example at v. 388. She had intended to say, πάγον τόνδε σεβίζοντες οὐδὲν ἀδικήσεσθε, v. 660. Hermann reads

δρειον, which is surely no improvement. For the very reason why it was called Ἄρειος πάγος is immediately given by Athena in Ἄρει δ' ἔθουον, and the repetition in v. 660 is quite natural after an interval of several verses. There is no reason to conclude that the scene is still in the Acropolis, and that πάγον τόνδε is represented as seen from it in a painting, as Müller and others contend. The whole weight and solemnity of the institution depends on the illusion, that the affair is now transacted in the Areopagus itself. But Müller misunderstands πόλις νεόπολις τήνδε (657), of the Acropolis or citadel, as then recently built by Theseus; whereas the Schol. rightly explains τὸν Ἄρειον πάγον. The Amazons, when they invaded Athens through a grudge against Theseus, occupied the new part of the city on the hill of Mars, and fortified it as a counterwork to the acropolis. Thus πυργοῦν ὑψίπυργον is ‘to fortify to a height,’ like φράσσειν ὕψος, Ag. 1347. Precisely so in Bacch. 1097 the women assail Pentheus on his lofty pine-tree by mounting a bank opposite to it, ἀντίπυργον ἐπιβάσαι πέτραν. Cf. Herod. viii. 52, which suggests not only the true explanation of this passage against Müller (Diss. p. 61), but that Aeschylus borrowed the idea from the Persian invasion: —οἱ δὲ Πέρσαι ἰζόμενοι ἐπὶ τὸν καταρτίον τῆς ἀκροπόλιος ἔρχοντο, τὸν Ἀθηναῖοι καλέουσι Ἀρήιον πάγον, ἐπολεόρκειον τρέπον τοῖνδε. The derivation of *Areopagus* from the event in question is adopted by the poet because the commonly received legend did not suit his purpose. Pausan. i. 28, 5, ἔστι δὲ Ἄρειος πάγος καλούμενος, ὅτι πρῶτος Ἄρης ἐγκαθῆκε ἐκρίθη. καὶ μοι ταῦτα δεδήλωκεν ὁ λόγος, ὡς Ἀλιπρόθιον ἀνέλοι, καὶ ἐφ' ὅτῃ κτείνειει. κριθῆναι δὲ καὶ ἕστερον Ὀρέστην ἐπὶ τῷ φόνῳ τῆς μητρὸς καὶ βοῶδὲς ἐστιν Ἀθηναῖας Ἀρείας, ὃν ἀνέθηκεν ἀποφυγῶν τὴν δίκην.

στρατηλατοῦσαι, καὶ πόλιν νεόπτολιν
 τήνδ' ὑψίπυργον ἀντεπύργωσαν τότε,
 * Ἄρει δ' ἔθνον, ἔνθεν ἔστ' ἐπώνυμος
 πέτρα πάγος τ' Ἄρειος ἐν δὲ τῷ σέβας 660
 ἀστῶν φόβος τε ξυγγενῆς τὸ μὴ ἀδικεῖν
 σχήσει τό τ' ἡμαρ καὶ κατ' εὐφρόνην ὁμῶς,
 αὐτῶν πολιτῶν μὴ *πικαιούντων νόμους.
 κακαῖς ἐπιρροαῖσι βορβόρῃ θ' ὕδωρ
 λαμπρὸν μιαίνων οὐποθ' εὐρήσεις ποτόν. 665
 τὸ μῆτ' ἀναρχον μῆτε δεσποτούμενον
 ἀστοῖς περιστέλλουσι βουλευῶ σέβειν,
 καὶ μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν.
 τίς γὰρ, δεδουκῶς μηδὲν, ἐνδικὸς βροτῶν ;
 τοιόνδε τοι ταρβούντες ἐνδίκως σέβας, 670
 ἔρυμά τε χώρας καὶ πόλεως σωτήριον
 ἔχοιτ' ἄν, οἷον οὔτις ἀνθρώπων ἔχει
 οὔτ' ἐν Σκύθαισιν οὔτε Πέλοπος ἐν τόποις.

658. τότε. This is added redundantly indeed after ὅτε, but as if he had said πάγον τόνδε Ἄμαζόνες ἔδραν ἐποιούντο ὅτε ἦλθον, — καὶ τότε κ.τ.λ.

660. ἐν δὲ τῷ. 'In this, I say.' See on v. 7.—φόβος ξυγγενῆς, fear allied to reverence.

663. μὴ *πικαιούντων. 'If the citizens themselves make no innovations in the laws.' The conjecture of Stephens for μὴ *πικαιούντων has been adopted by Hermann and others. Linwood and Dindorf prefer μὴ *πιχρανόντων after Wakefield. And this is perhaps the better of the two, if with Hermann and the best MSS. we place the stop at ἐπιρροαῖσι, and read βορβόρῃ θ'. This however divides a proverbial and sententious saying into two parts, nor does it seem necessary, in verses of this sort, which convey general truths, to add the connecting particle. So we have in v. 276, χρόνος καθαίρει πάντα γηράσκων ὁμοῦ. It is, however, not undeserving of notice, that βορβόρῃ ὕδωρ λαμπρὸν μιαίνειν elsewhere occurs alone as a proverb, in Zenobius and others quoted by Hermann. So also Eur. Suppl. 222, λαμπρὸν δὲ θολερῶ δῶμα συμμίξας τὸ σὸν ἡλασκας οἴκους. Strabo, xv. cap. 1, ὁμοῖον γὰρ, ὡς ἂν εἰ διὰ βορ-

βόρου καθαρὸν ἄξιοι τις ὕδωρ βεῖν.

666. μῆτε δεσποτούμενον. The sentiment occurred before at v. 500. The best copies give μηδὲ, whence Hermann would read τὸ μὴ δ' ἀναρχον.—περιστέλλουσι, embracing and maintaining as a principle of value. This word is regularly used of observing laws, as Herod. ii. 147; iii. 31; iv. 80.—βουλευῶ for συμβουλεύω. The moderate views of Aeschylus are here apparent, and also his anxious desire to mediate between the two parties which then ran high in the state, headed respectively by Cimon and Pericles.

668. τὸ δεινὸν πᾶν. Cf. v. 497. Cic. Tusc. Disp. iv. § 46, 'Metum si quis sustulisset, omnem vitae diligentiam sublata fore; quae summa esset in eis, qui leges, qui magistratus, qui pauperiores, qui ignominiam, qui mortem, qui dolorem timerent.'

670. ταρβεῖν σέβας is like σέβειν σέβας in v. 92, where σέβας is not a cognate accusative. With the Greeks the word did not convey a merely abstract idea. So Agamemnon is called a σέβας, Cho. 48, 150, and we have θεῶν σέβη δεισώτερος Suppl. 735.

673. Σκύθαισιν. The felicity of the Hyperboreans (Cho. 365) and the general

- κερδῶν ἄθικτον τοῦτο βουλευτήριον,
αἰδοῖον, ὀξύθυμον, εὐδόντων ὑπερ 675
ἐρηγορὸς φρούρημα γῆς καθίσταμαι.
ταύτην μὲν ἐξέτεω' ἐμοῖς παραίνεσιν
ἄστοῖσιν εἰς τὸ λοιπὸν ὀρθοῦσθαι δὲ χρῆ,
καὶ ψῆφον αἶρειν, καὶ διαγνῶναι δίκην,
αἰδουμένους τὸν ὄρκον. εἶρηται λόγος. 680
- ΧΟ. καὶ μὴν βαρείαν τήνδ' ὀμιλίαν χθονὸς
ξύμβουλός εἰμι μηδαμῶς ἀτιμάσαι.
- ΑΠ. κᾶγωγε χρησμοὺς τοὺς ἐμούς τε καὶ Διὸς
ταρβεῖν κελεύω, μηδ' ἀκαρπῶτους κτίσαι.
- ΧΟ. ἀλλ' αἵματηρὰ πράγματ' οὐ λαχὼν σέβεις, 685
μαντεῖα δ' οὐκ ἔθ' ἀγνὰ μαντεύσει μένων.
- ΑΠ. ἦ καὶ πατήρ τι σφάλλεται βουλευμάτων
πρωτοκτόνοισι προστροπαῖς Ἰξίουτος ;
- ΧΟ. λέγεις· ἐγὼ δὲ, μὴ τυχούσα τῆς δίκης,
βαρεῖα χώρα τῆδ' ὀμιλήσω πάλιν. 690
- ΑΠ. ἀλλ' ἔν τε τοῖς νέοισι καὶ παλαιτέροις

prosperity of the Peloponnese (Oed. Col. 694), may be alluded to in this expression. He may also mean *οὐτ' ἐν βαρβάροις οὐτ' ἐν Ἕλλησιν*.

674. *κερδῶν ἄθικτον*. One would imagine that an insinuation was conveyed against the venality of the other courts.—*εὐδόντων ὑπερ*, not, as the Schol. explains, *ὑπερ τῶν ἀποθανόντων τιμῶν*, but, 'in behalf of the negligent and remiss.' This is an instance of that *verbal antithesis* which was noticed on Ag. 792. If there be truth in the story that the Areopagus held its meetings at night, there would be a peculiar significance in the passage.

678. *ὀρθοῦσθαι*. 'You are now to rise, and take (each) your vote, and decide the cause with due respect for your oath,' sc. *μηδὲν ἐκδικῶν φράσειν* v. 467. The votes were taken up one by one from the thymele.—*αἰδουμένους* is a probable correction of Canter's for *—ois*, which arose from a mistaken punctuation connecting the participle with *εἶρηται*. But *εἶρηται λόγος* is only another form for the more familiar *ἔδ' ἔχει λόγος*, 'I have said it.' Minckwitz compares the Hebrew *Amen*.—At these words the first of the judges

drops his vote into the urn. Then follow *ten* couplets, containing a dialogue, or rather a mutual recrimination, between Apollo and the Hegemon of the Chorus; after each of which another judge rises for the like purpose; the last of the twelve giving his vote at the conclusion of the three verses 701—3. The whole passage is parallel to that in 1319 seqq. of the Agamemnon.

683. *τοὺς ἐμούς τε καὶ Διὸς*. 'Which are at once mine and my father's.' Cf. v. 19, and the note on Cho. 116.—*ἀκαρπῶτους*, Theb. 614.

686. *μένων*. She means *οὐκέτι ἀγνὰ μενεῖς ἐπὶ τῷ μαντεῖοι*. The participle seems to refer to the changes which have already occurred in the occupation of the Delphic oracle, as explained in the prologue. Hermann and Linwood give *νέμων*, which may be defended by Orest. 592, 'Ἀπόλλων δὲ—στόμα νέμει σαφέστατον. Iph. Taur. 1255, *μαντείας βροτοῖς θεσφάτων νέμων*. Here however *νέμων* sounds like a mere pleonasm.

688. 'Ἰξίουτος. Sup. 419. 'Will you venture to say that Zeus was mistaken in his counsels in the matter of Ixion, the first applicant for purification from mur-

θεοῖς ἄτιμος εἶ σύ· νικήσω δ' ἐγώ.

ΧΟ. τοιαῦτ' ἔδρασας καὶ Φέριτος ἐν δόμοις·
Μοίρας ἔπεισας ἀφθίτους θεῖναι βροτούς.

ΑΠ. οὐκ οὖν δίκαιον τὸν σέβοντ' εὐεργετεῖν,
ἄλλως τε πάντως χῶτε δεόμενος τύχοι ; 695

ΧΟ. σύ τοι παλαιὰς διανομὰς καταφθίσας
οἴνῳ παρηπάτησας ἀρχαίας θεάς.

ΑΠ. σύ τοι τάχ', οὐκ ἔχουσα τῆς δίκης τέλος,
ἐμεῖ τὸν ἴον οὐδὲν ἐχθροῖσι βαρύν. 700

ΧΟ. ἐπεὶ καθιππάζει με πρεσβύτῳ νέος,
δίκης γενέσθαι τῆσδ' ἐπήκοος μένω,
ὡς ἀμφίβουλος οὔσα θυμοῦσθαι πόλει.

ΑΘ. ἐμὸν τόδ' ἔργον, λαισθίαν κρῖναι δίκην

der?' i. e. wrong in admitting him to mercy. The chorus evade the question by simply replying λέγεις.—μὴ τυχοῦσα τῆς δίκης, 'if I do not gain the cause.' Ἐο μὴ τυχοῦσα πράγματος νικηφόρου εὐρ. 455. Phoen. 490, ἃ μὴ κερήσας τῆς δίκης πειράσομαι δρᾶν.

694. ἀφθίτους θεῖναι βροτούς. An exaggerated and invidious way of saying, 'to postpone the death of a mortal man.' Alcest. 12, ἦνεσαν δέ μοι θεαὶ Ἄδμητον· Ἄϊδην τὸν παραυτίκ' ἐκφυγεῖν.

695. οὐκ οὖν δίκαιον. We might translate, 'Was it not then right to confer a favour on a devout man, especially when he happened to want it?' But ὅτε τύχοι is not, apparently, for the indefinite ὅποτε τύχοι, but for εἰ ποτε τύχοι, the sentiment being general, 'Is it not right,' &c. This use of the optative is rather rare. Antig. 666, ἀλλ' ὅν πόλις στήσσει, τοῦδε χρὴ κλύειν. Oed. R. 315, ἄνδρα δ' ὀφελεῖν ἀφ' ὃν ἔχοι τε καὶ δύναιτο κάλλιπτος πόνων. Il. iv. 262, σὸν δὲ πλεῖον θέσας ἀεὶ ἔσταιχ' ὥσπερ ἐμοί, πείειν δτε θυμὸς ἀνάγοι.

697. σύ τοι. 'You, I say,'—an emphatic repetition of the charge.—διανομὰς, 'allotments,' sc. of life, was happily recovered by Dindorf from the Schol. of a Vatican MS. on Alcest. 12, where vv. 693—4 and 697—8 are quoted with some slight variations. The old reading was δαίμονας, which might have been defended by v. 165, παλαιγενεῖς δὲ Μοίρας φθίσας.—οἴνῳ. Euripides alludes to this legend, which is not elsewhere expressly men-

tioned, in Alcest. 33, Μοίρας δολίῳ σφῆλαυτι τέχνῃ. The worship of the Furies, and probably also of their kindred the Fates (inf. 920), admitted of no wine, but only ἠφέλια μελιγμάτα, εὐρ. 107. Hermann quotes a Scholium on Alcest. 33, οἴνῳ γὰρ ταύτας, φασί, τῶν λογισμῶν ἀπαγαγὼν ἐξέρησαστο Ἄδμητον.

700. τὸν ἴον. See v. 456. These verses are sarcastically said, in allusion to 689—90. 'Being defeated, you will soon have to spit out your poison, but it shall not harm your enemies.' The reply derives some light from v. 646—7. 'Since you override me thus, and my efforts and appeals to justice are in vain,' &c.

704. λαισθίαν δίκην. What is yet wanting to the decision of the suit, viz. the vote of the party presiding. Pallas does not at this point drop her ballot into one or the other of the urns; indeed she could not do this without leaving the stage and approaching the thymele. It is even doubtful if she holds up any material vote to the eyes of the spectators, though τῆσδε favours the supposition. Her object is to ascertain first how the judges have voted, in order that she may in no way interfere with their judicial functions. Only, should the votes prove equal, she announces her intention of adding hers in favour of the culprit; that is, of declaring him acquitted. And this she does verbally at v. 722, and without giving any actual vote either before or after the counting of the ballots. This

- ψήφον δ' Ὀρέστη τήνδ' ἐγὼ προσθήσομαι. 705
 μήτηρ γὰρ οὔτις ἐστὶν ἢ μ' ἐγείνατο
 τὸ δ' ἄρσεν αἰνῶ πάντα, πλὴν γάμου τυχεῖν,
 ἅπαντι θυμῷ, κάρτα δ' εἰμὶ τοῦ πατρός.
 οὕτω γυναικὸς οὐ προτιμήσω μόρον
 ἄνδρα κτανούσης δωμάτων ἐπίσκοπον, 710
 νικᾷ δ' Ὀρέστης, κἂν ἰσόψηφος κριθῆ.
 ἐκβάλλεθ' ὡς τάχιστα τευχέων πάλους,
 ὅσοις δικαστῶν τοῦτ' ἐπέσταλται τέλος.
 ΟΡ. ὦ Φοῖβ' Ἄπολλον, πῶς ἀγὼν κριθήσεται ;
 ΧΟ. ὦ Νυξ μέλαινα μήτηρ, ἄρ' ὄρας τάδε ; 715
 ΟΡ. νῦν ἀγχόνης μοι τέρματ', ἢ φάος βλέπεω.
 ΧΟ. ἡμῖν γὰρ ἔρρειω, ἢ πρόσω τιμὰς νέμειν.
 ΑΠ. πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων, ξένοι,
 τὸ μὴ ἀδικεῖν σέβοντες ἐν διαιρέσει.
 γνώμης δ' ἀπούσης πῆμα γίγνεται μέγα, 720
 βαλοῦσά τ' οἶκον ψήφος ὄρθωσεν μία.
 ΑΘ. ἀνὴρ ὄδ' ἐκπέφευγεν αἵματος δίκην
 ἴσον γάρ ἐστι τὰρίθημα τῶν πάλων.

became a well-known Attic law, that every culprit should have the benefit of the doubt. See Eur. Iph. Taur. 1483. Electr. 1274. Antipho, p. 136, 51, τῶν ψήφων ὁ ἀριθμὸς ἐξ ἴσου γινόμενος τὸν φεύγοντα μᾶλλον ὠφελεῖ ἢ τὸν δικάοντα. Hermann imagines, against Müller, that Pallas actually drops her ballot into the urn at v. 706, on which the Schol. rightly observes, ἐγὼ προσθήσω τὴν ἐσχάτην ψήφον, ἢ οὐκ, ἂν (ᾗ ὕταν Herm.) ἴσαι γίνονται, νικᾷ δ' κατηγορούμενος.

708. τοῦ πατρός. 'I am entirely on the side of the father.' Eur. El. 1103, οἱ μὲν εἰσὶν ἄρσένων, οἱ δ' ἀδ' φιλοῦσι μητέρας μᾶλλον πατρός.

709. προτιμήσω. See on v. 610.

712. τευχέων. Minckwitz wrongly supposes that there was but one urn. This is refuted by the well-known voting-scene in the *Wasps*, where Bdelycleon conducts his father by stealth to the wrong urn. The votes were all of one kind (see v. 679), and derived their import from the urn into which they were dropped. The black and white votes seem to have been a later usage. The words ἐν διαιρέσει do not

mean that all were confused together in one vessel, as the Schol. thought, διακρίσει τῶν λευκῶν καὶ μελαινῶν.

716. ἀγχόνης μοι τέρματ', i. e. τέλος ἔσται ἢ ἀπάγγελθαι ἢ φάος βλέπειν. The 'noose' was the last resource in despair. Suppl. 459. 767. Ag. 849.

717. ἡμῖν γάρ. The result is not of vital importance to you alone, for &c.

721. βαλοῦσα ψήφος. For εἰς ψηφισόμενος βαλὼν, as Hermann rightly explains. Similarly in Theb. 185, ψήφος κατ' αὐτῶν ὀλεθρία βουλεύσεται, the word stands not for the thing, but for the person or persons who apply it. The meaning is, 'The absence of a single vote may give rise to a great calamity, as on the other hand the addition of it may save a house.' The sentiment is like that in Soph. El. 416, πολλὰ τοι συμκροὶ λόγοι ἐσφηλαν ἤδη καὶ κατάρθρωσαν βροτοῦς. Schol. γνώμης, ἀπὸ τοῦ ψήφου. Cf. Ag. 1319. Others explain, 'if circumspection be wanting in counting out the votes.' But γνώμη could only mean 'judgment,' which is a totally different idea from 'care' or 'caution.'

- OP. ὦ Παλλὰς, ὦ σώσασα τοὺς ἔμοὺς δόμους,
καὶ γῆς πατρώας ἔστερημένον σύ τοι 725
κατῴκισάς με, καὶ τις Ἑλλήνων ἔρεϊ,
Ἄργεῖος ἀνὴρ αὖθις, ἐν τε χρήμασιν
οἰκεῖ πατρώοις, Παλλάδος καὶ Λοξίου
ἕκατι, καὶ τοῦ πάντα κραίνοντος τρίτου 730
Σωτήρος, ὃς πατρώων αἰδεσθεῖς μόνον
σώζει με, μητρὸς τάσδε συνδίκους ὄρων.
ἐγὼ δὲ χώρα τῆδε καὶ τῷ σῶ στρατῷ
τὸ λοιπὸν εἰς ἅπαντα πλειστηρήν χρόνον
ὀρκωμοτήσας νῦν ἄπειμι πρὸς δόμους,
μήτοι τι' ἀνδρα δεῦρο πρυμνήτην χθονὸς 735
ἐλθόντ' ἐποίησιν εἰς κεκασμένον δόρυ.
αὐτοὶ γὰρ ἡμεῖς ὄντες ἐν τάφοις τότε
τοῖς τὰμὰ παρβαίνουσι νῦν ὀρκώματα
ἀμηχάνοισι πράξομεν δυσπραξίαις,
ὀδοὺς ἀθύμους καὶ παρόρνιας πόρους 740
τιθέντες, ὡς αὐτοῖσι μεταμέλη πόνοσ'

727. Ἄργεῖος ἀνὴρ. 'The man is an Argive citizen again,' and no longer ἔτιμος. The MSS. give ἀνὴρ, as usual.

729. τρίτου Σωτήρος. See on Ag. 237. Müller, Diss. p. 196, "Over the conflicting powers of darkness and of light, the vindictive and the conciliatory, stands Zeus Soter in the character of the god who conducts all things to a good issue, and universally, as the Third and Finisher, either adjusts the difference between two others, or completes what two others have begun."—πατρώων μόνον, in the capacity of Zeus πατρώος, sup. 610.

734. πρὸς δόμους, to Argos, having first ratified an alliance between it and Athens here on the spot. This treaty was in fact made the year this play was acted, B. C. 459. The measure, Müller has taken care to point out (Diss. p. 85), was promoted by the very party to whom Aeschylus was politically opposed. His approval of it is one of the proofs (see above, v. 686) that he was a man who was above becoming the mere tool of a party, and whose object was to advance the national good without regard to the frivolous charge of political inconsistency. To the same

historical event Euripides appears to allude, Suppl. 1191, ὃ δ' ἄραος ἔσται, μήπορ' Ἄργεῖους χθόνα ἐς τῆνδ' ἐποίησιν πολεμίων παντευχίαν.—πρυμνήτην χθονὸς, the head of the Argive land. Cf. χώρας τῆσδε πρυμνήτης ἀναξ sup. 16.—εἰς κεκασμένον, 'well provided,' 'well arrayed.' Equit. 685, πανουργίας μεί(οσι) κεκασμένον. From the obsolete κάζομαι, not κἀννομαι, as is commonly stated, after Buttmann, the root being καδ.

739—41. πράξομεν — ὡς μεταμέλη. The construction is the same as Suppl. 318, πράσσοις ἂν ὡς Ἄργεῖον ἀνοστήσης στόλοσ, where see the note. Both παρβαίνουσι and αὐτοῖσι, which latter is pleonastically added, depend on μεταμέλη. The Greeks say either μεταμέλει μοι πόνοσ or μεταμέλει μοι πόνοσ. Cf. Nub. 1114, οἶμα δὲ σοι ταῦτα μεταμελήσειν.—δυσπραξίαισ is the dative of the means,—'we will bring it to pass, by perplexing ill-successes, namely by causing dispiriting expeditions and disastrous ways, that they shall repent of their pains.' He pledges himself that as a δαίμων in Hades he will oppose any Argive army that shall in future invade Attica.

- ὀρθουμένων δὲ, καὶ πόλιν τὴν Παλλάδος
τιμῶσιν αἰεὶ τήνδε συμμάχῳ δορὶ,
αὐτοῖσιν ἡμεῖς ἔσμεν εὐμενέστεροι.
καὶ χαῖρε, καὶ σὺ καὶ πολισσοῦχος λεῶς 745
πάλαισμι' ἄφυκτον τοῖς ἐναντίοις ἔχοις,
σωτήριόν τε καὶ δορὸς νικηφόρον.
- ΧΟ. ἰὼ θεοὶ νεώτεροι, παλαιοὺς νόμους στρ.
καθιππάσασθε, κακ' χερῶν εἰλεσθέ μου.
ἐγὼ δ' αἴτιμος ἅ τάλανα βαρύκοτος 750
ἐν γὰρ τᾶδε, φεῦ,
ἰὸν ἰὸν ἀντιπενθῆ μεθεῖσα καρδίας,
σταλαγμὸν χθονὶ
ἄφορον' ἐκ δὲ τοῦ λιχὴν ἄφυλλος,
ἄτεκνος, ὧ δίκαια, πέδον ἐπισύμενος, 755
βροτοφθόρους κηλίδας ἐν χώρα βαλεῖ
στενάζω ; τί ῥέξω ; γένωμαι
δυσοῖστα πολίταις ἄπαθον ;

742. ὀρθουμένων, sc. τῶν τῶν ὀρκωμάτων, 'if they are rightly and duly observed.' Or perhaps πραγμάτων is to be supplied, as in Theb. 263, εἰ ξυνηχόντων, 'if matters go well.' It is at all events needless to read ὀρθουμένοις. — τιμῶν with a dative, Suppl. 108. There is some difficulty both in αὐτοῖσιν, which should mean *ipsis* at the beginning of a sentence, and in ἔσμεν for ἰσόμεθα. Hermann attempts to remedy both evils by reading καὶ τοὶ γ' ἄν ἡμεῖς εἰμεν, while Dindorf incloses in brackets 737—744. The use of ὀρθουμένων is however significant as an Aeschylean idiom, and the present ἔσμεν is sufficiently defended by Prom. 178, 786, 969. Ag. 126. The position of αὐτοῖσι seems here to be exceptional; but it was intended as a counterpart to αὐτοῖσι in 741.

746. πάλαισμι. Schol. τὴν ἐμὴν ἐπικουρίαν. Rather, 'may you have a way of wrestling from which your enemies find no escape.' The same metaphor as in τριακτῆρ, 'a victor,' Ag. 165.—Apollo and Orestes here depart, the latter for Argos. Athena, the Furies, and the Areopagites, remain.

750. ἐγώ. The verb is deferred to v. 757. Cf. v. 95. This is better than to take μεθεῖσα for μεθῆσω with the Schol.

She meant to say ἐγὼ γενήσομαι δυσοῖστα, but puts it in the form of a deliberative question.—ἰὸν, 'poison,' as in v. 700.—ἀντιπενθῆ, Schol. ἰσπενθῆ, ὁμοία δρώντα οἷς πέπονθα. Hermann confidently connects ἀντιπενθῆ καρδίας. But καρδίας goes more naturally either with μεθεῖσα, 'letting fall from my heart a poison in return for what I have endured, a drop causing sterility to the land' (cf. μαραινεται χερσς, v. 270), or better still perhaps with ἰὸν, as ἰὸς καρδίαν προσήμενος Ag. 807, ἰὸς ἐκ φρονημάτων sup. 456. In ἄφορος, ἀφυλλος, ἄτεκνος, the three usual conditions of prosperity are alluded to, viz. the increase of flocks, corn, and the human race. See the note on Suppl. 671. Properly, ἄφορος is 'not bearing,' as δένδρεα καὶ καρποφόρα καὶ ἄφορα πολλὰ, Herod. ii. 156. Here it obviously means 'causing the state of ἀφορία, or non-productiveness.'—λιχῆρ, 'a blight,' Cho. 273.

758. δυσοῖστα. So Müller for δύσοιστα. The feminine form is defended by several examples, as παναρκτητῆ Cho. 61, εὐφιλήτῃ Theb. 104, περικλύστῃ Pers. 598. 'Should I become intolerable to the citizens, for what I have endured from them?' sc. δὲ ἅ ἔπαθον. The MSS. give ἔπαθον. The correction in the text was made by me before Hermann suggested it. But Her-

ἰὼ, μεγάλα τοι, κόραι δυστυχεῖς

Νυκτὸς ἀτιμοπενθεῖς.

760

ΑΘ. ἐμοὶ πίθεσθε μὴ βαρυστόνως φέρεω
οὐ γὰρ νενίκησθ', ἀλλ' ἰσόψηφος δίκη
ἐξήλθ' ἀληθῶς, οὐκ ἀτιμία σέθεν.
ἀλλ' ἐκ Διὸς γὰρ λαμπρὰ μαρτύρια παρήν,
αὐτὸς θ' ὁ φήσας αὐτὸς ἦν ὁ μαρτυρῶν,
ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλάβας ἔχεν.
ὑμεῖς δέ τοι γῆ τῆδε μὴ βαρὺν κότον
σκήψητε, μὴ θυμοῦσθε, μηδ' ἀκαρπίαν
τεύξητ', ἀφείσαι † δαιμόνων σταλαγμάτα,

765

mann, Linwood, and Dindorf, give γε-
λῶμαι from Tyrwhitt, comparing οἶμοι
γελῶμαι Antig. 838, while others with the
Schol. very harshly repeat τί with γένομαι.

759. μεγάλα τοι. Understand ἐστίν &
ἔπαθον.

763. ἀληθῶς. Here for ἀδόλως, fairly
and really. Pallas means to assure them
that the equality of votes was independent
of her own ballot, and that such equality
being neither a victory nor a defeat, they
have nothing to complain of on the latter
score.

764. μαρτύρια. It is a question worthy
of consideration, whether such words as
this were not pronounced as a trisyllable.
The final ἰά seems, that is, to have had
the metrical power of αι. So *sup.* 107,
χοῖς τ' αἰώνους, νηφάλια μειλίγματα.
V. 463, ὑμεῖς δὲ μαρτυρία τε καὶ τεκμήρια
καλεῖσθ'. Ag. 1568, αὐτοῦ ξένια δὲ τοῦδε
δύσθεος πατῆρ. Oed. R. 301, ἔρηγά τ'
οὐράνιd τε καὶ χθονοστιβῆ. The grounds
for the supposition proceed (1) on the
known principles of hyperthesis, as τά-
λαινα for ταλάνια, λείαινα for λείνια, &c.
(2) On actual examples of ἰά pronounced
like γῆ, as διὰ is constantly a long mono-
syllable, e. g. Pers. 565. Cho. 774. Theb.
343, &c., and so στόμα Theb. 194, καρδία
Suppl. 68, &c. (3) Words in ιος which
never have been pronounced γος, as αἰ-
φνιδίως Prom. 698, μυριόναρχον Pers. 972
(where see the note). (4) The uniform
regularity of the Aeschylean senarius,
which naturally rejects resolved feet in
these places. (See however Suppl. 382.)

765. ὁ φήσας. So Hermann for ὁ
θήσας (Φ for Θ). Franz gives ὁ θήσας
with Wieseler. The Schol. has ἔφασκε
γὰρ ὁ Ἀπόλλων, γνώμη Διὸς μαντεύεσθαι,

though this is an explanation, and a cor-
rect one, of the preceding verse. Turnebus
edited ὁ χρήσας, which has been admitted
as the common reading, though destitute
of authority. By αὐτὸς ὁ φήσας he means
the same god who delivered the oracle as
the mouth-piece of Zeus. Compare Aesch.
frag. 266, ὁ δ' αὐτὸς ἑμῶν, αὐτὸς ἐν
θείῳ παρῶν, αὐτὸς τὰδ' εἰπὼν, αὐτὸς
ἐστίν ὁ κτανὼν τὸν παῖδα τὸν ἐμόν. Xen.
Anab. iii. 2, 4, αὐτὸς ὁμῶς ἡμῖν, αὐτὸς
δεξιὰς θεῶν, αὐτὸς ἐξαπατήσας, συνέλαβε
τοὺς στρατηγούς. Translate, 'The very
god who declared it was also he who bore
testimony (from Zeus), that Orestes for
doing this should receive no harm.'

767. τοι. The conjecture of Hermann
for τῆ, the Med. and others having ὑμεῖς
δέ τε τῆδε γῆ. In the next verse Elmsley
corrected σκήψητε for σκήψασθε. The
aorist well conveys the notion of a mo-
mentary stroke, while the present θυ-
μοῦσθε implies the endurance of their
wrath.

769. δαιμόνων. This word is doubtful,
though it derives some little countenance
from βόσκημα δαιμόνων in v. 292. Va-
rious conjectures have been proposed;
πνευμόνων, Wakefield; διὰ γῶν, Franz;
σκήψητ', ἀφείσαι δαίτων σταλαγμάτων Βρω-
τήρας ἀλχημῶν, Hermann, who incloses the
intermediate words in brackets, as a mere
tautology, and joins σπερμάτων ἀνημέρους.
He ingeniously remarks, that the ῥῆσις
will thus have thirteen lines, correspond-
ing with that next after the choral ode.
I formerly proposed λαιμάτων or λαιμόνων,
'from your throats,' as we have ἐμεῖ τὸν
ἰὼν v. 700. Cf. Ar. Av. 1562, κῆτ' ἀπῆλθ'
αὐτῷ κάτωθεν πρὸς τὸ λαῖμα τῆς καμήλου
Χαιρεφῶν ἡ νυκτερίλ.

- βρωτήρας αἰχμὰς σπερμάτων ἀνημέρους 770
 ἐγὼ γὰρ ὑμῖν πανδίκως ὑπίσχομαι
 ἔδρας τε καὶ κευθμῶνας ἐνδίκου χθονὸς
 λιπαροθρόνοισιν ἡμένας ἐπ' ἑσχάrais
 ἔξειω, ὑπ' ἀστῶν τῶνδε τιμαλφουμένας.
- ΧΟ. ἰὼ θεοὶ νεώτεροι, παλαιοὺς νόμους 870
 καθιππάσασθε, κὰκ χερῶν εἰλεσθέ μου. 776
 ἐγὼ δ' αἶτμος ἅ τάλαινα βαρύκοτος
 ἐν γὰ τῆδε, φεῦ,
 ἰὸν ἰὸν ἀντιπενθῆ μεθεῖσα καρδίας,
 σταλαγμὸν χθονὶ 780
 ἄφορον ἐκ δὲ τοῦ λιχὴν ἄφυλλος,
 ἄτεκνος, ὦ δίκαι, πέδον ἐπισύμενος,
 βροτοφθόρους κηλίδας ἐν χώρα βαλεῖ
 στενάζω ; τί ῥέξω ; γένωμαι
 δυσοίστα πολίταις ἄπαθον ; 785
 ἰὼ, μεγάλα τοι, κόραι δυστυχεῖς
 Νυκτὸς ἀτιμοπενθεῖς.
- ΑΘ. οὐκ ἔστ' αἶτμοι, μηδ' ὑπερθύμως ἄγαν
 θεαὶ βροτῶν στήσητε δύσκηλον χθόνα.
 κἀγὼ πέποιθα Ζηνί, καὶ τί δεῖ λέγειν ; 790
 καὶ κληῖδας οἶδα δωμάτων μόνη θεῶν,

770. αἰχμὰς, 'influences,' Scholief. Aeschylus uses αἰχμη in a very peculiar sense; see on Ag. 467. Scaliger proposed αἰχμοῦς, but the Schol. has αἰχμὰς βιβρώσκουσαι τὰ σπέρματα. Here it refers to ἀφιέναι, 'darting poison-drops like arrows.'

773. λιπαροθρόνοισιν. The temple of the Ξεμεναὶ at the foot of the Areopagus contained, besides a subterranean chasm (κευθμῶν, θάλαμοι, κέβη, inf. 958. 989), certain low hearths or fire-places, which are here called 'resplendent with fat,' because the goddesses seem to have been worshipped with oil poured upon greasy wool. Such is the ingenious conjecture of Müller, Diss. p. 181, who quotes Pausan. viii. 42, 5, to prove that the Black Demeter, also an Erinys, was thus honoured at Phigalea. The epithet however may only mean 'richly-enthroned,' as λιπαρὰ was a favourite epithet of Athens itself.

779. στήσητε, for καταστήσητε. Lin-

wood conjectures κτίσητε. — δύσκηλον, Schol. δυσθεράπευτον. — βροτῶν is added to χθόνα for the sake of the antithesis with θεαὶ (see on v. 674. Cho. 122), and is not to be taken with δύσκηλον.

790. καὶ τί δεῖ λέγειν; An Attic formula when something is suppressed which it is superfluous or disagreeable to add. Plat. Symp. p. 217, c, συνεγμυνάζετο οὐδὲν μοι καὶ προσεπάλασε πολλάκις, οὐδένος παρόντος. καὶ τί δεῖ λέγειν; οὐδὲν γὰρ μοι πλέον ἦν. Ag. 581, καὶ νῦν τὰ μέσσω μὲν τί δεῖ σ' ἐμοὶ λέγειν; The sense is, 'I have the means at my disposal to compel you if I please; but I prefer to try the arts of persuasion' (v. 845, 928).

791. δωμάτων. The rooms, or storehouses. Cf. Cho. 649. Ar. Av. 1537, καλλίστην κόρην (Βασίλειαν), ἦτις ταμιεῖε τὸν κεραυνὸν τοῦ Διός. — ἐν φ, sc. τόφῳ. Hermann gives δώματος, Linwood ἐν οἷς, with the Farnese MS.

- ἐν ᾧ κεραυνός ἐστω ἐσφραγισμένος
 ἀλλ' οὐδὲν αὐτοῦ δεῖ· σὺ δ' εὐπειθῆς ἐμοί
 γλώσσης ματαίας μὴ 'κβάλλῃς ἐπὶ χθόνα
 καρπὸν, φέροντα πάντα μὴ πράσσειω καλῶς. 795
 κοίμα κελαινοῦ κύματος πικρὸν μένος,
 ὡς σεμνότιμος καὶ ξυνοικῆτωρ ἐμοί.
 πολλῆς δὲ χώρας τῆσδ' ἔτ' ἀκροθίνια,
 θύῃ πρὸ παιδῶν καὶ γαμηλίου τέλους,
 ἔχουσ' ἐς αἰεὶ τόνδ' ἐπαυέσεις λόγον. 800
 ΧΟ. ἐμὲ παθεῖν τάδε, φεῦ, 801
 ἐμὲ παλαιόφρονα, κατὰ τε γᾶν οἰκεῖν
 ἀτίετον, φεῦ, μύσος.
 πνέω τοι μένος ἅπαντά τε κότον.
 οἶ οἶ, δᾶ, φεῦ. 805
 † τίς μ' ὑποδύεται πλευρὰς ὀδύνα ;
 θυμὸν αἶε, μᾶτερ
 Νύξ' ἀπὸ γάρ με τιμᾶν
 δαναϊᾶν θεῶν
 δυσπάλαμοι παρ' οὐδὲν ἦραν δόλοι.
 ΑΘ. ὄργας ξυνοίσω σοι γεραϊτέρα γὰρ εἶ. 810

794. γλώσσης ματαίας καρπὸν, a rashly uttered curse.—φέροντα κ.τ.λ., Schol. τὸν πάντα ποιοῦντα κακῶς πράττειν.

798. πολλῆς χώρας, i. e. μεγάλης. So *ἔλω πολλήν, ἀσπίδος κύκλον*, Theb. 484. See Baehr on Herod. iv. 109. Offerings of the first-fruits of the earth shall be made to them in behalf of prolific marriages. These offerings are called τὰ ἐκ γῆς δυσφρόνων μαιλγματα, Cho. 270. Schol. ὡς προτέλεια θυόντων 'Αθήρησι ταῖς Ἐρινύσι.—πρὸ παιδῶν, cf. Ag. 978, τὸ μὲν πρὸ χρημάτων κτησίων ὄκνος βαλὼν, for ὑπέρ, 'in behalf of.'

802. κατὰ γᾶν οἰκεῖν. The same as κατοικεῖν γῆς, in allusion to Athena's proffer of a permanent settlement and cultus in the land. If this be the sense, ἀτίετον μύσος shews that it is spoken of ironically as a thing of no worth after the dishonour they have suffered. Hermann has οἰχνεῖν and μίσος, in which latter Franz and Minckwitz agree, the Med. and others having μύσος. Both corrections seem probable. In the same sense οἰ-

χομαι often means 'I am done for,' 'there is an end of me.'

806. This verse seems defective, as it does not fall in with the dochmiac metre. Hermann gives τίς μ' ὑποδύεται, τίς ὀδύνα πλευρὰς ;

809. δαναϊᾶν. So Franz and Linwood with L. Dindorf for δαμίων or —α. The Schol. must have read δαμίον or δαμίαν. The former is explained οἱ δόλοι γὰρ τῶν θεῶν ὡς οὐδὲν παρήραν με τῶν δημοσίων τιμῶν, the latter τὴν δημοσίαν ὑπὸ θεῶν δεδομένην. This ὑπὸ θεῶν δεδομένην, which Hermann professes not to understand, arose from wrongly construing τιμᾶν θεῶν. He himself gives τιμᾶν ἑμᾶν. But cf. γέρας καλαῖον v. 372.—παρ' οὐδὲν, ac. θέμενός με, as Ag. 221. The phrase ἀφρεῖν τινα ἀπὸ τιμῶν is remarkable. It seems to mean, 'to lift one and carry him off from his appointed duties.'—δυσπάλαμοι, difficult to grapple with. Cf. Suppl. 846. Ag. 1509.

810. ὄργας κ.τ.λ. Here also we may notice unusual Greek, συμφέρειν τιμῆτι,

[καίτοι γε μὴν σὺ κάρτ' ἐμοῦ σοφωτέρα,]
 φρονεῖν δὲ κάμοι Ζεὺς ἔδωκεν οὐ κακῶς.
 ὑμεῖς δ' ἐς ἀλλόφυλον ἐλθοῦσαι χθόνα
 γῆς τῆσδ' ἐρασθήσεσθε προϋννέπω τάδε.
 οὐπιρρέων γὰρ τιμώτερος χρόνος 815
 ἔσται πολίταις τοῖσδε καὶ σὺ τιμίαν
 ἔδραν ἔχουσα πρὸς δόμοις Ἐρεχθέως
 τεύξει παρ' ἀνδρῶν καὶ γυναικείων στόλων
 ὄσων παρ' ἄλλων οὐποτ' ἂν σχέθεις βροτῶν.
 σὺ δ' ἐν τόποισι τοῖς ἐμοῖσι μὴ βάλῃς 820
 μῆθ' αἱματηρὰς θηγάνας, σπλάγχχνων βλάβας
 νέων, αἰοίνοις ἐμμανεῖς θυμώμασι
 μηδ', ἐξελοῦσ' ὡς καρδίαν ἀλεκτόρων,
 ἐν τοῖς ἐμοῖς ἀστοῖσι ἰδρύσης Ἄρη

and its close coincidence with our idiom, 'to bear with a person in something,' for ἀνέχεσθαι. The next verse is evidently spurious, and I had marked it as such before Hermann omitted it. It was intruded by some one who thought the idea of φρονεῖν not sufficiently conveyed by γεραιτέρα. Pallas was before complimented by the chorus as the goddess of wisdom, τῶν σοφῶν γὰρ οὐ πέρι, v. 409.

813. ὑμεῖς δ' κ.τ.λ. 'You, if you leave me in disdain and depart for some other land, will be enamoured of this, and regret that you resigned it; I forewarn you of this; for my citizens are destined to come to great glory in the course of time, and will build you a temple hard by the Acropolis, where you will obtain such honours both from men and women as you would not be likely to meet with from others.'

817. πρὸς δόμοις Ἐρεχθέως. The temple of the Erinyes lay between the Areopagus and the Acropolis, which is here called 'the palace of Erechtheus,' because the Erechtheum formed a prominent feature of the citadel.

819. ὄσων. So I formerly edited for ὄσων, which appears to have originated in the idea that it referred to ἔδραν. The genitive removes every difficulty, and seems more probable than to suppose a verse lost, with Hermann, Linwood, and Dindorf.

821. σπλάγχχνων βλάβας νέων. 'Incitements to blood, injurious to young

hearts,' because the loss of the young was an especial grievance to a military state. Cf. Suppl. 648, ἤβας δ' ἕκθος ἄδρεκτον ἔστω, μηδ' Ἄφροδίτης εὐνάτωρ βροτολογὸς Ἄρης κέρσειεν ἄκρον.—ἐμμανεῖς, agreeing with θηγάνας, may mean 'carried to madness by rage,' and this seems safer than to give it an active sense, ἐκμαινούσας. By αἰοίνα θυμώματα are meant quarrels not proceeding from wine, like mere drunken brawls of the κῶμος (Ag. 1160), but the deadly hatred of party feelings. Hermann does not appear to have improved on the passage by his new punctuation, μῆθ' αἱματηρὰς, θηγάνας σπλάγχχνων, βλάβας, νέων αἰοίνοις ἐμμανεῖς θυμώμασι.

823. ἐξελοῦσ' ὡς. 'Having taken out the heart as from fighting cocks, establish among my citizens a civil war, and one that is mutually merciless.' There seems no sufficient reason to question ἐξελοῦσα, for which Hermann has admitted, as "vera haud dubie," Musgrave's improbable conjecture ἐκζέουσ' ὡς. The Schol. has ἀναπτερόσασσα, which must not be taken as a gloss on the participle, but as giving the general sense of the whole passage. The notion of transferring the hearts of the birds to the citizens is of course a mere figure, and one that happily expresses that sort of spirit which will fight to the death rather than yield.—θρασύνη, 'cruel,' 'remorseless.' So Prom. 42, αἶε γε δὴ νηλῆς σὺ καὶ θράσους πλέως.

- ἐμφύλιόν τε καὶ πρὸς ἀλλήλους θρασύν. 825
 θυραῖος ἔστω πόλεμος, οὐ μὴ παρὼν
 ἐν ᾧ τις ἔσται δεινὸς εὐκλείας ἔρωσ'
 ἐνοικίου δ' ὄρνιθος οὐ λέγω μάχην.
 τοιαύτ' ἐλέσθαι σοι πάρεστιν ἐξ ἐμοῦ
 εὖ δρῶσαν, εὖ πάσχουσαν, εὖ τιμωμένην, 830
 χώρας μετασχεῖν τῆσδε θεοφιλεστάτης.
- ΧΟ. ἐμὲ παθεῖν τάδε, φεῦ, 825
 ἐμὲ παλαιόφρονα, κατὰ τε γᾶν οἰκῆν
 ἀτίετον, φεῦ, μύσος.
 πνέω τοι μένος ἅπαντά τε κότον. 835
 οἱ οἶ, δᾶ, φεῦ.
 † τίς μ' ὑποδύεται πλευρὰς ὀδύνα :
 θυμὸν αἶε, μᾶτερ
 Νύξ' ἀπὸ γάρ με τιμᾶν
 δαναίᾶν θεῶν
 δυσπάλαμοι παρ' οὐδὲν ἦραν δόλοι. 840
- ΑΘ. οὗτοι καμουμαί σοι λέγουσα τὰγαθά
 ὡς μήποτ' εἴπῃς πρὸς νεωτέρας ἐμοῦ
 θεὸς παλαιὰ καὶ πολιτισσούχων βροτῶν
 ἄτιμος ἔρρειν τοῦδ' ἀπόξενος πέδου.
 ἀλλ' εἰ μὲν ἄγνόν ἐστί σοι Πειθοῦς σέβας, 845

826. *θυραῖος*. 'Let there be foreign (not civil) war, coming not scantily but in abundance to him who shall feel a strong desire for glory; but of domestic broils not a word be spoken.' The object of the poet, as Müller remarks, *Diss.* p. 86—7, is to recommend *conquest* to the Athenians, as the best means of diverting them from party contentions. — οὐ μὴ, *Ag.* 1049. Scholefield rightly understood this passage, 'quantumcunque sit, nihil moror, dummodo non sit domesticum.' The *οὐ* so completely negatives *μὴ*, that the more correct particle *μη* is scarcely required after the imperative. Among the many false interpretations of this passage was that formerly given by me, 'Let there be war in plenty *abroad* (but may it not come near us, who wish for peace).' Hermann, misled by the Schol. *οὐ μακρὰν*, by which he meant 'soon,' gives ἦ for οὐ, '*foris sit bellum, aut brevi spatio remotum, in quo*

magnus erit gloriae amor. Significatur autem pugna Marathonica.' All the commentators wrongly take ἐν ᾧ for ἐν ᾧ πολέμῳ.

828. οὐ λέγω. 'But I prefer not to speak of the contest of the domestic bird.' See on *Pers.* 752, *ἔνδον αἰχμαΐζειν*. *Pind.* *Ol.* xii. 20, *ἐνδομάχας ἀλέκτωρ*. The phrase οὐ λέγω was used by a sort of euphony when any ill-omened subject was brought forward. The custom of cock-fighting is very ancient; for Sir Charles Fellows found it sculptured on one of the Xanthian marbles (*Travels in Asia Minor*, 1838). *Aelian*, *Var. Hist.* ii. 28, says that the Athenians adopted the practice after the Persian war, Themistocles having been struck with the courage with which these birds contended, not for homes, glory, nor freedom, but simply not to be beaten.

845. Πειθοῦς σέβας. This is a confused

γλώσσης ἐμῆς μείλιγμα καὶ θελκτήριον,
 σὺ δ' οὖν μένοις ἄν· εἰ δὲ μὴ θέλεις μένεω,
 οὐτὰν δικαίως τῆδ' ἐπιρρέποις πόλει
 μῆνίν τω' ἢ κότον τω' ἢ βλάβην στρατῶ.
 ἔξεστι γάρ σοι τῆσδε γαμόρω χθονός
 εἶναι δικαίως ἐς τὸ πᾶν τιμωμένην.

850

ΧΟ. ἄνασσ' Ἀθάνα, τίνα με φῆς ἔχειν ἔδραν ;

ΑΘ. πάσης ἀπήμον' οἰζύος· δέχου δὲ σύ.

ΧΟ. καὶ δὴ δέδεγμαί· τίς δέ μοι τιμὴ μένει ;

ΑΘ. ὡς μὴ τω' οἶκον εὐθενεῖω ἄνευ σέθεν.

855

ΧΟ. σὺ τοῦτο πράξεις, ὥστε με σθένεω τόσον ;

ΑΘ. τῶ γὰρ σέβοντι ξυμφορὰς ὀρθώσομεν.

ΧΟ. καί μοι πρὸ παντὸς ἐγγύην θήσει χρόνον ;

ΑΘ. ἔξεστι γάρ μοι μὴ λέγειω ἂ μὴ τελῶ.

construction, apparently for εἰ σεβίζει τῆν Πειθᾶ, γλώσσης ἐμῆς μείλιγμα, καὶ εἰ θελκτῆρια σοὶ ἐστί. Or perhaps thus: καὶ (εἰ) γλώσσης ἐμῆς μείλιγμα θελκτῆριον ἐστί σοι, i. e. θέλγει σε. 'If the virtue of Persuasion is sacred to you, and the eloquence of my tongue can sooth you.' The Schol. gives the general sense pretty correctly, εἰ πειθῆ τῶ μείλιγματι τῆς ἐμῆς γλώσσης. Hermann's explanation is too complex for Aeschylus, εἰ πειθοῦς γλώσσης ἐμῆς ἀγνὸν σέβας ἐστί σοι μείλιγμα καὶ θελκτῆριον. Mr. Drake succeeds better in making ἀγνὸν καὶ θελκτῆριον, "holy and propitiatory," the predicate: but the sentence is, at best, irregular.

847. σὺ δ' οὖν. Here δὲ can hardly be said to mark the apodosis, because of its combination with οὖν, on which see Ag. 246. The use of δ' οὖν is rather exceptional in this place. Probably it is to be referred to the same idiom as δ' οὖν ποιεῖτω, Prom. 956, since μένοις ἄν = μένε. So σὺ δ' οὖν δίακε, sup. 217. 'If you have any respect for my persuasive powers, why then stay; but if you do not choose to stay, at least you cannot justly bring down upon this city any wrath or any resentment, or harm to the people.'—οὐτὰν, οὐτοί ἄν, Ag. 331.—ἐπιρρέποις, actively, Ag. 242.

850. τῆσδε γαμόρω. So Dobree for τῆδέ γ' ἀμοίρου. Dr. Donaldson gives τῆσδ' ἐπ' εὐμοίρου χθονός.

854. καὶ δὴ δέδεγμαί. 'Supposing now I do accept it; what honour is in reserve for me?' On this idiom, in which a contingent case is regarded, for the sake of argument, as realised, see Elmsley on Med. 380. So Cho. 556, καὶ δὴ θυρωρῶν οὐτις ἂν φαιδρᾶ φρενὶ δέξαιτ'. Vesp. 1224, ἐγὼ εἰσομαί· καὶ δὴ γὰρ εἰμ' ἐγὼ Κλέων. To the same usage we should apparently refer Suppl. 493, καὶ δὴ φίλον τις ἔκτασ' ἀγνοίας ὄπο, 'Supposing one should kill a friend through not knowing him.'

855. εὐθενεῖω. So Scaliger for εὐ σθένειν or εὐσθενεῖω. Cf. v. 904.

857. τῶ γὰρ σέβοντι. 'Yes, for we will direct aright the fortunes of him who reveres you.' This is significantly said. 'To revere the Erinyes' is to have a just awe of them (sup. 660—1), and therefore to live conscientiously, and in consequence happily; compare 973. Similarly τὸν σέβοντ' εὐεργετείω, sup. 695.

858. ἐγγύην θήσει. Will you give me a security,—will you guarantee that this privilege shall last for all time? viz. that in v. 855.

859. ἔξεστι μὴ λέγειω. 'Yes, for I am not bound to state what I will not perform.' Literally, 'it is in my power not to state,' &c. Cf. Dem. Mid. p. 538, ἐλθὼν ἐπὶ δεῖπνον, οἱ μὴ βαδίσειν· ἐξῆν αὐτῶ, 'whither he need not have gone.' Plat. Gorg. p. 461, fin., εἰ μὴ ἐξέσται μοι ἀπιέναι καὶ μὴ ἀκούειν σου. Alcest. 295, θηήσκω, παρὸν μοι μὴ θανεῖω. Heracl.

- ΧΟ. θέλξω μ' ἔοικας, καὶ μεθίσταμαι κότου. 860
 ΑΘ. τοιγὰρ κατὰ χθόν' οὐσ' ἐπικτήσῃ φίλους.
 ΧΟ. τί οὖν μ' ἄνωγας τῆδ' ἐφυνμηῆσαι χθονί ;
 ΑΘ. ὅποια νίκης μὴ κακῆς ἐπίσκοπα
 καὶ ταῦτα γῆθεν, ἕκ τε ποντίας δρόσου,
 ἐξ οὐρανοῦ τε· κἀνέμων ἀήματα 865
 εὐηλίως πνέοντ' ἐπιστείχῃ χθόνα·
 καρπὸν τε γαίας καὶ βοτῶν ἐπίρρυτον
 ἀστοῖσιν εὐθενοῦντα μὴ κάμνῃ χρόνῃ,
 καὶ τῶν βροτείων σπερμάτων σωτηρίαν.
 τῶν δυσσεβούντων δ' ἐκφορωτέρα πέλοις. 870
 στέρῳ γὰρ, ἀνδρὸς φυτυποῖμενος δίκην,
 τὸ τῶν δικαίων τῶνδ' ἀπένθητον γένος.
 τοιαῦτα σοῦσι. τῶν ἀρειφάτων δ' ἐγὼ

969, *χρῆν τόνδε μὴ ζῆν*. But in Hippol. 509, *χρῆν μὲν οὐ σ' ἀμαρτάνειν* is loosely rendered by Monk, *debebas non peccare*. He should have said, *non debebas peccare*.
 862. *τί οὖν*. For the hiatus see Suppl. 301.

863. *νίκης μὴ κακῆς*. 'Such prayers as have for their aim a not dishonourable victory.' Hermann, Linwood, and Donaldson give *νίκης*, which Herm. renders *opta quae bonae contentionis, non, qualis ante tua fuerat rixa*, [quae] *malae provida sint*. But *νίκη*, as remarked on Ag. 1349, is a word of doubtful authority. We have *νίκη κακή* also in Theb. 713, but that is a rather obscure passage. Here, as Müller rightly takes it, (Diss. p. 86,) the goddess means that victory over foreign enemies, not the inglorious one of carrying the day in party strifes, (*Ἄρης ἐμφύλιος*, v. 825,) is to be one point of the choral hymn they are to sing for the city. And so in fact we find it, *inf.* 933 seqq. — *ἐπίσκοπα*, Cho. 119. Ajac. 976, *ἔτης ἐπίσκοπον μέλος*. Hesych. *ἐπίσκοπα: τυγχάνοντα ταῦ σκοποῦ*.

864. *καὶ ταῦτα*. Though not fond of the theory of *lacusae* or lost verses, I cannot help thinking that something is here wanting to the sense, like *εἶχον δ' ἀφειδῶς ἰσθλὰ πέμπεσθαι βροτοῖς*. Here, as below v. 900 &c., we see the power of the Erinyes, as Chthonian beings, but in their more benign capacity as Eumenides, to regulate the elements and the produce of earth for man's benefit. On the triple

wish conveyed in this fine passage, which Hermann thinks was imitated by Bannus in Cic. Tusc. Quaes. i. 28, see the note on Suppl. 671.

867. *βοτῶν*. So Stanley for *βροτῶν*. The same error has been corrected in two passages of the Supplices, v. 672 and 836. — *εὐθενοῦντα μὴ κάμνῃ*, 'may never fail (or tire) in thriving.' Cf. v. 841⁹.

870. *ἐκφορωτέρα*. 'May you incline rather to make a clearance of the impious out of the city.' The metaphor, as we may infer by the *γὰρ* in the next verse, is not from funerals (*ἐκφορα*), but from a nurseryman rooting out and carrying away weeds or superfluous plants. Aeschylus' dislike of *δυσσεβία* is apparent from many places, e. g. Ag. 364, 734. *sup.* 506, where he condemns it as the parent of insolence.

872. *τῶν δικαίων τῶνδε*. The citizens in general, addressed as present in the theatre, are called 'righteous' as opposed to the *δυσσεβεῖς* just mentioned. — *ἀπένθητον* is the consequence of probity and virtue, v. 520, 973. Mr. Drake takes *τῶνδ' ἀπένθητον* together for 'unmolested by these impious ones;' but I doubt if he is right.

873. *ἀρειφάτων πρεπῶν ἀγόνων*. It is uncertain whether she means the contests at the great games, or real wars, in allusion to her advice about foreign conquests, v. 863. As Pallas was the goddess of war, but not directly of the games, to which indeed *ἀρειφάτων* is hardly appli-

- πρεπτῶν ἀγῶνων οὐκ ἀνέξομαι τὸ μὴ οὖ
τῆνδ' ἀστύνικον ἐν βροτοῖς τιμᾶν πόλιν. 875
- XO. δέξομαι Παλλάδος ξυνοικίαν, στρ. ἀ.
οὐδ' ἀτιμάσω πόλιν,
τὰν καὶ Ζεὺς ὁ παγκρατῆς
* Ἄρης τε φρούριον θεῶν νέμει,
ῥυσίβωμον Ἑλλάνων ἄγαλμα δαιμόνων 880
ῥτ' ἐγὼ κατεύχομαι,
θεσπίσασα πρεμμενῶς,
ἐπισσύτους βίου τύχας ὀνησίμους
γαίας † ἔξαμβράσαι 885
φαιδρὸν ἀλίου σέλας.
- AΘ. τὰδ' ἐγὼ προφρόνως τοῖσδε πολίταις σύστ. ἀ.
πράσσω, μεγάλας καὶ δυσαρέστους
δαίμονας αὐτοῦ κατανασσαμένη.
πάντα γὰρ αἰταὶ τὰ κατ' ἀνθρώπους 890

cable, the former is probably meant. The genitive depends on ἀστύνικον, as we have δορὸς νικηφόρον in v. 747, and τιμᾶν (ὅστε εἶναι) ἀστύνικον is an idiom familiar to most.

878. τὰν καὶ Ζεὺς. 'Which even Zeus the omnipotent and Ares assigns (or inhabits; cf. 972) as the strong-hold of the gods.' The meaning of φρούριον θεῶν is explained by ῥυσίβωμον ἄγαλμα, the delight or pride of the Grecian divinities as the protector of their altars. For the acropolis, a fortified space in great measure occupied by temples, is well called φρούριον. On καὶ — τε see *sup.* 75. Theb. 878.

885. ἔξαμβράσαι. The conjecture of Prof. Scholefield for ἔξαμβράσαι (ἔξαμβρόσαι Ven. Flor. Farn.). The aorist active of ἐκβράσσω does not seem to occur except in a passage which he quotes from S. Gregory of Nyssa, Orat. 2, οὐχ ἡ γῆ αὐτομάτως, ὅσπερ τοῖς τέττιγας, ἐξέβρασε. But the analogy of the passive aorist strongly supports it. Hesych. ἐκβρασθεῖη ἐκβληθείη. Cf. Herod. vii. 188, αὶ δὲ (ῥῆς) περὶ αὐτὴν τὴν Σηπίδα περιέκτιστον, αὶ δὲ ἐς Μελίβοιαν πόλιν, αὶ δὲ ἐς Κασθαλαίην ἐξεβράσσοντο. *Ibid.* 190, πολλὰ μὲν χρέσσεια ποτήρια ὁστέρω χρόνῳ ἐκβρασσόμενα ἀνείλετο. Pausan. iii. 24, 3, καὶ ὅρ' ἡμῶν τὰ ὄπ' τοῦ κλέδωνος

ἀπωσόμενα ἐς τὴν γῆν ἐκβεβράσθαι καλοῦσιν οἱ πολλοί. The word appears therefore to have been peculiarly used of wrecks cast ashore. There is less to be said in favour of Hermann's ἔξαμβρῶσαι, adopted by Franz, Minckwitz, and Donaldson, though the metre of 907 supports it. For βρῶω is an intransitive verb, and is very unlikely to have had a transitive aorist ἔβρωσα. (He refers however to Lobeck on the Ajax, p. 93.)

889. κατανασσαμένη. 'Having settled here,' κατοικίσασα. See Elmaley on Med. 163. Iph. Taur. 1260, Θέμιν δ' ἐκεῖ γὰς ἰὼν παῖδ' ἀπεινάσσατο ἀπὸ ζαθέων χρηστηρίων. Vesp. 662, ἐξ χιλιάσιν, κοῖτῳ πλείους ἐν τῇ χάρῃ κατέτασθεν. We have the active νάσσασι in Pind. Pyth. v. 94. Od. iv. 174. Compare δάσσασθαι from δαίω.

890. τὰ κατ' ἀνθρώπους. See v. 300, ἀχρητὰ κατ' ἀνθρώπους ὡς ἐπινωμῆ στάσις ἀμύ.—ὁ μὴ κέρσας βαρίων τοῦτων, i. e. λαχίων, 'he who has not met with adverse fortune in life knows not (from want of experience) whence a sudden stroke has befallen him; whereas it is the sins of his ancestors which really hand him over to the Erinyes, and bring him to nought in the midst of his boasting that he has hitherto escaped affliction.' The right interpretation of this passage

- ἔλαχον διέπειν ὁ δὲ μὴ κύρσας
 βαρέων τούτων οὐκ ᾔδεν ὅθεν
 πληγαὶ βιότου * προσέπαισαν.
 τὰ γὰρ ἐκ προτέρων ἀπλακῆματὰ νῦν
 πρὸς τάσδ' ἀπάγει, σιγῶν ὄλεθρος, 895
 καὶ μέγα φωνοῦντ'
 ἐχθραῖς ὄργαις ἀμαθύνει.
ΧΟ. δενδροπήμων δὲ μὴ πνέει βλάβη, ἀντ. ἀ.
 τὰν ἐμὰν χάριν λέγω,
 φλογμός τ' ὀμματοστερηῆς 900
 φυτῶν τὸ μὴ περᾶν ὄρον τόπων,
 μηδ' ἄκαρπος αἰανῆς ἐφερπέτω νόσος
 μῆλά τ' εὐθενοῦντα γὰ
 ξὺν διπλοῖσιν ἐμβρούοις 905
 τρέφοι χρόνῳ τεταγμένῳ γόνος * δ' αἰεὶ
 πλουτόχθων ἐρμαίαν
 δαμόνων δόσιν τίοι.
ΑΘ. ἦ τάδ' ἀκούετε, πόλεως φρούριον, σύστ. β'.

depends in part on the doctrine of *πάθει μάθος*, (Ag. 169,) and partly on the view of the danger of pride, enlarged upon *sup.* v. 531, where *τὸν οὐκ ᾔδεν αὐχοῦντα* corresponds to *μέγα φωνοῦντα* in 896. Franz gives *ὁ δὲ δὴ κύρσας*, Linwood *ὁ γε μὴν κύρσας*. Hermann, who complains that "*multa mirabilia de his versibus prolata sunt*," has himself made a most preposterous alteration, *ὁ δὲ μὴ κύρσας βαρέων τέκτων, εἰ quis non commisit peccatum*.

893. *προσέπαισαν*. Supplied from conjecture by Hermann. Minckwitz suggests *προσέκνυσαν*, which is objectionable from the preceding *κύρσας*.

895. *σιγῶν ὄλεθρος*. Hermann has *σιγῶν δ'*, and takes *καὶ* for '*even*.'

898. *βλάβη*, blight, damage, properly used of trees, as *sup.* 631.—*τὰν ἐμὰν χάριν*, because as Chthonian powers they can exercise a beneficent influence over the produce of the earth. They wish to shew the citizens, that to themselves and not to Pallas they will owe the blessings of life.

900. *ὀμματοστερηῆς*, destroying the young germs or buds, which Virgil techni-

cally calls *oculi*, Georg. ii. 73.—*τὸ μὴ περᾶν κ.τ.λ.*, so as to prevent them from spreading beyond the limits assigned them when first planted. The poet speaks of vines, olives, and fig-trees. See on Suppl. 979.

902. *μηδ' — ἐφερπέτω*. This is formally to cancel the threat uttered at v. 457.

904. *εὐθενοῦντα γὰ*. So Dobree for *εὐθενοῦντ' ἔγαν*. The wish here expressed is the same to the letter as that dictated by Pallas, v. 864 seqq.

906. *δ' αἰεὶ*. These words were supplied by Musgrave. Hermann refers *γόνος πλουτόχθων* to the mineral wealth of Athens, mentioned more specifically in Pers. 236. On this supposition *τίοι* will refer to the tithe paid to the gods, and *ἐρμαίαν* will be the usual epithet, 'lucky,' applied to treasure trove. The middle syllable is short, as in *ἱκταίου* Suppl. 379, and occasionally in *δέλαιος, γεραῖος, &c.*, if the reading in the strophe be correct. See Monk on Hippol. 170.

909. *πόλεως φρούριον*. Schol. *δ' Ἄρεο-παγίται*.—The metre suggests that *πόλεως* is here a spondee.

- οἷ' ἐπικραίνει; μέγα γὰρ δύναται 910
 πότνι Ἑρινὺς παρά τ' ἀθανάτοις
 τοῖς θ' ὑπὸ γαῖαν, περί τ' ἀνθρώπων
 φανερώς τελέως διαπράσσοισιν,
 τοῖς μὲν αἰοιδὰς, τοῖς δ' αὖ δακρύων
 βίον ἀμβλωπὸν παρέχουσαι. 915
- XO. ἀνδροκμητὰς δ' ἄωρους ἀπεινέπω τύχας, στρ. β'.
 νεανίδων τ' ἐπηράτων
 ἀνδροτυχεῖς βιότους δότε, κύρι' ἔχοντες,
 θεαί † τ' ὦ Μοῖραι ματροκασιγνήται, 920
 δαίμονες ὀρθονόμοι,
 παντὶ δόμῳ μετακοῖνοι,
 παντὶ χρόνῳ δ' ἐπιβριθεῖς
 ἐνδίκους ὀμιλίαις,
 παντᾶ τιμώταται θεῶν. 925
- AΘ. τάδε τοι χώρα τῇ ἡμῇ προφρόνως μεσφδός.
 ἐπικραινομένων γάνυμαι· στέργω δ'
 ὄμματα Πειθοῦς, ὅτι μοι γλώσσαν
 καὶ στόμ' ἐπωπῆ πρὸς τάσδ' ἀγρίως
 ἀπανηναμένας· 930
 ἀλλ' ἐκράτησε Ζεὺς ἀγοραῖος·

911. *παρά τ' ἀθανάτοις*. This must mean the *οὐράνιοι* or Olympian gods, on account of the opposition with *τοῖς ὑπὸ γαῖαν*. But in v. 330 seqq. the Furies themselves had disowned all connexion with these *ἀθάνατοι*. The truth is, *there* they were angry with Pallas and Apollo; *here* they are appeased and friendly. This is one of the many instances where Aeschylus shews his desire to reconcile the two orders of gods.

916. *ἄωρους*, 'untimely,' viz. the death of youths, *sup.* 821. *Suppl.* 648.

919. *κύρι' ἔχοντες*, 'ye gods that have power over marriage,' sc. *Κύπρις, Ζεὺς τέλειος* and *Ἥρα τέλεια*, *sup.* 205. The omission of the article is justified by *Od.* xx. 79, *ὡς ἐμ' αἰστώσειαν Ὀλύμπια δάματ' ἔχοντες*. In the next verse *θεαί τ' ὦ Μοῖραι* is Hermann's excellent restoration of *θεαί τῶν Μοῖραι*, in which *θεαί* was vainly supposed to agree with *ἔχοντες*, like *ἄρσοι τιθέτες*, *Ag.* 545.

The Fates, as the daughters of Night, were sisters by the mother's side of the Erinyes, though elsewhere regarded as unconnected and superior, v. 321.

921. *ὀρθονόμοι* (*νόμος*), 'justly-awarding.' Hermann distinguishes this from *ὀρθόνομοι*, 'having good laws' (*νόμος*). The same idea is conveyed by the epithet *ἐνδίκους*, 924.

925. *παντᾶ*, 'everywhere,' 'all the world over,' because they are universal in their operation, *διανταῖαι*, v. 320. The MSS. give *πάντα*, against the metre. Hermann *πάντα*. See on v. 245.

927. *ἐπικραινομένων*. An unusual middle verb, but Aeschylus has many other such; see *Prom.* 43.—*στέργω*, not unlike *αἰνῶ*, *Eur.* *Suppl.* 201. *Bacch.* 10, &c., 'thanks to the eye of Persuasion,' *sup.* 845.

931. *Ζεὺς ἀγοραῖος*. The god of eloquence and convincing argument; see *Suppl.* 618, and Elmsley on *Heracl.* 70.

- νικᾶ δ' ἀγαθῶν
ἔρις ἡμετέρα διὰ παντός.
- ΧΟ. τὰν δ' ἄπληστον κακῶν μήποτ' ἐν πόλει στάσω ἀντ.
τᾷδ' ἐπέυχομαι βρέμειν [β'.
μηδὲ πιούσα κόνις μέλαν αἶμα πολιτᾶν 935
δι' ὄργαν πῶνᾶς ἀντιφόνους ἄτας
ἀρπαλίσαι πόλεως.
χάρματα δ' ἀντιδιδοῖεν
κοινοφιλεῖ διανοίᾳ, 940
καὶ στυγεῖν μιᾷ φρενί·
πολλῶν γὰρ τόδ' ἐν βροτοῖς ἄκος.
- ΑΘ. ἄρα φρονούσαι γλώσσης ἀγαθῆς ἀντισύστ. β'.
ὁδὸν εὐρίσκουσ' ; ἐκ τῶν φοβερῶν
τῶνδε προσώπων μέγα κέρδος ὄρῳ
τοῖσδε πολίταις τάσδε γὰρ εὐφρονας 945

932. ἀγαθῶν ἔρις. Herod. viii. 79, speaking of the dissensions between Aristides and Themistocles, *ἡμέας στασιάζειν χρεόν ἐστὶ ἐν τε τῷ ἔλλω καιρῷ καὶ δὴ καὶ ἐν τῷδε, περὶ τοῦ ὀκότερος ἡμῶν πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται*. By *ἡμετέρα* she shews that she and the Eumenides have now made common cause; and though *νικᾶν* would properly imply that one side prevailed over the other, the idea here clearly is that the *good*, which they are both equally anxious to effect, has prevailed over the *bad* which had been threatened by one of the parties.

935. *πιούσα κόνις*. Cf. Theb. 733, καὶ *χθονία κόνις κτῆ μελαμπαγῆς αἶμα φοβιον*, and Suppl. 646. — *δι' ὄργαν πῶνᾶς*, 'through eager desire of vengeance.' Ag. 209, *ὄργῃ περιόργως ἐπιθυμῶν*. — The dust is said *ἀρπαλίσαι*, eagerly to lick up, to catch at as an animal seizes his food, the slaughter of the citizens for other slaughter, i. e. the blood shed in civil broils. But *πόλεως* perhaps depends directly on *ἀρπαλίσαι*. Cf. Cho. 281.

939. *χάρματα*. Here a synonym of *χάριτας*, mutual favours and kindnesses. — *κοινοφιλεῖ*, the slight but important correction of Hermann for *κοινοφελεῖ* or *κοινοφελεί*, is confirmed by *στυγεῖν* in the next verse. The infinitive depends rather irregularly on *ἀντιδιδοῖεν*, in which some verb is implied like *ἐν νῷ ἔχουσιν*.

The notion of *unanimity*, which is 'a remedy of many (evils) among men,' is expressed by the common Greek idea, *τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομίζειν*.

943. *φρονούσαι* — *εὐρίσκουσ'*. This is the conjecture of Musgrave for *φρονούσων* — *εὐρίσκει*. One MS. only (Ven.) gives *φρονούσης*, with ed. Rob. Hermann reads *εὐρίσκει* with Pauw, and puts the question at *πολίταις*, *num, si sapiunt, his civibus magnum ab his horribilibus vultibus lucrum video bonae linguae viam invenire?* But in fact Pallas addresses the citizens, (as is clear from *πρότερον*, v. 948,) and asks them whether the Furies are not now becoming wise in finding the way of a good tongue, i. e. in at length uttering blessings for curses (794). The corruption of *φρονούσαι* led to the change of the verb into the singular, and thus threw the whole passage into confusion.

945. *εὐφρονας*. In this epithet, immediately contrasted with the *φοβερά πρόσωπα* as described *sup.* 47 seqq., the new title of Kumenides is implied. See also v. 984. Some have fancied a passage must have been lost from the conclusion of the play, in which this was expressly specified; and Müller (Diss. p. 174, note) has gone so far as to question if the play was entitled *Εὐμενίδες* by the poet himself. Hermann conceives the *lacuna* to occur at v. 983, where see the note.

εὐφρονες αἰεὶ μέγα τιμῶντες,
καὶ γῆν καὶ πόλιν ὀρθοδίκαιαι
πρέψετε πάντως διάγοντες.

- XO. χαίρετε χαίρετ' ἐν αἰσιμίαισι πλοῦτου στρ. γ'.
χαίρετ' ἀστικὸς λεῶς, ἕκταρ ἤμενοι Διὸς 950
παρθένου φίλας φίλοι σμφρονοῦντες ἐν χρόνῳ.
Παλλάδος δ' ὑπὸ πτεροῖς ὄντας ἄζεται πατήρ.
- AΘ. χαίρετε χυμέις' προτέραμ δ' ἐμὲ χρῆ ἀντισύστ. α'.
στείχειν θαλάμους ἀποδείξουσαι
πρὸς φῶς. ἱερὸν τῶνδε προπομπῶν.
ἴτε, καὶ σφαγίων τῶνδ' ὑπὸ σεμνῶν 960
κατὰ γῆς σύμεναι, τὸ μὲν ἀτηρὸν
χώρας κατέχειν, τὸ δὲ κερδαλέον.

947. ὀρθοδίκαιαι. On this adjective γῆν καὶ πόλιν depend, 'just and upright both in territory and city,' i. e. not depriving your neighbours of the one nor badly governing the other. All the MSS. however, except one of the latest, give ὀρθοδικαίον, and it is a question whether πρέψετε is not here active, as it certainly is in Ag. 1299. So διαπρέπειν in Plat. Gorg. p. 485, *fin.* The sense would then be, 'you will make your land and city conspicuous for justice,' because, as before remarked, the cultus of the Eumenedes was the respect for the dictates of conscience. Hermann, Franz, and Linwood give καὶ γῆ καὶ πόλις.—πάντως is the reading of MS. Ven. for πάντες, which is tame and superfluous.

949. ἐν αἰσιμίαισι πλοῦτου. 'In possession of the blessings of wealth.' Etym. M. αἴσιμα ἀγαθὰ.

950. ἕκταρ ἤμενοι Διὸς. Hermann well explains this remarkable phrase of superior virtue and excellence, quoting Plato, Phileb. p. 16, c, οἱ παλαιοὶ κρείττους ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκούντες. De Rep. iii. p. 388, B, Πριάμον ἐγγὺς θεῶν γεγονότα, and the noble lines from the Niobe of Aeschylus, (Frag. 146, Dind.)

οἱ θεῶν ἀγγέστοροι,
οἱ Ζηνὸς ἐγγὺς, ὃν κατ' Ἰδαίου πάγον
Διὸς πατρῶος βομὸς ἐστ' ἐν αἰθέρι,
κοῦπω σφιν ἐξίτηλον αἶμα δαιμόνων.

951. φίλοι. The citizens are so called, and with great propriety. They are said σμφρονεῖν ἐν χρόνῳ because they have at length established among them that re-

spect for conscience, that moral awe, which is meant by the cultus of the Erinyes, as clearly appears from the chorus 491 seqq. Hermann pronounces the common reading "admodum ineptum," and gives φίλοι εὐφρονοῦντες, nobis Minervae amicis benevolentes deinceps. Why should the chorus have used the masculine φίλοι rather than φίλαις?

952. ὑπὸ πτεροῖς. These words have more than a merely metaphorical meaning. The Athenian theatre was placed close under the great bronze statue of Pallas Νίκη or Πρόμαχος, to which Aristophanes alludes in Av. 574, αὐτίκα Νίκη πέτεται πτερυγῶν χρυσαῖν. See Wordsworth, Athens and Attica, p. 97.

957. προτέραμ στείχειν. Here again Hermann, in his zeal to contradict Müller, has wrongly denied that Pallas heads the procession, and maintains that she only "abit de scena ante pompam." "To whom," asks Mr. Drake, "was she to shew their chambers, if not to the Furies?"

959. προπομπῶν. So Bentley for προπομπόν. See also v. 976.

960. ὄνά. On this peculiar use see Monk on Hippol. 1294. So Ar. Ach. 970, εἰσεμ' ὑπὸ πτερύγων κίχλων καὶ κοψίχων.

961. ἀτηρῶν. Bentley's correction for ἀτήριον. The genitive probably depends on κατέχειν, 'to keep back from,' as we often find εἰργεῖν πόλεως, and the like. Cf. ἀρπαλίσαι πόλεως in v. 937, πολέμου ἔσχον, Thuc. i. 112.—ἐπὶ νικῆ, cf. Cho. 853, εἶη δ' ἐπὶ νικῆ.

πέμπειν πόλεως ἐπὶ νίκη.
 ὑμεῖς δ' ἠγείσθε, πολιισσοῦχοι
 παῖδες Κραναοῦ, ταῖσδε μετοίκους 965
 εἷη δ' ἀγαθῶν
 ἀγαθὴ διάνοια πολίταις.

- ΧΟ. χαίρετε, χαίρετε δ' αὖθις, ἐπανδιπλοῖζω, ἀντ. γ'.
 πάντες οἱ κατὰ πόλιν, δαίμονές τε καὶ βροτοὶ, 971
 Παλλάδος πόλιν νέμοντες· μετοικίαν δ' ἐμὴν
 εὐσεβοῦντες οὔτι μέμψεσθε συμφορὰς βίου.
 ΑΘ. αἰνῶ τε μύθους τῶνδε τῶν κατευγμάτων, 975
 πέμψω τε φέγγει λαμπάδων σελασφόρων
 εἰς τοὺς ἔνερθε καὶ κάτω χθονὸς τόπους,
 ξὺν προσπόλοισιν αἶτε φρουροῦσιν βρέτας
 τοῦμὸν δικαίως. ὄμμα γὰρ πάσης χθονὸς
 Θησῆδος ἐξίκοιτ' ἄν, εὐκλεῆς λόχος 980
 παίδων, γυναικῶν, καὶ στόλος πρεσβυτῶν
 φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασι.

970. ἐπανδιπλοῖζω. So Herm. for ἐπι-
 διπλοῖζω. Cf. Prom. 836, ἐπανδιπλαζε.
 Dindorf gives ἔπος διπλοῖζω, and so Franz
 and Donaldson.

972. πόλιν νέμοντες. We should have
 expected νεμόμενοι. See v. 879. But
 examples of the active in the usual middle
 sense are supplied by the Lexicons.

974. εὐσεβοῦντες. See on Ag. 329.
 Others read εἰς σέβοντες, against the
 MSS.—μέμψεσθε, see *sup.* 566.

975. αἰνῶ τε. Hermann so reads for
 αἰνῶ δέ. For φέγγει he also, with Mül-
 ler, gives φέγγη, which Franz states to be
 found in MS. Flor. They refer it to the
 actual tossing of the torches into the
 cavern which the dread goddesses were
 supposed to haunt, (κευθιάνας, v. 772.)
 But, if we assume Pallas to take part in
 the procession, (see on v. 957,) it is sim-
 pler to translate, 'I will escort you with
 the light of flashing torches.' So Pers.
 ult. πέμψω γοί σε δυσθρόοισιν γδοῖς. On
 the cavern in question see *Athens and
 Attica*, p. 79. It was close to the Areo-
 pagus: Eur. El. 1271, πάγον παρ' αὐτὸν
 χάσμα δόσσονται χθονός.

978. ξὺν προσπόλοισιν. From this pas-
 sage Müller argues (Diss. p. 62) that
 the procession set forth from the Acro-
 polis, and not from the Areopagus; and

consequently that the scene was never
 shifted from the former to the latter
 place. Either supposition involves some
 difficulty: but the greater of the two is
 to conceive the institution and first judi-
 cial proceedings of the Areopagus to have
 been detached from imagination from its
 own proper locality: for it is clear that
 the scene could not have been in the
 Acropolis and also in the Areopagus at
 one and the same time. See the note on
 655. It does not follow, because Pallas
 brings her πρόσκοι to swell the pomp
 of the procession, that they must have
 issued from the temple itself.

979. γάρ. This particle is used in
 reference to πομπῇ implied in πέμψω.

982. ἐνδυτοῖς. Hermann remarks that
 the word always implies a garment put
 on for the sake of additional ornament,
 as ἐνδυτήρα πέπλον Trach. 674. If the
 passage be correct, the dative can only
 mean that the people who went in proces-
 sion were clad in scarlet robes, this being
 the colour peculiar to the worship of the
 Chthonian goddesses, as Müller thinks,
 (Diss. p. 173.) though he is not justified
 in saying that the Furies themselves were
 clad in blood-red garments. There was a
 curious ancient custom of putting on
 scarlet when any very solemn oath was

τιμᾶτε, καὶ τὸ φέγγος ὀρμάσθω πυρὸς,
ὅπως ἂν εὐφρων ἦδ' ὀμιλία χθονὸς
τὸ λοιπὸν εὐάνδροισι συμφοραῖς πρέπη. 985

ΠΡΟΠΟΜΠΟΙ.

βᾶτε δόμῳ, μεγάλοι φιλότιμοι στρ. α.
Νυκτὸς παῖδες ἄπαιδες ὑπ' εὐφροني πομπᾶ,

(εὐφαμεῖτε δὲ, χωρίται,)

γᾶς ὑπὸ κεύθεσιν ἰγγυγίοισιν, ἀντ. α.

τιμαῖς καὶ θυσίαισιν † ὑπαὶ πυρισέπτοις, 990

(εὐφαμεῖτε δὲ πανδαμί,)

ἴλαοι δὲ καὶ εὐθύφρονες γᾶ στρ. β'.

about to be taken; and the connexion of the Furies with 'Aral we have seen above, v. 395. Cf. Lysias contra Andoc. p. 107, 52, ἐπὶ τοῦτοις Ἱερεῖαι καὶ Ἱερεῖς στάντες κατηράσαντο πρὸς ἐσπέραν, καὶ φοινικίδας ἀπέσεισαν, κατὰ τὸ νόμιμον τὸ παλαιὸν καὶ ἀρχαῖον. The ancient Romans seem to have held this colour to be proper for rites of peculiar sanctity. Ovid, Fast. iv. 339, 'Illic purpurea canus cum veste Sacerdos Almonis dominam sacraque lavit aquis.'

983. τιμᾶτε. Hermann contends that some verses must have been lost here. (1) Because there is an abruptness in this imperative, and (2) a want of connexion in the context. (3) There is no mention of men, young and old, as *sup.* 818. (4) Pallas must have assigned to the Erinyes the distinctive title of *Εὐμενίδες*, from which the play took its name, and which the author of the Greek argument and Harpocration (evidently from him, however) assert that the goddess actually did do. On the other hand, Müller, (Diss. p. 174, note,) denies that there is any lacuna; and with his opinion I agree. For (1 and 2) the imperative τιμᾶτε, as well as ὀρμάσθω, conveys the order to the procession to start at once, and the words are addressed to the προπομποὶ to commence the concluding song. (3) The males may have been sufficiently mentioned in v. 965, or the procession may have consisted of women alone, according to the sex of the Furies, even though in v. 818 they are promised a general honour from both men and women. The latter supposition is probable, for δολοῦσθε (v. 995) is properly

used of women only. (4) This objection is answered on v. 945, to which add the remark of Müller (p. 173), that *Εὐμενίδες* was the Sicyonian, *Σεμναὶ* the Athenian name of the goddesses.

986. βᾶτε δόμῳ. The MSS. give ἐν δόμῳ, corrected by Wellauer. The usual construction would be δόμον. But if the poet wrote thus, how are we to account for the corruption? Possibly ἐν δόμῳ was a gloss on δόμοι, a form of which Aeschylus is fond, and which has the analogy of ἀρμοῖ, οἰκοί, κέδοι κ.τ.λ.

987. παῖδες ἀπαιδες. Mr. Drake (with Dr. Donaldson) omits the epithet, and thinks τύχη τε a mere metrical addition in 990. He may be right; but παῖδες ἀπαιδες, which he thinks can neither mean 'old' nor 'childless,' may be defeated by γὰς ἄπαις, Pers. 676, 'children who are no children.'—εὐφρονη, the correction of L. Dindorf for εὐθύφρονη.—χωρίται Herm. for χωρεῖτε. So χωρίτης δράκων, frag. 114. χωρίτης ὄφις, Soph. frag. 219.

989. ἰγγυγίοισιν. 'Dark;' probably connected with the Celtic *ogof*, a gloomy cave. Hence 'lost in the mists of antiquity,' as πόλις ἰγγυγίαν, Theb. 310.

990. ὑπαί. So I have given for the corrupt τύχη τε, the MSS. having καὶ τιμαῖς καὶ θυσίαις περιπέτται τύχη τε. The true reading is extremely doubtful. Herm. has περιπέττα τυχοῦσαι, Linwood τύχαις ὅ περιπέτται, Franz, H. L. Ahrens, and Scholefield, περιπέττα τύχοιτε. If θυσίαισιν ὑπαί was wrongly written θυσίαισιν τύχαις, the rest would follow almost as a matter of course.

992. ἴλαοι. The first two syllables ap-

δεῦρ' ἴτε, Σεμναί, * ξὺν πυριδάπτῳ
λάμπῃ τερπόμεναι καθ' ὄδον
ὀλολύξατε νῦν ἐπὶ μολπαῖς.

995

σπονδαὶ δ' εἰσόπῳ ἐνθάδες ἴων.

ἀντ. β'.

Παλλάδος ἀστοῖς Ζεὺς * ὁ πανόπτας
οὔτω Μοῖρά τε συγκατέβα.
ὀλολύξατε νῦν ἐπὶ μολπαῖς.

pear to be long. In these epithets there is again an allusion to the new appellation of *Εὐμενίδες*.

994. λάμπῃ. See on v. 365. The Med. has λαμπάδι, but with the last two syllables written over an erasure.

995. ἐπὶ μολπαῖς. 'With songs.' So Eur. Bacch. 151, ἐπ' ἐδάσμασιν ἐπιβρέμει τοιάδε.

996. εἰσόπῳ — ἴων. The excellent conjecture of Linwood for ἐς τὸ πᾶν — σκῶν, which is retained by Herm. and Dind. Perhaps ἐνθαίδες is the more correct form, as Homer shortens the α in θαῖδος. Franz edits ἐνθαίδες τοι ἐν οἴκῳ.

997. ὁ πανόπτας. So Herm. for Ζεὺς πανόπτας, a form which occurs Suppl. 130. The sense appears to be this:— 'Let libations accompanied with torches follow behind. Thus hath all-seeing Zeus and Fate entered the contest on behalf of the citizens of Pallas.' But Hermann, placing the stop at ἀστοῖς, gives a widely different meaning; "*Pax in omne tempus cum lumine tacidarum in sedibus (Furiarum) Palladis civibus: Juppiter et Parca sic consenserunt.*" We have the plural σπονδαὶ for 'libations' in Suppl. 959. On the metaphor in συγκατέβα see Cho. 713.

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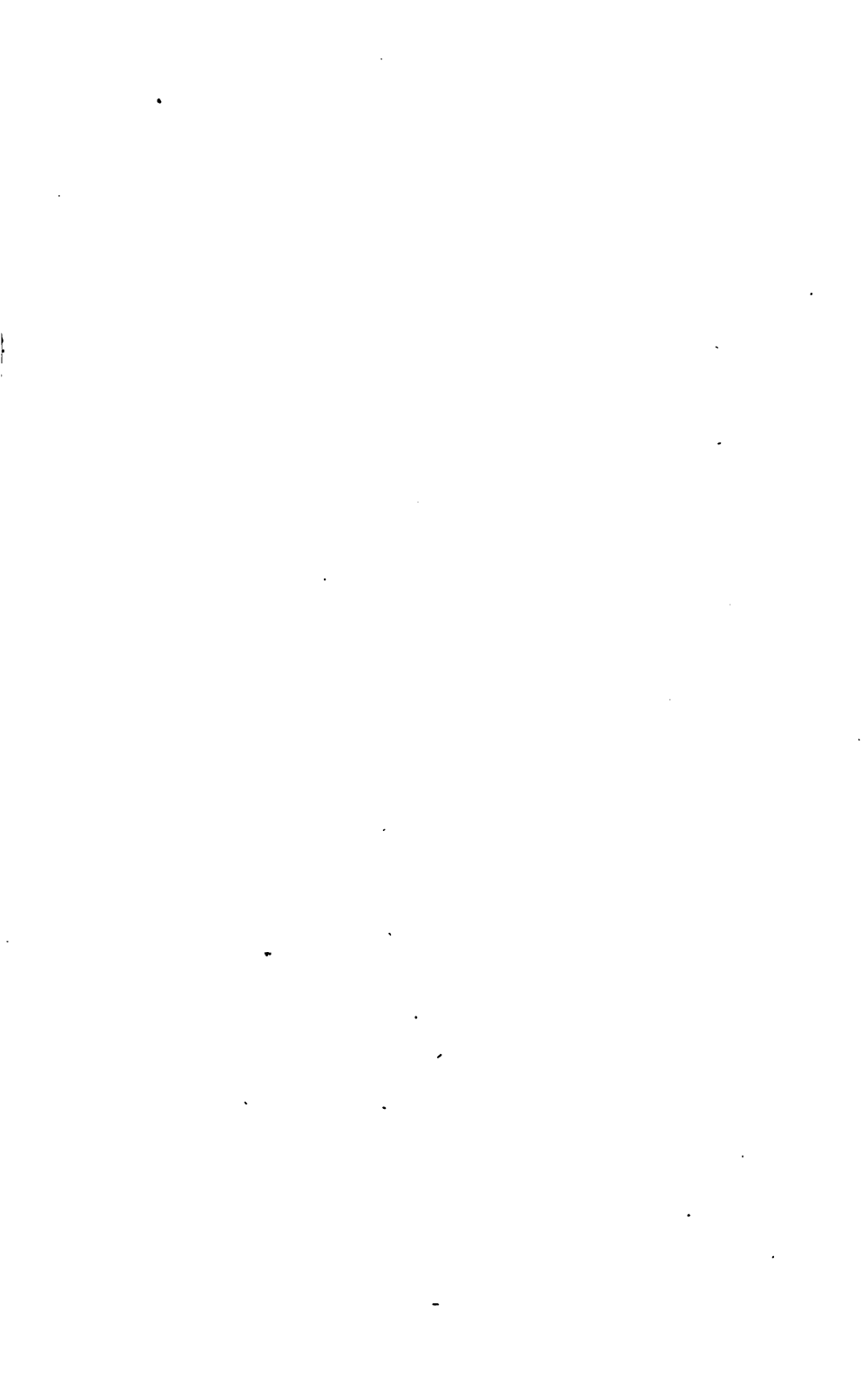
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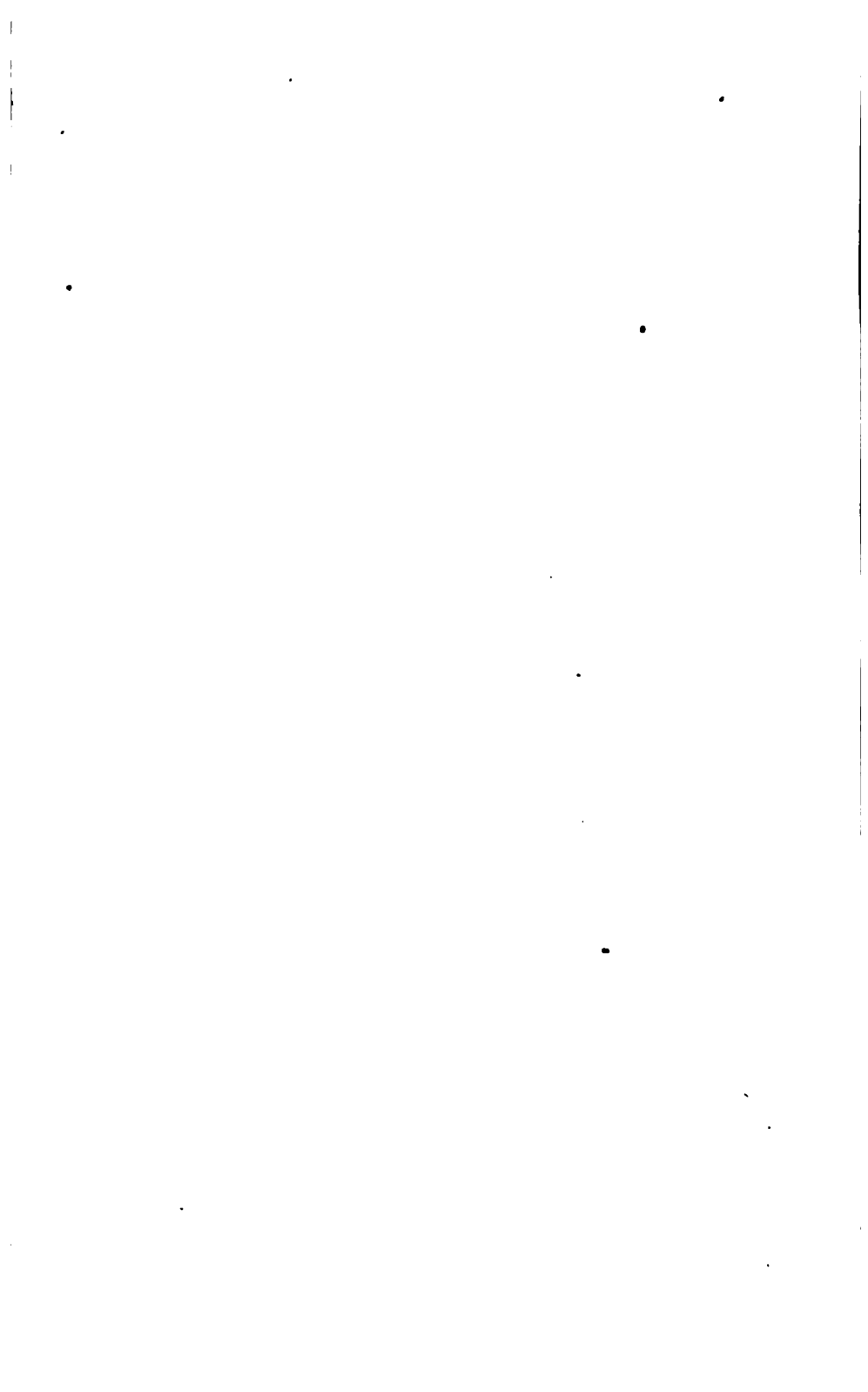
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